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ANNALS OF EDUCATION

AND

INSTRUCTION,

FOR

THE YEAR 1831.

EDITED BY WM. C. WOODBRIDGE.

VOL. I.

BEING A CONTINUATION OF THE

AMERICAN JOURNAL OF EDUCATION,

COMPRISING ALSO THE

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AMERICAN JOURNAL,
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ANNALS
OF
EDUCATION AND INSTRUCTION.

NEW SERIES—VOL. I.—NO. VI.

AUGUST, 1830.

EDITOR'S ADDRESS.

THE origin and progress of the United States are without a parallel. Instead of emerging gradually to the light of civilization, we commenced our national existence, as it were, in manhood. A portion of the most excellent and learned men, of the most civilized nation on earth, were removed from all the influence of unjust laws and unwise or oppressive usages. They were brought to a country in which they could enjoy territory without a limit, and liberty without a restraint; and were left, with all the aid to be derived from the experience of ages, to establish a new and more perfect form of government, which should at once secure the freedom and happiness of the people, and serve as a model to other nations. They were sustained in their struggle with the sufferings and dangers of the wilderness. As soon as the arm of oppression was stretched forth to abridge their privileges, it was withered; and their freedom was guaranteed beyond the reach of any power on earth. It would seem as if Divine Providence intended to institute in this country the most important, perhaps the last, experiment, to decide whether the interests of a nation can be safely entrusted to their own management, or whether they need to be controlled by the strong arm of one or a few rulers. Should an experiment, made under such circumstances, fail, the friends of liberty must fold their arms in despair, and endeavor to close their eyes on all the miseries around them, as the inevitable results of human weakness.

In this view, responsibilities of the highest and most peculiar kind devolve upon us. In the language of a writer, contemporary with our revolution—

'Should the United States escape some dangers, and take proper care to throw themselves open to future improvements, it will be true of them as it was of the people of the Jews, that in them all the families of the earth should be blessed. Perhaps there never existed a people on whose wisdom and virtue more depended, or to whom a station of more importance in the plan of Providence has been assigned.'

We have secured to all, the freedom of election and the freedom of the press. It is for us to prove that they will not result in that licentiousness and anarchy which are predicted as their inevitable consequences. We have withdrawn the support of the State from religion. It is for us to prove that pure religion does not need external aid, and that it will not be extinguished for the want of human patronage.

The friends and the enemies of liberal institutions are looking for the result of this experiment with the most intense interest.

On our efforts, under Providence, this result depends, and they must be immediate and vigorous and unremitted. Who that has observed the progress of crime, and the unblushing manner in which the most corrupt principles are publicly avowed, can fail to see that the flood-gate of corruption is opened, and that unless the torrent be arrested, it must sweep away this fabric of liberty and happiness, the result of the labors and sufferings of two centuries? There is a controversy to be maintained with ignorance and prejudice and irreligion and corruption, which demands the united efforts of all who venerate the laws of God and the institutions of our fathers, or desire the happiness of posterity—a controversy of such paramount importance, that we could wish to see all others laid aside, however momentous in themselves, by those who are engaged immediately in this. Let but a spirit go forth like that which animated our fathers in their struggle against political oppression, and lead us to struggle with equal vigor and with equal unanimity against these common enemies which threaten the very foundation of our liberties, and we may hope like them to conquer, and like them to enjoy the fruits of our toils, and transmit them to our descendants. Our country may yet be safe, and the world may yet be convinced that the many can be rendered more capable of governing than the few. But if we slumber over our danger or shrink back from the contest, our country is lost, our institutions must be trampled under foot, and the name of America be inscribed on the broken column which records the weakness and the ruin of republics.

But 'Enough of this,' we are told—'Enough of prophecy and of appeal—We know the danger—How shall it be averted?' Not certainly by refusing to examine it in those details which alone can make us feel its extent and magnitude, and thus prepare us to act with energy;—nor yet by folding our arms in despair, and regarding it as the common and inevitable lot of nations.

In reference to this great question, no truth is more certain than that the foundation of every free government must be laid in the intelligence and moral principle of the people, which can be produced only by a good education. It is in the diffusion and improvement of education, therefore, that we can find the only security for the preservation of our free institutions. It is the want of this, which has converted the nominally free governments of South America into military despotisms. It was from the same defect, that the effort to establish a free government in France began with lawless licentiousness, and terminated in absolute tyranny. Without education, the electors will have neither the intelligence nor the principle necessary to direct them in discerning the best measures or selecting the best men, or adopting the proper means to accomplish the great ends of government, the prosperity of the country and the happiness of the people. They will be guided by their own selfish passions or narrow views, and left to follow in blind submission, the counsels of a sage, or the seductions of a demagogue, as chance may direct. Such electors could scarcely fail to appoint incompetent

or unworthy rulers; and in such hands the wisest and freest constitution will sink into a dead letter, or become the instrument of oppression and corruption.

Such were the views which influenced our ancestors in the careful measures they adopted for the establishment and maintenance of schools, before they had secured even the common comforts of life; and it is only in following this noble example that we can hope to preserve and hand down to posterity the blessings which have descended to us—blessings which he only can appreciate who has groaned under the rod of tyranny, or breathed the atmosphere of oppression in other lands. But in order to accomplish this object, our efforts must be extended, our sacrifices increased, in proportion to our sphere of action. They founded establishments for one or two millions of people. We must form them for *twelve* millions, and must place them upon such a basis *that they will gradually extend themselves to meet the wants of the fifty millions* who will occupy these States while many of us are yet alive, unless we wish to see our political institutions crumbling into ruin from the ignorance and corruption of those to whose care they are entrusted.

Our population advances with a rapidity scarcely known in the annals of the world. During some single hour which we may devote to reflection on this subject, according to the estimates founded on the increase of our population for years past, eighty children will be added to our numbers in different parts of the Union—in 24 hours, 2000—and before the close of a year 700,000 of these little strangers will come among us. According to similar estimates, only 350,000 deaths occur in the same period. The remaining 350,000 will be so many added to our population. In those States where our schools are in the best condition, one in four of the population is in the course of education; and according to this proportion nearly 100,000 will be added to the list of children to be taught. For these we must provide in the course of the year 1000 new schools, and 1000 teachers capable of forming them into good men and useful members of society, and intelligent and honest electors. In the following year, an increased task must be performed, and the efforts must be redoubled from year to year, even to maintain society in its present state of intelligence and purity. But this is not enough. Who does not see daily evidence that we need greatly to advance both in intelligence and in purity to resist the constant temptations arising from the increase of luxury and the love of ease, the insidious progress of exterior refinement, and the constantly fresh demands for honor and office and riches which these causes produce? Who will dare to rely on these deceptive appearances of prosperity, this delusive glare of wealth and glory? The trunk of the tree may rise, and its branches spread, and its leaves expand, and its fruits ripen, so as to excite the admiration and gratify the taste of every spectator; but unless its roots spread wider and strike deeper in the same proportion, it only becomes a broader mark and an easier prey for the first blast of the tempest, and will present a more conspicuous and lamentable scene of destruction.

It is as patriots no less than as christians that we should look at this subject with the most intense anxiety. The labors of our legislators, our magistrates and our ministers must be all equally in vain, unless there is *intelligence* on which they can act, and *principle* to which they can appeal, cultivated in childhood and matured in riper years. Nay, without this, the legislator, the magistrate, and the minister, will descend together into the same gulf of ignorance and corruption.

But how are these great objects to be secured? To act upon the present generation is indeed comparatively hopeless; and that which is rising to manhood is fast advancing beyond our reach. Still we hope that the measures now adopting will not be useless to them. But in thirtythree years the existing generation will be past, and their places in society, in our council

chambers, our courts and public offices will be filled by those who now occupy our nurseries and schools. It is there that the redemption of the nation must be accomplished, and the continuance of its institutions be secured. It is on these future electors and rulers of our country that we must act. It is these whom we must prepare to resist its progress to ruin, or revive its fading glories.

To prepare them for this great work—to fit them for sustaining before jealous enemies and anxious friends, the freest, noblest system of government the world ever saw—they must be furnished with the *necessary power*—they must be inspired with the *appropriate disposition*. Their minds must be trained to vigor and stored with knowledge to give them the capacity for so great a task; and their bodies must be disciplined to that hardihood necessary to sustain them in its execution. But if this be all, it may only place a weapon in the hands of a madman or an assassin. It is *power abused* which we have most to dread; and it matters little, for the moment at least, whether it be in the hands of an unprincipled nation or a corrupt king. The guilty will still triumph and the innocent suffer. Nor is that freedom worth the name which leaves a people in bondage to their passions and in dread of one another. The meridian splendor of science may only serve, like the blaze of the northern lights, to display a scene of desolation beyond the power of man to revive.

In the language of a late eloquent discourse, ‘Man may master nature to become in turn its slave.’—‘Civilization, so far from being able of itself to give moral strength and elevation, includes causes of degradation which nothing but the religious principle can withstand. This gives life, strength, elevation to the mind. It has accomplished more; has strengthened man to do and to suffer more than any other principle.’ And in speaking of religion, we mean Christianity—the religion of the Bible. In the language of the same writer, ‘We know no other religion; for whatever of truth we find in other systems is but a faint anticipation or reflection of this.’ It is in the Bible we find the only permanent charter of liberty; the only principle which makes us truly free in teaching us to disregard all the vain promises and threatenings of man in view of the protection of an Almighty hand, and the retributions of another world. He whose hopes and fears terminate in anything short of Deity, or rest on any thing but the assurances of his word, is ever in slavery to the influence of man, and the uncertainties of time.

If our country is to be maintained in its blessings and privileges, it is by combining *sound instruction* with the *training* which will form the character, and founding both upon the religion of the Bible. *Education* must no longer be confounded with *Instruction*, which is in truth, only a means in that course of training which is designed to produce *men*. It must be *thorough in its character* and *universal in its application*. We were deeply interested in the remark of De Rosso, a distinguished professor of law in the University of Pisa, who was at the same time much devoted to the cause of education. He observed that these two objects of pursuit were closely allied; that the business of the legislator was to continue the education of the man when age had released him from the control of masters and tutors. It is in this enlarged sense that we wish to see the subject taken up. Nay more; let it not be forgotten that the world itself is but a vast institution in which the great Educator of our race has been for centuries training nations as well as individuals by every method of instruction and discipline; and it is of great importance to observe the course of Providence in this immense system of education as a model for our own imitation, so far as he has seen fit to delegate the power to us.

But the means of education, once devised, must be universally applied. No effort is perhaps more important than to educate that sex who are des-

tinued to give the infant mind its first impression. We fear no plans of improvement can be effectual which do not aim at purifying these fountains of maternal influence, whose clear or turbid waters may be perceived through the whole course of the stream, and after being apparently lost in the floods of influence poured in from other quarters, often reappear, and give their hue to the broad river which is flowing into the ocean.

Next in importance to *Female Education* we deem the subject of *Infant Education*. Mothers must not only be properly educated, but they must be taught and prepared to educate their children. It seems to us capable of demonstration, that no thorough influence of the kind to be desired can be exerted on the character of a generation, unless it be commenced at the period when the mind is most susceptible. Leave the child six years, and many of his propensities will become fixed; many of his habits established beyond the hope of change. Means must be provided for the education of orphans, and of those infants scarcely less than orphans, who on account of the ill health, or oppressive labors, or distracting cares, or incapacity of their mothers, are consigned to domestics, who seldom have any degree of the qualifications necessary for such a task. For this purpose we know of no efficient plan in the actual state of society but the establishment of *Infant Schools*; and we believe this must be the basis of every efficient system of national education.

At the present moment and in reference to practical effort, *Primary Schools* are the paramount object of attention, and we cannot but think that they need radical reformation as to the subjects and manner of instruction.

In the same rank are to be placed our *Sunday Schools*, not only as affording important supplementary instruction to that afforded by our primary schools, but as means of occupying usefully a day too often spent in corrupting idleness; and we cannot but believe that these also are susceptible of important improvements.

When improvements in schools are devised and proposed, the only means for carrying them into effect will be to provide *competent teachers* and to prepare them for their task, not only by a course of instruction, designed for their personal improvement, but by teaching them *how to instruct, and to educate*. For this purpose, *Seminaries for Teachers* must be founded, devoted exclusively to this object, as is done in the most improved countries of Europe. But in order to secure to this great cause, the laborer who is thus qualified, another step not less important must be taken. *A permanent class of instructors* must be formed by elevating them to a higher rank in society, and affording them an adequate support. We are ashamed to speak of that parsimony which prevails in so many portions of our country: but we ask, how can we anticipate any improvement in our schools so long as the pay of our teachers so generally compels them to take rank in their modes of living and in society with day laborers, and absolutely precludes the time and the means of improvement by books and study. We fully agree in opinion with a correspondent who observes: 'The office of teachers ought to take rank with the magistracy and the ministry. It ought to be coveted by men of the best talents, and rewarded by the best salaries.' It is not usually to be expected that men who are capable of occupying a place in professional life, which will bring them into the society of the first in the land, and furnish them the means of maintaining their station in it, will abandon these for one which subjects them to severe labors, without adequate compensation, without respect, and too often without gratitude.

It is in this manner that a foundation for national improvement should be laid, broad and deep, in the education of children from the earliest age; and especially in the preparation of those, whose duty it is to cultivate the

germ of thought and form the habits of thinking and feeling. But we need *higher institutions* of the most improved character, to call into exercise the powers, which are developed in primary schools, and to teach the pupil how to use those keys of knowledge, those instruments of thought and action, which he has been collecting, in the elements of language and the principles of science.

We need *Practical Schools*, in which science and art shall be taught, not merely in order to improve agriculture and manufactures, but as a means of elevating the laborer and the artist to the rank of thinking beings, in connexion with their occupation itself. We need *Literary and Scientific Institutions, Academies and Gymnasiums, and Colleges* and complete *Universities*, in which the cultivation of the mind and the heart shall be continued upon the best principles, to prepare professional men and magistrates, to whom an intelligent and virtuous people can cheerfully confide their interests, their health, their liberties, and the ordinances of religion. In many of these institutions, much has been done to improve the state and elevate the tone of education; but there is no magic in classic lore, or scientific truth, to form able scholars and complete men, from pupils bred up to feeble efforts, superficial acquisitions, and imperfect or corrupt habits. They cannot erect a superstructure broader than the foundation; they cannot go far in advance of the actual state of our youth and the opinion of society; and their progress must depend upon the improvement of those schools, from which they receive their pupils. But it is obviously of the highest importance to their own interests, as well as to the national welfare, that they should promote this improvement, by every means in their power; and especially by continually extending the qualifications they demand from those, whom they receive, and urging them, with increasing exactness, as rapidly as public opinion will allow; and leading their pupils still farther into the immeasurable fields of science. We cannot here refrain from expressing our hopes, that the love of gain, with which we are charged as a nation, may not interfere with a subject so sacred. We see not how these objects can be accomplished without union; but we hope it will be, by union founded on a benevolent principle. We should dread, as the greatest curse of our country, to see education become an affair of the stock market, and the cultivation of the mind and the heart, a subject of mere mercantile speculation, a resource for those, whose ignorance or imprudence renders them unfit for every other occupation. But it is of no small importance that the valuable knowledge, acquired at schools and colleges, should be preserved, and enlarged, and diffused, by some plan that will bring the educated into frequent communication with each other, and immediate contact with society. Such a method we believe is to be found in the happy conception of *Lyceums and Conventions for towns, counties and states*. We cordially wish them success, as institutions fitted to raise the standard of intellect and education, and improve the tone of social intercourse and moral feeling, by presenting elevating subjects for social investigation; and we hope to render this work a means of promoting their objects. Like other institutions, they are liable to abuse, and a great responsibility devolves upon those, who direct them. But who would dry up the river, because it sometimes breaks over its banks; or shut out the rays of the sun, because they cherish the noxious weed, as well as the nutritious plant?

At this stage, the individual is consigned for education to the charge of laws and magistrates, and the influence of society; and here we must leave the subject to our brethren of the political journals, begging them, however, to recollect, that the principles of human nature are not changed by passing the birthday which releases us from parental control; and that the influence of hope and fear, of rigor and kindness, upon the man, are essentially the same as on the child.

One interesting branch of the social institutions for education we shall look at with deep interest, and hope to draw from it many hints of the first importance for the improvement of schools—we mean our prisons, and the discipline, which has been so successfully employed to restrain and to reform both juvenile and abandoned criminals. And we earnestly propose the question; Why should the high privileges of Houses of Refuge and Asylums for Reformation be confined to those only, who have incurred the penalty of some law of the land? We demand why such moral lazarettos are not provided for those unhappy youth, who have been led astray into evil courses not less destructive to their peace and character, who are excluded from our institutions that they may not infect those around them, and are sent, as a forlorn hope, to the merchant ship, the navy, or the army, as the only schools of reformation? What might not be done, by such institutions, to heal the broken hearts of parents, and reclaim the wandering youth, who were the rising hopes of the state?

To console parents—and render children happy—to save the rising hopes of the state—to preserve the republic itself—and thus to establish a beacon to guide other nations on the way to freedom and happiness, and secure to generations yet unborn blessings even greater than those which we enjoy;—these are objects to warm every heart, to arouse every nerve to action, to make every sacrifice easy, every effort delightful. But these are not the highest, noblest objects we may hope to accomplish. By the blessing of God and the proper use of the truth he has revealed, we may secure benefits as far exceeding these, as eternity surpasses time.

We may prepare men to be subjects of a kingdom which will never end, whose institutions are formed by Infinite Wisdom, and administered by Infinite Goodness, and secured by Almighty Power. We may fit them to be fellow citizens of that glorious community to be composed of all the wise and good, that are, and have been, and shall be, in all lands and in all ages,—a community, in which error, and suffering, and crime, shall be unknown, whose sun of intellectual and moral light shall never attain its meridian, but, forever rising and sending forth new floods of glory, shall produce a never ending progress in perfection and in bliss.

Such are the objects, in view of which the editor has been led to consecrate his life to the cause of education, and to these he intends to devote the pages of this work, in its restricted sphere, which embraces the manner rather than the matter of instruction, and must leave much to be supplied by other works, especially in reference to religion. He has undertaken its publication, not as a new responsibility, but as a means of discharging those obligations in reference to this subject, which have long pressed heavily upon him, and which he believes are imposed, in a greater or less degree, upon every American citizen. It is on this ground that he solicits the co-operation of every friend of education, in rendering this work—the *first* established, and the *only one in this form* yet existing, devoted exclusively to the collection and diffusion of information on a subject of national interest—a *national* work. It is in this view that he appeals to his countrymen for an amount of patronage, which shall enable him to secure such aid, and conduct the work in such a manner, as its importance demands, and which, in this busy land, shall hereafter ensure its existence. He is bound to add, that the Journal of Education has, more than once, been on the point of dissolution, for want of such patronage, and that *it now barely pays the expense of printing and circulation*. He cannot lose this opportunity of expressing his deep sense of the service rendered to our country by the Editor of the first series of this Journal, in his persevering efforts to rouse and direct the feelings of the community on this great subject, amidst difficulties which would have disheartened one less devoted to the cause.

In endeavoring to make the work subservient to the great objects pro-

posed, the editor designs to render it what its name implies — Annals of Education and Instruction — and to draw from other countries and other ages, the results which experience affords, and especially such as his own observation has led him to verify, in reference to the great principles of education, and the best methods of instruction. A considerable collection of materials derived from personal observation of foreign institutions, and personal interviews with some of the most distinguished educators of Europe, among whom were Pestalozzi and Fellenberg, a collection of the most recent and valuable books on this subject, a series of foreign periodicals devoted to it, and the correspondence of many friends of education abroad, will, we trust, furnish one department of the Annals with much that is valuable and practical. Another portion of the work will be devoted to the results of experiments in the schools, institutions, and families of our own country; and in reference to this object he solicits communications from those engaged in education, accompanied by their names. A third division of the work will be occupied with essays, discussions, and reviews, and the remainder with notices of books and general intelligence, which will render the work as far as may be, a Journal of the Literary Institutions of our country, and a record of the general state and progress of education. In the two last departments he has secured the aid of gentlemen who enjoy the public confidence, whose rich experience and important views on this subject, he hopes thus to elicit for the benefit of our numerous rising seminaries, and whose extended correspondence places them in communication with the friends of education throughout our country.

In reference to the principles on which the work is to be managed, he trusts they are sufficiently developed in the remarks already made, and deems it more proper to refer to the present and future numbers, than to attempt a more extended statement, whose necessary brevity on a subject so vast, would only render it liable to misinterpretation. He believes there are great and immutable principles in education, as in every other science, and among these he regards that already stated as holding the first rank — that knowledge and instruction are but means to the great ends of education, the formation of the moral being, and his preparation, by the harmonious developement of all his powers, for usefulness and happiness in every stage of his existence. At the same time he believes with a distinguished writer that, ‘Utter ignorance is the most effectual fortification to a vicious state of the mind, not only defeating the ultimate efficacy of the means for making men wiser and better, but standing in preliminary defiance to their very application.’ He hails every effort made for the promotion of knowledge, as an inroad upon the kingdom of darkness, and an essential preliminary to the introduction of truth, and the influence of moral principle and religious feeling. But while he adheres stedfastly to such great principles, he considers others as still to be settled by observation, experiment, and discussion, and he is anxious to make the Journal subservient to their examination.

In regard to the *methods* in which these principles are to be applied, he is no optimist; nor does he even believe that his own favorite plans are best in all cases. He wishes to adopt as his motto in education, that so often appealed to by theologians; —

In principiis unitas,
In dubiis libertas,
In omnibus, et super omnia, caritas.

In fundamental principles, unity — on doubtful points, liberty — in all things and above all things, charity.

ART. I.—PROGRESS OF EDUCATION IN GERMANY AND SWITZERLAND.

GERMANY and SWITZERLAND were the first countries in Europe in which education assumed the form and name of a science — where the art of teaching and of training children formed the subject of lectures in universities — and where institutions were founded, devoted exclusively to the formation of teachers. The works written in these countries on the science of Pedagogy, as it is termed, are as voluminous and as able as those upon the science of Chemistry ; and numerous periodicals are entirely employed in recording the progress, and describing the improvements in education.

Such countries are a rich mine for the conductors of a periodical like the present ; and as we shall often refer to them, we deem it necessary to give a brief sketch of the principal systems of education which have prevailed there.

In reference to intellectual education, the persons who were instrumental in producing the reformation in schools in the last century in these countries, may be divided into four classes — the Humanists, Philanthropists, the Pestalozzian and the Productive Schools.

At the restoration of learning in the fifteenth and sixteenth centuries, the classics were brought out from the libraries of the cloisters in which they had been buried. As they presented the only examples of exalted sentiments and elevated style which the secular literature of the age afforded, they were regarded as the only means of acquiring enlarged views and a liberal education, the study of them received the proud title of *Humanity* ; and the zealous and meritorious men who employed this means for the revival of learning, were subsequently termed *Humanists*.

The rigid Humanists maintained that ‘ the Greek and Latin authors are the only source of sound learning, whether in philosophy or rhetoric, in poetry or history, in medicine or law, and even in the elements of religion ; all has come to us from Greece and Rome.’ ‘ The learning of the Greek and Latin languages is the only foundation of a thorough education ;’ the knowledge of the grammar ought to precede all other knowledge ; ‘ and philologists are the only thoroughly learned men.’

The Humanists maintained the entire sway of the learned world until about the middle of the last century, when the school

of the *Philanthropists* arose. Disgusted with the extravagant manner in which the ancient languages were extolled, they were led to examine into the foundations of their pretensions. While they yielded the palm to the ancients in all that relates to matters of taste and beauty, they maintained that this superiority arose from the fact, that the ancients derived their views directly from the inspection of nature and the observation of man, instead of occupying themselves, as we do, with the mere pictures of them drawn by others; — they pointed to the obvious truth that the world is older and vastly more experienced than it was two thousand years ago — that in regard to all that relates to human knowledge, the present generation are really the ancients. They contended that the youth of the present century is wiser in regard to every subject of science than the sage of Rome or Athens; and that the means of improvement and enjoyment which the experience of twenty centuries has procured for us, place us far beyond them in all that relates to the well-being of society and the happiness of individuals, without even taking into view the sublime and elevating system, the doctrines and the precepts presented to us in the Scriptures, in comparison with which, notwithstanding their many beauties, the philosophy of Greece and the mythology of Rome appear only like masses of folly and superstition, abounding with examples of disgusting licentiousness and horrid cruelty. But they were more occupied with the singular inefficiency and the striking defects of those who thus lived and breathed in the atmosphere of antiquity, in all that relates to the practical and useful purposes of life. They believed that much time was lost by the *indiscriminate* and exclusive use of the classics as the foundation of education, which ought to be spent in acquisition of practical knowledge; and that by this tedious and laborious task, without any perceptible advantage to the pupil, they were often disgusted with every species of intellectual effort. They also pointed out the moral corruption which arises from many of the examples and sentiments of the ancients, and especially disapproved that discipline of compulsion and violence by which children have been forced to this ungrateful employment. They urged the importance of leading by the attraction of knowledge itself, rather than by force. They paid much attention to the developement of the bodily constitution and powers, and profess to aim at forming men and not mere scholars.

But with the ordinary weakness of human nature in avoiding

one extreme, they ran into the opposite. They forgot the valuable influence of these studies, properly regulated, upon the faculties and habits of the mind. In seeking to render their pupils practical men, they employed them in accumulating a large mass of facts and principles in nature and in life in the *shortest*, and *easiest*, and *most agreeable* modes, converting that labor which was necessary to invigorate the mind, and to prepare it to encounter the toils and efforts of life, with cheerfulness and patience, into mere play, and filling it with a magazine of materials, instead of preparing it by the proper mode of exercise as an instrument for employing them in the best manner. They also contented themselves too much with generalities in religion, which were not sufficient either to guide the intellect or to warm the heart.

Notwithstanding their error, the Philanthropists unquestionably exerted much influence on the improvement of education. The extravagant views of the Humanists were considerably modified; and although many still retain the exclusive maxims of their predecessors, many admit, as stated in the German 'Conversations Lexicon,' that '*all should be embraced in education which can promote the formation of the man and prepare him for the eternal destiny of his spirit.*' The Philanthropists also prepared the way for their successors of the *School of Pestalozzi*. This remarkable man adopted many of the opinions of his predecessors of the Philanthropic school, especially those which related to the development of the bodily powers, and the methods of discipline, and religious instruction. He perceived, however, that in assuming practical utility, as the *exclusive test* of the value of particular objects of instruction, they had too much neglected the *development of the mind itself*. In seeking to avoid this error, however, he did not entirely escape the other extreme. He assumed, as a fundamental principle, that a certain development of mind was necessary for every rank and every occupation. The means of this development he supposed himself to have found, so far as the intellectual faculties were concerned, in the *elements of form and number*, which are combined in the science of *Mathematics*, in *Language*, and in *Natural History*. The Mathematics appear to have assumed a preponderance in practice, which was unfavorable to the regular and harmonious cultivation of other powers. The senses and the bodily powers he endeavored to develop in accordance with the views of the Philanthropic

school, by the careful examination of the various objects of nature and art, which surround the pupil, by means of music and by gymnastic exercises, alternated or combined with labor. Pestalozzi himself was remarkably the creature of powerful impulses, which were usually of the most mild and benevolent kind, and preserved a child-like character in this respect, even to old age. It was probably this temperament which led him to estimate at a low rate the importance of positive religious truth in the education of children, and to maintain that the mere habit of faith and love, if cultivated towards earthly parents and benefactors, would of course be transferred to our heavenly Father, whenever his character should be exhibited to the mind of the child. The fundamental error of this view, was established by the unhappy experience of his own institution ; and his own example afforded the most striking evidence that the noblest impulses, not directed by established principles, may lead to imprudence and ruin, and thus defeat their own ends.* This principle, combined with the want of tact in reference to the affairs of common life, materially impaired his powers of usefulness as a practical instructor of youth. The rapid progress of his ideas rarely allowed him to execute his own plans, and according to his own system, too much time was employed in the profound developement of principles to admit of much attention to their practical application. But, as one of his admirers observed, he seemed destined to educate ideas and not children. He combated with unshrinking boldness, and untiring perseverance, through a long life, both by his example and by his numerous publications, the prejudices and abuses of the age, in reference to education. He attacked, with great vigor and no small degree of success, that favorite maxim of bigotry and tyranny, that obedience and devotion are the legitimate offspring of ignorance. He denounced that degrading system which considers it enough to enable man to procure a subsistence for himself and his offspring — and in this manner to merely place him on a level with the beast of the forest ; and which deems everything lost whose value cannot be estimated

* As an example of this, it may be mentioned that on one of those occasions, (frequently occurring,) on which he was reduced to extremity for want of the means of supplying his large family, he borrowed \$400 from a friend for this purpose. In going home, he met a peasant wringing his hands in despair, for the loss of his cow. Pestalozzi put the entire bag of money into his hands, and ran off to escape his thanks.

in money. He urged upon the consciences of parents and of rulers, with an energy approaching that of the ancient prophets, the solemn duties which divine Providence had imposed upon them, in committing to their charge the present and future destinies of their fellow-beings. In this way he produced an impulse, which pervaded the continent of Europe, and which, by means of his popular and theoretical works, reached the cottages of the poor and palaces of the great. His institution at Yverdon was crowded with men of every nation, not merely those who were led by the same benevolence which inspired him, but by the agents of kings, and noblemen, and public institutions, who came to make themselves acquainted with his principles, in order to become fellow-laborers in his plans of benevolence.

It is to these companions of his labors, most of whom resided in Germany or Switzerland, that we owe the formation of another school which has been styled the *Productive School*; and which now predominates in Germany and Switzerland. It might, perhaps, with equal propriety, be termed the *Eclectic School*; for it aims at embodying all the valuable principles of previous systems without adhering slavishly to the dictates of any master, or the views of any party. It rejects alike the idolatrous homage to the classics, which was paid by the Humanists—the unreasonable prejudices of the Philanthropists against classical and merely literary pursuits—and the undue predilection for the mere expansion of mind to the neglect of positive knowledge and practical application, which characterized too many of the Pestalozzian school.

The leading principle of this system, is that which its name indicates—that the child should be regarded not as a mere recipient of the ideas of others, but as an agent capable of collecting, and originating, and producing most of the ideas which are necessary for its education, when presented with the objects or the facts from which they may be derived. While on the one hand they are careful not to reduce the pupil to a mere machine, to be moved by the will of his instructor in an assigned direction, or a mass of passive matter to be formed by him according to his own favorite model, they are equally careful to avoid the extreme into which some of the preceding school have fallen, of leaving him to wander indefinitely in a wrong direction in search of truth, in order to secure to him the merit of discovery. They consider a course of education as divided into two parts—the *period of developement* and the *period of*

acquisition. In the first period, which they consider as *particularly devoted to developing the faculties and forming the habits of the mind*, in order to *prepare it as an instrument for future operations*, they employ the inductive process chiefly. Time is not here of so much importance, as the habit of investigation and effort, which can only be acquired by meeting and overcoming difficulties. This period, which must be made longer or shorter according to the character of the pupil, or the necessity that his circumstances in life may impose, is succeeded by the *period of acquisition*, in which *the mind* is more especially *called upon to exercise the powers which have been previously developed and cultivated*, in the *acquisition of such positive knowledge as may prepare the individual for life and action.* The inductive process is still employed as much as possible, not only because it has become for many cases the shortest and most agreeable, but because it is important to maintain the habits it has produced, and invigorate the faculties it has served to develope.

But still it is far less employed than previously, and the pupil is never suffered to waste his time in attempting to create a science for himself, and thus deprived of the benefit of the experience of sages and centuries. On the contrary, they deem his mind capable of being elevated even more rapidly by following the processes of patient investigation, by which the most exalted minds have arrived at results that astonish and delight him, and of thus learning to imitate strides, which seem to him like those of a giant, and to cultivate those habits of untiring attention, which the greatest philosophers have declared to be the principal source of that telescopic glance, that almost unerring power of discrimination, which seems to others so nearly miraculous.

Such is the Productive System, by which the powers of the pupil are called into complete exercise by requiring him to attempt a task unaided, and then assisting him in correcting his own errors or returning from his own wanderings, before he is discouraged by the waste of time and the fruitlessness of his efforts. They distinguish carefully between knowledge and the means of obtaining it. To cultivate the senses and present the objects which they are capable of examining, is to open to the child the *sources of knowledge*—to place before him a book which is ever open, and in which he may every moment read. This, they maintain, is the first and most obvious part of education, according to the dictates of common sense. It is one

in which nothing but truth is presented to him, and which, by calling his powers into constant exercise, ensures their improvement, and cultivates a spirit of investigation.

On the other hand, to occupy him with the alphabetical signs by which we describe objects and their qualities before he has learned the things described, seems to be reversing this order of common sense. To employ him almost exclusively in learning *letters*, the mere signs of those words, which are themselves only signs, by which we convey to others an imperfect idea of what we have seen and heard, leads him to value the sign more than the thing signified. He acquires the habit of using words and phrases which he does not understand, merely to gratify others, or excite their admiration. If encouraged, as he usually is, in this exhibition of his parrot-like powers, he forgets that he should never use words to express anything which he does not know to be true. Is he not in great danger of thus taking the first step to falsehood and deception, or even to that odious feeling in regard to language, that it is merely an instrument for accomplishing our plans, or for plans in others, or even that refinement of a French politician, who defined it to be the great end of language to conceal our thoughts. But especially he is thus led to resort to others for entertainment and instruction instead of looking at the great books of Nature and Providence, which his Maker has placed before him — to seek for the elements of his knowledge in the imperfect exhibitions which words necessarily give — and to depend entirely on the opinions and accounts of others, instead of seeing and thinking for himself. It is unnecessary to describe the peculiar importance of this latter circumstance in a government like ours, where all have a voice in public measures, and ought to be accustomed to act from unbiassed and personal examination.

We can best illustrate our meaning by the practical application of these principles.

In teaching mineralogy, for example, instead of presenting a mineral to the pupil, and telling him its name, describing its color, its texture, its hardness, its weight, its component parts, and its uses, he is called upon in the early stage of education to use his own senses, and not to rely indolently upon the account of others, whose eyes are no better than his own. As soon as he learns the names of colors and form, he must describe those of the mineral presented. He is called upon to observe by trial its weight, and to test its hardness, and to compare it in all these

respects with other objects known to him, or with other minerals presented. When he has learned to discriminate with accuracy its peculiar qualities, his curiosity is naturally excited to know what it is called, and it is only after he has made himself acquainted with the *thing*, that his efforts are rewarded by giving him the *name*. The ultra Pestalozzian would leave him in the same manner to ascertain its ingredients, and discover its uses. But in view of the importance of the practical application of knowledge, and of the loss of time which it would produce, this is deemed entirely inadvisable. And as soon the pupil is sufficiently advanced, he is taught what are its composition and uses, as facts discovered by others, which are important for him to know, but which he has not time to verify,

In the same manner, in the mathematics, the pupil is first required to unite lines into angles and figures, to observe the number and side of which these figures are composed, to learn the names by which they are distinguished, and to apply these definitions to the description of objects around him, and to questions on practical subjects. Thus, the question may be proposed how to ascertain the dimensions of a triangular piece of land to be given in exchange for a square; or in other words how to convert a square into a triangle of equal dimensions. He would first be directed to divide a square by a diagonal line into two figures, and would be asked what these figures were, and what proportion they bore to each other and to the square. He would immediately discover from the equality of the lines which formed them that they must coincide, and therefore be equal; and that the square was equal to two such triangles. He would then be asked if it were not possible that these two triangles could be united in a single one. His familiarity with drawing figures (previously acquired) would soon lead him to discover that they might easily be converted into a single triangle of the same height, but with double the base or breadth of the square; and that the change proposed must be made in this manner. From this he would very easily be led to infer the general theorem, that a square is equal to a triangle of the same height and double the base; and by retracing his steps, he would be able to furnish a demonstration of this truth without the aid of Euclid.

These illustrations will be sufficient to show the general character of the Productive System. In future articles on the School of Fellenberg and other foreign institutions, we shall have occasion to present it more in detail.

ART. II. — BIOGRAPHICAL SKETCH OF FELLENBERG.

We cannot gratify our readers more, we are persuaded, than by prefacing a series of articles on the Institutions of Fellenberg, with a sketch of the life of this celebrated man. His early history is presented in the following extracts of a letter addressed to the editor of this work, which contains valuable hints on education itself, dated Hofwyl, 24th August, 1829.

MY DEAR SIR — In compliance with your request, I now present you an account of those incidents, which memory suggests as the most striking and characteristic of my life.

I was born in 1771. I was, if I mistake not, only four years of age, when playing with a small cart, I was forced by its impulse down a steep declivity, towards a stream of sufficient depth to drown me. At the same time I beheld my mother hastening to my assistance, and endeavoring to arrest the cart. I saw her extended upon the gravelly declivity, still persevering, although covered with blood, in her maternal efforts, without which I should have lost my life. The impression made by this act of devotedness, has never been effaced from my memory or from my heart. I believe it contributed powerfully to direct me in that course of life which I have followed during the last forty years. It was eight years after this event that I saw my mother holding a gazette, in the embrasure of a window, in the castle of Wildenstein, in Argovie, where my father was prefect of the Government of Berne. I saw her weeping bitterly. I ran to entreat her to tell me what occasioned her tears. She at first answered, that she could not tell me, because I should not be able to understand her. Upon my renewed entreaties, she said, that the Americans had lost a battle, and explained to me, in a manner suited to the understanding of a child of my age, the struggle between the English Government and the freemen of North America. The impression which this account, accompanied by my mother's tears, produced upon me, is among the number of those which exerted a preponderating influence on my youthful development.

It was about this time, that I found myself, then twelve years of age, with an old aunt under a large Linden tree before the Castle of Wildenstein, attentively observing, while conversing

with her, what was passing in the yard. We suddenly saw a man, clothed in a singular manner, with a thick beard and long black hair, ascending with rapid steps the avenue to the castle. My aunt, alarmed at this apparition, sought in her pocket for something to give him, to induce him to withdraw. At the same time I saw my father, who, in the meanwhile had left the castle, hastening with great eagerness to embrace him. My aunt was astonished, and I could hardly wait for a convenient moment to ask my father for an explanation of what seemed so enigmatical in the apparition that had excited my curiosity. I learned, after the departure of this man, equally singular in his conversation and appearance, that, notwithstanding his then repulsive aspect, he was highly distinguished for his benevolent temper and devotedness to the best interests of humanity. It was upon this occasion that I heard for the first time the name of *Pestalozzi*. I had at Wildenstein two tutors, who exerted an influence over me which I shall always remember as a very instructive example. One of them, not having discovered my natural disposition, and not knowing how to impart the instruction which he was to give, tormented and wearied me, and, having driven me to the last extremity, supposed I was under a diabolical influence. This I knew was not the case, although I felt that his suppositions would lead me to open rebellion against this unpleasant Mentor, whose suspicions would have greatly injured me if my parents had not had the good sense to give his place to the excellent Mr Rengger, since then minister of the interior of the Swiss Republic. But the happiness resulting from enjoying his instructions was of short duration; this, however, did not prevent our becoming intimately acquainted. Mr Rengger's treatise upon the calendar, which appeared in 1788, and his Report of my school for the poor, published in 1815, proved to what an extent our views and affections harmonized together.

I went a few years after, with my mother, to visit the Castle of Konigsfelden, where the nobility of Austria had conspired against the liberty of Switzerland, under the auspices of Queen Agnes. The historical recollections which this place revived, occupied me attentively. Here, too, I saw contiguous to the Castle of Konigsfelden, a house inhabited by insane persons, who had been generally brought to this state by their bad conduct. The wretched aspect they presented excited my compassion, and my mother, seizing the favorable moment, withdrew with me

into her chamber, and there made me take the most solemn vows, never to lose sight of the unfortunate ; but always to assist them by all the means in my power. After I had pronounced these vows, my mother knelt down beside me and offered a fervent prayer, beseeching God to enable me to fulfil with fidelity, the resolution I had formed. I afterwards went to Colmar, to the Institution of the celebrated Pfeffel. I revered him for his goodness ; but I soon perceived that a blind man never ought to direct an enterprise of this kind ; and while I observed many useful features in this institution, I was struck with many unsuitable things, which should be banished from the sphere of education. Having returned to Berne, my native city, I was at first almost wholly absorbed with the impressions produced by an excellent discourse, delivered by my late father, as president of the Helvetic Society, at its meeting in Olten, upon the necessity of improving our national education. From that time I imbibed a decided taste for those studies which refer to it ; but I only found among my young companions at Berne a taste for gaming and dissipation, and when I endeavored to shelter myself from their pursuit, in the most retired part of the paternal mansion, the furniture of my chamber was heaped up in confusion, by way of revenge for my neglect of them.* About this time, my late father, then a Senator of the Republic of Berne, often said to me, while going to the town-house, that he should defend more successfully the interests of his country, in proportion as he was fully persuaded that I should do so in my turn ; and when he returned from the Senate, saddened by the insufficiency of his efforts for the public good, he frequently remarked, that his disinterested views on the subject of his country's welfare received but little support from his colleagues, and observed that we must redouble our efforts, if we would hope, one day, to realize our plans. The aspect of this venerable father of his country, so often grieved by his isolated condition, persevering notwithstanding in his painful duty, made an impression, which was only second to the one produced upon my heart by maternal affection, in determining the bent of my future life. I was but sixteen years old, when I entreated my

* At this period, in order to improve his health, which he had impaired by study, he gave up the delicate dishes of his father's table for very simple fare, and employed other means to harden his constitution. He endeavored to render himself independent of artificial wants, and devoted to benevolent purposes, the money wasted by his companions in luxury and amusement.

father to permit me to leave my native city, that I might qualify myself to follow his example in the service of my country. My heroic mother frequently spoke to me of her grandfather, the Dutch Admiral Van Tromp, and narrated his exploits, with the assistance of some trophies found among the family relics, one of which, a present from the King of Denmark, represented upon a box of amber all the battles he had won. I was thus roused to a strong degree of patriotic excitement, and I applied myself to the study of the Greek language, and antiquities, with a learned Hellenist, who had imitated the celebrated Hensterhuis, without acquiring his talents. This man was then settled in a country parish, in the canton of Berne, where he had formed a taste for good living, and for the pleasures of the chase, and attempted to persuade me to accompany him, at the very time when I was most desirous of studying. There I beheld all that was repulsive in the pride of learning, and in the exclusiveness of limited views of civil policy, and I finally left him, and retired to the house of a village pastor, in the canton of Argovie. Here I only found less pretensions to erudition, with a slight increase of philanthropy and elevation of soul, in the family in which I hoped to obtain an asylum favorable to the Muses, and the cultivation of those virtues, of which I stood in great need. I then travelled all over Switzerland in search of them, but I nowhere discovered the *beau ideal* which filled my heart, and occupied all the faculties of my soul. I pursued my studies for some time at the German Universities, especially the study of law under one of the most distinguished lawyers, Professor Hofacker, of Tübingen. This good man, to whom I communicated my observations upon his public lectures, advised me not to attend them; but to limit myself to his private instructions. He lamented with me the obligation, which the most learned men of Germany felt under, of adapting themselves to the wants of those practitioners who frequent the universities, for the purpose of obtaining the means of earning a subsistence, without perplexing themselves with the learning, which is only obtained by a rational study of the science. My attention was now drawn towards philosophical and political studies. The intensity with which I applied myself to them injured my health, and led me to wish ardently that an occasion would present itself, in which I might devote myself exclusively to some cause closely united with the best interests of humanity. I afterwards travelled again over the different parts of Switzerland, to exam-

ine its state, to find means of fulfilling my vows; but I did not succeed in my aim.* My observations only served to convince me that with women as well as with men, it was necessary to begin with a well conducted education, to produce, in progress of time, that domestic happiness, and that influence upon the public prosperity, towards which all my desire tended. The dangers with which the French revolution threatened my country, induced me in 1795 to visit France. I arrived in Paris after the fall of Robespierre. I often attended, while there, the meetings of the committee of public instruction, and was truly edified by the philanthropic and indefatigable activity of the Abbé Grégoire. I often saw the Abbé Siéyes, and other leaders of public affairs. From the intrigues which I observed, I could foresee the events which caused Switzerland to yield in 1798. I returned to my native country, with the desire of informing my countrymen of the destiny which awaited them, and of finding some means of averting it. With this object, I wrote several articles in the gazettes, and circulated several pamphlets, in which I sought to convince my fellow-citizens that nothing remained for us but to sacrifice upon the altar of our country those exclusive privileges of the patrician order, which had alienated the affection of the Swiss nation, and to regain their confidence by showing a noble zeal for the safety of our country. I found but few friends disposed to listen to me, and I even passed as a revolutionist. But in 1798 my predictions were verified, and the French invaded Switzerland.'

The character of this work renders it proper that we should only state briefly the political events which followed. At the approach of the French troops, sent to overthrow the government of Switzerland, Fellenberg was active in raising and leading on the levy *en massé* from Lucerne to resist them. But the city of Berne was taken, and the cause lost, before any efficient force could be organized. Fellenberg was proscribed, a price set upon his head, and he was compelled to fly to Germany. At

* In these journeys, which formed one of his principal occupations for ten years, it was Fellenberg's leading object to make himself acquainted with the *state of the people*, in order to learn how he could be most useful to them. The writer has been struck with observing how much more familiar he was with the men than with the mountains of his country. He generally travelled on foot, with his knapsack on his back, residing in the villages and farm-houses, and mingling in the labor and occupations, and partaking of the rude lodging and fare of the peasants; often extending his journeys to surrounding countries.

this time he designed to come to the United States, and sent some of his funds hither as a resource, in case of the utter ruin of affairs at home. He was, however, soon after recalled to Switzerland, and sent on a mission to Paris to remonstrate against the rapacious and oppressive conduct of the agents of the French Republic. He was instrumental in procuring an order for the recall of one of the most profligate; but the utter disregard of principle and honesty, which pervaded the public men and public measures of the day, disgusted him with the diplomatic career, and he resigned his office. For a short period after his return home, he occupied a public station; but the want of faith and public spirit, which he found in the government in executing measures whose direction had been committed to him, confirmed his disgust for political life, and he resolved to abandon it entirely, until a better day should dawn upon his country. His early disappointments in his examination of society—his investigation of the state of the common people—his intercourse with public men, and the convulsions he had witnessed, had all conspired to impress upon his mind the same conviction, that the *only resource* for ameliorating the state of his own and other countries, and preventing a repetition of the horrors which he had witnessed, was to be found in *early education*, and he resolved henceforth to devote himself to this as the object of his life. He was appointed a member of the Council of Education of Berne, but was soon convinced that nothing adequate could be accomplished on this subject through the medium of legislative commissions; and, being possessed of an ample fortune, he resolved to devote this to his great object, and ‘to form on his own estate, and on an independent basis, a model institution, in which it should be proved what education could accomplish for the benefit of humanity.’ He married, about this time, a Bernese lady of the patrician family of Tschärner, who has borne him nine children, six of whom, as well as their mother, are devoted coadjutors in his plan of benevolence. In pursuance of this great design, ‘formed,’ as he observed, ‘at Paris, in presence of those usurpers who had seized upon his country like a vulture upon its prey,’ he purchased the estate called Hofwyl, in the vicinity of Berne, and his subsequent life forms an important page in the records of humanity.

We cannot omit the following testimony to the value of a religious education, contained in the concluding paragraph of this letter, from which we have made extracts. It is the

more remarkable as he preserved this unwavering belief in revelation at a period when Europe was inundated with infidelity. The sincerity and strength of his convictions may be inferred from the efforts he made to convince an unbeliever of his acquaintance, as described in the following extract.

‘I have passed over in silence, my dear sir, all that you are already acquainted with ; but I cannot forbear mentioning, that I am also under great obligations to my late esteemed parents, for the cultivation of my religious character. They were both very pious, and Christians, in the full extent of the term, in practice as well as in principle and sentiment. In consequence of their instructions in early life, I have never had any doubts upon the subject of religion. The degree of certainty which accompanied it, was so great, that it appeared to me impossible that an unbeliever could withstand the evidence upon which I grounded my religious belief, when eighteen years old. The unbeliever you spoke of, was fortyeight years of age. He declared that when his mother died, he had seen the complete dissolution of human life, and his relations, distinguished for their religious attainments, had renounced all hope of restoring him to a more cheerful and consoling belief. I was not, however, discouraged ; and remained six months in his retreat on the shores of the lake of Zurich, in order to convince him of his error ; but I failed to enlighten him as completely as he failed to darken my mind. Many other circumstances contributed to throw light upon the subject of religion, and confirm my belief. It appears to me unnecessary to add anything to this account, which must be succinct to fulfil its aim.’

ART. III. — SKETCHES OF THE FELLENBERG INSTITUTION
AT HOFWYL, IN A SERIES OF LETTERS TO A FRIEND.*

LETTER I.

Hofwyl, August, 1829.

MY DEAR FRIEND—I cannot better introduce you to this celebrated place of education, than by a particular account of the motives and views which actuated its founder.

* This article is republished for the sake of our new subscribers, as well as to correct a few errors connected with it. An equal number of additional pages prevents any loss to others.

Destined by his patrician birth to take part in the government of his native canton towards the end of the last century, you already know that Fellenberg's attention was early excited by the misery and vice which he observed around him ; and he resolved to devote himself to the moral and intellectual reformation of his country.

The laboring classes he saw in a state of ignorance, which rendered them habitually indifferent to everything but their animal necessities and enjoyments ; yet capable of being excited and misled—equally fitted to become the instruments of licentious anarchy, or the slaves of despotism. He traced the origin of this state of things to the absence of all rational means of intellectual education, the exclusive attention paid to reading and writing as mechanical acquisitions, to the universally indifferent or technical manner in which moral and religious instruction was communicated, and the utter neglect of all efforts to cultivate moral habits, and to bring principles into action. It required but a glance at the higher schools and universities, to see how little was to be expected for the superior classes. A feeble body—a perverted understanding—a false and generally corrupted taste—much ambition, with some qualifications for shining in the world,—these were the common results of the existing course of education ; and rarely was it possible to discover any traces of a salutary or ennobling influence on the character and life. No hope could be entertained that the higher classes, who alone possessed the means and the ability, would make any effort to redeem those on whose ignorance they considered their supremacy as reposing. Both high and low, in the view of Fellenberg, seemed destined to sink together. At a later period, the illusive promises of philosophy were proclaimed and broken ; and its influence in Switzerland went to inundate it with a flood of new errors and vices.

Fellenberg was convinced that every improvement must commence with the germ of society ; that it was only in acting on the rising generation by improving the means of education, that any hope could be cherished of improving its condition. He believed that the efforts made for this purpose must be directed, at the same time, towards the two extremities of the social body ; and that it would be in vain to reform those who are destined to labor and obey, without improving the character of those who consume and govern. He believed that no attempt should be made to disturb the order of the European community, by

confounding classes of men whose lot Providence had so widely separated.

While he endeavored to elevate those whose talents rendered them capable of it, to stations in which society could enjoy the utmost benefit from their efforts, he believed that with the mass of the laboring classes, the only rational course was to prepare them for the situation in which Providence had placed them, and to render them happy in it by raising them to their proper rank as *rational* and *moral* beings.

It was also of the first importance to establish new relations between the different classes of society. The poor were to be led by a rational and religious education, not only to be content with their own station, but to respect the order which Providence has assigned them; and to see how unworthy of the understanding, as well as the heart that envy and jealousy is, which the lower classes are so ready to indulge towards the more favored. The rich were to be taught to estimate the worth of industry, to feel how dependent they are upon the laboring classes, and to observe and revere the dignity of moral character which is often found among them.

An object of not less importance in the view of Fellenberg, was to correct *that unchristian idea* of the great world, that *to provide for the present and eternal welfare of immortal beings by education, is an occupation beneath the dignity of the more favored classes*. It was necessary, therefore, first to create an interest in the object, by showing how much good may be effected, how much happiness produced, and how much real enjoyment secured to him who becomes the instrument of such improvement. Practical demonstration was to be given of the importance of this to the higher classes, in providing them with more skillful overseers, and more honest and obedient servants; and in giving to the state more dutiful and useful subjects.

To attain these ends, no means were more likely to be successful in the view of Fellenberg, than to establish an institution for both classes, in which they should be so separated as to prevent all confusion, and yet so connected that each might observe the other, and that occasion might be given to establish on a christian basis, the character of each, as well as those relations which must afterwards exist in society. 'To this object,' he observed ten years since, 'I have devoted my life and all that I possess, for twenty years;—to this I still devote them, and am resolved to devote them to my last breath.'

He believed that agriculture, which in the order of Providence was the primitive, and must ever be the principal occupation of mankind in the social state, is best adapted to develop physical and intellectual powers in their proper harmony. He was persuaded that an agricultural establishment and the employments necessarily connected with it, should form the basis of the contemplated Institution. With these views he purchased Hofwyl, at the close of the last century—at that time a private country seat, but now forming a little village, containing three hundred inhabitants, exclusively on his property and under his control. It comprises, 1. A farm, including recent additions in the neighborhood, of about six hundred acres; 2. Workshops, for the fabrication and improvement of agricultural implements, and of clothing for the inhabitants; 3. A lithographic establishment in which music and other things useful to the institution are printed; 4. A Literary Institution for the education of the higher classes; 5. A Practical Institution for those who are destined to trade, or whose circumstances do not permit a more complete education; and, 6. An Agricultural Institution for the education of the laboring classes.

Hofwyl is about six miles from Berne, the capital of the canton of the same name, and the chief town of German Switzerland; and about a mile from the great road which traverses Switzerland from S. W. to N. E. The approach from Berne is through a wood, which presents no traces of cultivation. In issuing from it, you come almost immediately in view of the large buildings and luxuriant fields of the establishment. It is situated on a gentle elevation in the midst of an amphitheatre of hills. On the north, the view is bounded by the Jura Mountains, and on the south by the Bernese Alps, whose tops are covered with perpetual snow. It is surrounded by a valley about eighty feet in depth, which separates it entirely from the neighboring farms and villages. The valley contains two small lakes, and the surrounding scenery is still farther diversified by the villages and hamlets on the opposite hills. The isolation of Hofwyl, in the midst of villages and at no great distance from a large town, and the combination in its neighborhood, of some of the grandest with some of the most beautiful objects of Swiss scenery, were circumstances of no small weight in the view of Fellenberg, in reference to his great object.

On entering Hofwyl from Berne, the traveller finds himself in an extensive court or play ground (A), (*see the plan,*) fur-

nished with instruments for gymnastic exercises, and a hillock of clean sand, in which the younger boys exercise their ingenuity in digging caves and building castles, surrounded on three sides by the building devoted to the Literary Institutions, and sheltered on the west by a little wood (B) composed of a variety of trees, which serve at once as a place for botanical observations, and as a retreat during the heat of summer. In pleasant weather the lessons are not unfrequently given here, in arbors furnished with seats for this purpose.

The principal building on the east of this court (C) is inhabited by eighty pupils, under the constant superintendence of Fellenberg, and four of his children. The basement story is occupied by the kitchen and store-rooms. The first floor is divided into four sections by halls, which traverse the building in its length and breadth. One of these sections is occupied by the superintendents, another by the dining hall and music room, a third and fourth by the chapel, and three large and lofty rooms for study. The second floor is devoted to the class rooms, the library, and the collection of casts. The third and attic stories contain the dormitories for the pupils, and chambers for the superintendents. The size, airiness and neatness of every part of the building are very striking; and a well arranged system of stoves on the Russian plan, maintains a mild and uniform temperature during the winter, which is not to be found in climates far less severe, where the methods of employing fuel are less perfect. In this institution Fellenberg proposes to give a complete education preparatory to professional studies. Between twenty and thirty instructors are employed in this establishment, most of whom reside in another building, and have no connexion with the pupils except during the hours of instruction. Two small buildings (c c) which shelter the court on the north and south, contain a large warm bath for winter, the store-room for the gardening tools of the pupils, a cabinet-maker's shop, in which those who have the disposition are taught this art, the book-bindery of the institution, and several rooms which are devoted to exercises in instrumental music, fencing and dancing, which would interfere with the tranquillity necessary in the principal building.

Beyond the Literary Institution is a second court (A2), furnished like the first with frames and poles for gymnastic exercises.

On the east side of this court are garden spots, and at the

entrance of the first court, (DE), assigned to the pupils as a means of amusement and exercise ; and at a little distance on the side of the hill, a circular cold bath of hewn stone, ninety feet in diameter and ten feet deep, in which they are taught to swim, with a neat bathing-house in the Gothic style.

On the west side of this court is the *chateau* or family mansion (F), in which Mrs Fellenberg resides with her younger children. It also contains the *bureau* of the establishment, in which strangers are received and the business of the Institution transacted by a person devoted to this object. It likewise serves as a depot for the little articles which the pupils have occasion to purchase at a distance from a large town. In the garden of the *chateau* is the school for peasant girls (G), under the immediate direction of Mrs Fellenberg and one of her daughters.

In the rear of the *chateau* are two buildings occupied by twenty or thirty pupils of the Practical Institution (H). These are lodged and fed in a more simple manner than the pupils in the Literary Institution ; and are permitted to avail themselves of its lessons, and to partake of the labors of the farm or the *bureau*, according to their necessities and destination.

In the rear of these buildings is a second cold bath of hewn stone, (I) only two feet in depth, designed for the use of the younger pupils. Adjoining this is a building 150 feet long (K), the lower part of which forms a large sheltered arena for riding and gymnastic exercises in unpleasant weather. The upper stories are occupied by the class rooms, and dormitories of the Agricultural Institution ; in which children of the laboring classes are taught the practical part of agriculture, and receive three or four hours of instruction daily in reading, writing, arithmetic, and other useful branches. One of the chambers in this building contains a small collection of minerals, and of wild and cultivated plants from the neighborhood, together with two models in clay, made by the pupils themselves, representing in relief the surface of Switzerland.

A number of the pupils of this school are prepared by theoretical instruction and practical essays in the inferior classes, under the direction of the superintendent, to become teachers. No regular course of agricultural instruction is given ; but several of those who frequent the institution as boarders, in order to make themselves acquainted with the system of agriculture adopted at Hofwyl, attend a course of lectures, which are given by Fellenberg himself to the older pupils of all the institutions.

On the north of the buildings which we have described, is an extensive irregular range, containing the farm house (L), in which the pupils of the agricultural school take their meals, the various workshops, the laundry, dairy, barns, and stables. (*See the plan.*) The stables contain fifty cows, and a number of oxen, which excite the admiration of strangers by their size, and the neatness with which they are kept.

At a little distance from the principal group of buildings, on the eastern descent of the hill, is the house occupied by the professors, in which the parents of the pupils are also lodged during their visits to their children. It contains a reading room in which some of the principal political and literary journals are received for the use of the professors. In this building is the chemical laboratory, and a collection of the most necessary philosophical instruments.

An interesting branch of the Institution of Hofwyl, is the colony of Meykirk at the distance of five or six miles. It consists of eight or ten poor boys, who were placed under the direction of a teacher on a spot of uncultivated ground, from which they were expected to obtain the means of subsistence. It is designed as an experiment on the practicability of providing for the support and education of friendless children, without any farther expense than that of the soil which they cultivate. It resembles, in effect, an establishment in one of our new settlements, except that several hours are devoted daily to intellectual and religious instruction, and thus the children advance in cultivation and knowledge as well as in hardihood and industry.

You will perhaps think these local details too minute, yet I believe you will perceive in them the key to many of the principles adopted by Fellenberg, and will be better prepared to understand the mode in which they are applied. In a visit of a few hours, such as is usually paid by the stranger, he can learn little more concerning Hofwyl. Should he pass the day he will be struck with the unceasing activity, combined with the greatest regularity, which reigns in every part of the establishment; and with the good order and harmony prevalent among the pupils, in the midst of the greatest freedom and gayety. He cannot but admire the benevolence and perseverance which have led a single man, on the basis of his own private fortune, and in the face of the prejudices of those of his own rank, to create a set of institutions which furnish ample means for the

thorough education of the higher classes, and at the same time provide for the gratuitous support and education of one hundred and thirty children. It is only after a long continued residence, that he will be able to appreciate that unwearied devotedness of a large family, by which all this is accomplished,—a devotedness which not only excludes them from the pleasures and amusements usually enjoyed by rank and fortune,—but also obliges them to live for others, and to sacrifice in a great measure those social and domestic enjoyments, which are of far greater value. I am, &c.

ART. IV.—INFANT EDUCATION.

THE scriptural declaration is in the mouth of every one who speaks of education,—‘train up a child in the way he should go, and when he is old he will not depart from it;’ and yet we hear constant complaints, and see mournful examples of apparent failure in its application. Is it not for want of examining with sufficient care the full import of its terms, that these disappointments are experienced?

Training is a term primarily applied to plants and vines whose branches are bent or spread so as to open them to the sun or shelter them from the wind, or display their beauties, or give them the best direction, and thus to prepare them to bring forth the best fruit, or enable them to sustain its weight.

This word is also employed to designate the methods which are used to accustom an animal to perform, with readiness and ease, those labors to which he is destined. He is first employed for a very short period in such as are lighter and more simple, and gradually for a longer time in those which are more laborious and difficult. But every exercise is proportioned to the strength, the temper and the experience of the particular animal. He is never burdened with a load which would strain or discourage him. He is gently and cautiously put into the harness that he may not be alarmed, and at first slowly and kindly led along that he may not be made to dislike his task. He is not expected to perform a difficult movement at once, nor is he ever driven by force until frequent drawing has proved ineffectual.

The soldier is trained by employing and treating him in the manner adapted to give him vigor and hardihood, as well as the

habits of rapid and easy movement which are required in his future efforts and contests. His eye, his foot, his hand, are all trained by repeated exercises to act instantaneously and easily, in accordance with the determinations of his own mind or the orders of his commander. He thus learns to accomplish objects with surprising rapidity and ease, which are impracticable to an untrained citizen, and to endure hardships and labors which would destroy a raw recruit.

The persons who were destined to run or wrestle for the prizes in the Olympic games, or those who in modern times prepare themselves for any trial of strength or speed, have always been trained for their work, not merely by daily practice, but by the most careful management of their bodies. Their hours of activity and repose, their food and drink, and all their occupations and habits are regulated with great care, so as to fit them in the best manner for the laborious efforts on which depended their victory or defeat, their honor or disgrace.

Training, then, when referred to a child, may be considered as involving *all those influences and exercises by which he is to be prepared for his future duties and destiny in this life and another*; and if these do not *conspire* to lead him in the way in which he should go, it is to this defect that our failures are to be attributed.

But a term of equal importance to a full understanding of this maxim is often left entirely out of view—what is meant by ‘a child.’ Will the maxim remain true if we wait till the age of twelve, of ten, of six, or even of four years, before we begin the ‘training’ prescribed? It is too little considered, we fear, *when the infant begins* to be a proper subject of training, and at what age he may become in one respect or another, *insensible to its influence*. Here, it seems to us, is the source of a large proportion of those failures, which lead some to speak of this as a maxim of doubtful correctness.

Trite and simple as the poetical paraphrase of this passage is, we wish we could see it more impressed on the heart of every mother,

‘Just as the *twig* is bent, the *tree*’s inclined.’

If a plant is to be made to assume a given shape or direction, we find it necessary to commence with the scion or the earliest twigs, and to lead *every tendril* as it shoots forth into the course desired. Should we leave it until it becomes stiffened in a particular direction, the force necessary to change it will usually

diminish its vigor, and obstruct its growth. It will still tend to its former course; it will spring back the moment the bands which confine it are loosened or removed, and we can seldom destroy this tendency without a degree of violence which will produce deformity or impair the very principle of life. The obvious application of both these maxims is, that the human being must be taken while his character is in the most pliant state, if we mean to give it a high and holy direction. We must watch with the utmost vigilance over the *first impressions* which form the basis of its future character. We must take care that his first conceptions of *things and words be true* as far as possible, that he may not be accustomed to error in receiving, or falsehood in communicating ideas. We must strive to make the first impressions concerning *manners, and conduct, and principles of action*, derived from the examples he witnesses and the conversation which he hears, *as pure as possible*.

We must seek to restrain his propensities before they are ripened into habits, and teach him how to govern himself, before he becomes the slave of impulses.

Now what period can be assigned for the *commencement* of a task so important and so difficult, unless it be that when the child begins to exhibit his feelings and to be influenced by others—the *first moments of perception and action*?

Defer your efforts one day, and the shooting idea has assumed its form, the tendril feeling has taken its direction, and an increased if not painful effort will be necessary to alter it. It is only in commencing our 'training,' when the mind receives its first impressions, and the feelings first begin to strengthen themselves by exercise, that either reason or scripture authorizes us to expect that we can give that form to the character which we desire. How else can we hope to counteract that crowd of temptations from within and around, which beset the object of our solicitude? If a kind Providence should direct to a more happy result, imperfections or even deformities of character will usually remain the lasting and mortifying monuments of this early negligence.

But let it be understood we speak of '*training*,' not of '*forcing*' the child. We would remonstrate against that course of education which considers him as a mere vessel to be filled with ideas and principles, or a mass of matter to be cast in the mould and stamped with the image and superscription of a self-appointed manufacturer of men. He should be treated, on the contrary,

as a plant of wonderful delicacy in its texture, whose organization and character are fully understood only by its Creator, and can be changed by no power but his, but with which our concern is to observe its habits and tendencies, to place it in its proper soil, to give it its appropriate nutriment, to guard it against the dangers which we can avert, and while we plant and water, to look to him who giveth the increase, to supply and maintain that mysterious principle of life which comes from him alone. We should beware that we do not attempt to bring it forward prematurely. All the efforts of misjudging teachers and parents who wish to see their children early prodigies, only sacrifice the fruit in order to produce an earlier expansion of the flower, and resemble the hot-bed in their influence in 'forcing' a plant to maturity, whose feebleness or early decay must be proportioned to the unnatural rapidity of its growth, and the consequent want of symmetry in its parts.

But let us not be understood to say that the training of the child does not in fact begin until the parent decides that it shall begin. It commences, whether we mean it or not, as soon as he opens his eyes upon the light, and it goes on to the end of life whatever course we pursue. Every sense is an avenue for ideas which will leave their traces behind them; every object, every action, every word, and look, and tone, and gesture, has its influence in one way or another even on mature minds. We cannot be neutral in this world; the sympathy of man with man involves a perpetual action and re-action.

There can be no doubt that we often inherit to a greater or less degree the permanent characteristics of our parents, but that our resemblance to them is not merely the consequence of birth, we may easily satisfy ourselves by observing the modification of character which takes place when we are removed from the paternal roof, or the difference in children of the same family if any of them are educated by strangers. We shall see farther evidence of the extent of this influence, if we notice the resemblance which arises and increases between those, who become associated later in life, in friendship, or in matrimony; and especially if we observe how readily we catch the manners, the expressions, the feelings, of those with whom we constantly associate, on particular points, even when they were at first disagreeable to us. No one who has watched his own moral progress can fail to perceive that it is as important to his moral well-being to select with care the society with which he connects himself, as it is for

his bodily health to choose a residence where the air and climate are favorable. And these influences cannot be counteracted by mere instruction or discipline. What reliance could we place on the best food, or the most wholesome drinks, or the counsels and remedies of the most skilful physician, to secure us from disease, if we should breathe perpetually an atmosphere of contagion, or if we clothe ourselves in garments filled with pestilence? The contest is unequal. Disease is inhaled with every breath, and imbibed by every pore of the skin, while the food or the remedy is necessarily employed only at intervals.

Not less unequal is the contest between the constantly recurring influence of the objects and examples that surround the child, and the occasional effect of precepts and instructions. It is the impression most frequently repeated, which leaves its stamp upon the mind — a principle exhibited in the remark of Burke concerning the influence of newspapers: ‘They who gain the public ear from day to day, must in the end become the masters of public opinion.’

It is on this ground we are to answer the complaints of those parents who wonder that the *most faithful instructions*, have rendered their children no better than those of others. What were the examples around them? What was the atmosphere in which they lived and breathed while you were giving this moral food and administering these moral remedies? The morning prayer and the attending exhortations to piety, were perhaps followed by a day in which it was evident that the things of this world were the objects of the most ardent desire. The sermon on the mount may have been succeeded by family bickerings or quarrels with a neighbor — the apostle’s account of charity, by unkind insinuations or severe remarks concerning others, and a discourse on humility, by anxious consultations how the objects of parental affection could be rendered most distinguished by their dress or their accomplishments. If this were so, would not the contrast be calculated either to confound entirely the views of any observer of the child, or to lead him to consider religion as a mere theory, on which no great value was placed. All these remarks apply with tenfold force to the susceptible mind of an *infant*. Like the calm surface of a lake it not only reflects every image presented, but it feels and repeats every impression of the litt’r pebble or the insect stirring on its surface, in constantly enlarging circles; and if they disappear more rapidly, it is only because a new impression sooner seems

to efface it. If you doubt it, make the experiment. Appear gay or gloomy ; speak in a kind, or a harsh, or a jesting tone to a child, and see how soon and how faithfully he will repeat your emotions like a living mirror, or exhibit a corresponding feeling. Nay, we have more than once been led to detect our own state of feeling from seeing it thus reflected back upon us ; and we can fully sympathise with the remark of an instructor, who said he often wished to hide himself where no human being could ever see him, that the contagion of evil might not be spread from his heart through the medium of his countenance. So important did Babington deem this, that in his essay on christian education, he urges that the parent should select a nurse with a kind and cheerful countenance, as well as a good character. This influence is more important to the infant, because he has none of those means of ascertaining the character of the individual by conversation, or by comparing the whole course of his actions which we possess. He cannot but suppose the emotion to exist which the countenance indicates, and the frequent involuntary assumption even of the same external state which inevitably results, cannot fail to have its influence in producing the same feeling.

Let us not be deceived then. The parent actually begins to train her child from the moment that he sees the light. Her countenance acts upon his feelings, and by its daily and hourly influence, forms him to a character of gloom or cheerfulness, of harshness or kindness. Her tones of voice thrill through his soul, and awaken perpetually returning emotions of anger, or fear, or hope, or joy, or love. ‘The mother’s smile,’ says Pestalozzi, ‘should give the child her first glimpse of heaven, and the tenderness of maternal affection should furnish the first conception of the love of our heavenly father.’ Every action, the very manner in which the common offices of maternal care are performed, will tend to form a standard of character in his opening mind, and associate its good or evil with the earliest and tenderest recollections of the being whom he loves most. If those around him are careless of his sufferings, or impatient in supplying his wants, subsequent lessons of patience and kindness will lose half their effect. Who has not traced the patient spirit of labor, or the careless hurry, or the fretful impatience of a parent in the character of the child.

Particular actions will sometimes leave their impression not only on the character, but on the memory for life. We cannot

refrain from quoting one example to illustrate this subject. 'A mother saw her son playing with a cart on the edge of a declivity, and before she could prevent it, he was forced down the hill by its weight. At the bottom was a stream in which he would probably have been drowned. She sprang to save him, but could only seize the wheel, was thrown upon her face, and dragged over the gravel nearly to the foot of the hill before she could stop the cart—and then, covered with blood and bruises, snatched her son from destruction on the borders of the stream. That son was Fellenberg, the distinguished Swiss, who has devoted himself, property, and family, for thirty years, to the improvement of education, and now educates and supports one hundred indigent children by his own means added to their labor; and in a letter in which he communicates the fact to the writer of this article, he observes, 'the picture of this act of devotedness was never effaced from my memory or my heart, and I consider it as having contributed powerfully to determine my course of life.'

The manner of directing the child in the common actions and concerns of life, will have an influence even more direct upon his future character. We may pamper his appetite until we make him value the pleasures of the senses more than all others. We may measure his need of food rather by some arbitrary rule, than by his constitution and appetite, and thus lead him to *habitual excess upon principle*, which we have known to produce and perpetuate disease in later life. There can be no doubt that many have been plunged into the gulf of intemperance by the habit so prevalent, of giving cordials even to the infant in the arms of its mother, to palliate a momentary inconvenience, or with the false idea of their giving him strength; or what we cannot but deem still worse, by administering an opiate merely to relieve the mother from the care of her infant, and thus not only endangering his constitution, but producing the habit of using these insinuating poisons.

The manner in which he is clothed, and the kind of attention which is paid to his external appearance, will usually decide whether he shall be vain or humble, economical or extravagant, in this respect, and perhaps give a turn to his whole life. How many young persons have been led by the passion for dress, which was cherished, if not inspired, by the early pride of a parent in seeing a favorite child admired, and to dishonesty or vice as a means of procuring it. As soon as the day can be divided into

periods, in reference to rest and occupation and the supply of his wants, the character of his future life may be seriously affected by the regularity or irregularity with which the little affairs of his life are conducted. It is scarcely credible that the child of a family where order is neglected, and everything which concerns him is conducted with irregularity and confusion, should ever acquire those habits of system and order so necessary to success and usefulness in life.

The manner in which he is taught to use his little playthings or those of others, will do much to fix his ideas and feelings, and the subject of property, and to determine whether selfishness or benevolence shall prevail in his habits. The methods in which he is brought to yield obedience to the commands of his parents will do much to decide whether he will be governed only by fear or hope, and obey only under the influence of force; or whether he shall learn to feel himself accountable to conscience and to God, and to govern his own appetite in accordance with their dictates. The manner in which religious instruction and devotional exercises are conducted, is especially important. *They may be, they have been* so conducted within our knowledge, by pious parents, as to produce an unutterable weariness and disgust with the very name of religion. *They may be, they have been so managed, as to render them interesting to every child*—to attract, in some degree, at least, the wandering heart, and to leave impressions of reverence and attachment, which even a long course of vice would not efface, and which sometimes become the means of reformation after all hope has been abandoned. There is abundant reason then, for the maxim, that we should watch over our conduct more carefully in the presence of a child, than of any other human being. Others we may offend—and doubtless shall; but on the child, we are exerting an influence which may affect his whole life, and whose results may be felt throughout eternity.

ART. V.—REVIEW OF THE REPORT OF THE MANUAL LABOR ACADEMY OF PENNSYLVANIA.

Prepared for the Annals of Education.

First Annual Report of the Board of Trustees of the Manual Labor Academy of Pennsylvania. pp. 15. 8vo. Philadelphia, 1829.

IN every age of the world individuals have been found who have united bodily labor with mental exertion, and thus in a measure prevented the long train of evils which too often attend the student, and bring him down prematurely to the grave. But these instances have been rare, compared with the number of sufferers. It is true that several nations, especially the Spartans, the Romans and the Persians, paid much attention to this subject; but, like oases in the midst of some vast desert, these plans seem hardly to have arrested the attention of mankind. The studious man has, in general, been left to sedentary habits, till his physical frame, ruined, becomes the seat of numerous and distressing maladies to which the laboring portion of the community are almost strangers. No wonder prejudices have arisen against an education which is in any degree liberal. No wonder there has been, and still continues to be, opposition among the mass of mankind, to the efforts of enlightened and benevolent individuals to improve the minds and hearts of all classes, by moral and intellectual instruction.

To Salzman, Pestalozzi, Fellenberg, and their cotemporaries, seems to have been reserved the glory of proving to the world, by a persevering but successful series of experiments, that there is no necessity of sacrificing the body for the sake of the mind and heart; but, on the contrary, that mental and moral improvement can be far more successfully prosecuted by devoting a portion of time daily to agriculture, horticulture, or other manual labor—to such exercises, in a word, as shall preserve the health of the body unimpaired—than by spending the whole day in intellectual and moral, to the neglect of physical exercise. A sound mind can only be had in a sound body. We are aware that there are those even at the present day who think otherwise, and gravely tell us that there is no necessary connexion between physical and mental vigor. For proof of the position, they refer us to multitudes of individuals of the present, as well as of the former generations, whose intellectual and moral greatness cannot be questioned, who yet possessed very little muscular vigor. Indeed, muscular and mental vigor have by some

been deemed incompatible. But no one has yet proved that those individuals, who have enfeebled their bodies by such persevering mental exertions as involved a sedentary habit, might not, in the midst of their intellectual greatness, have been much *greater* had they preserved uninterrupted health by proper physical exercise.

These remarks have been elicited by the perusal of the First Annual Report of the Trustees of a Manual Labor Academy, located at Germantown, near Philadelphia. The institution was opened May 1st, 1829, with only four scholars, but the number has since increased to twentyfive. Of this number, fourteen are from Pennsylvania, seven from New York, and one from each of the States of Maine, Connecticut, Delaware, and Alabama. It is under the superintendence of two gentlemen, a principal, and a professor of mathematics, who, with their families, reside at the institution, and have the constant care of the pupils as of one great family. But we will suffer the Report to speak for itself.

‘The premises consist of fortytwo and a half acres of good land, several out-houses, and a commodious dwelling on the main street, the residence of the late Dr Blair. The farm is in the rear of the dwelling, opening on a lane which communicates with the main road; there is on it, stabling, a coach-house, granary, cart-shed, and farm-yard, and a culinary garden of one third of an acre.

‘The youth have respectable talents, habitual industry, and are pleased with the mode of education. The health of this interesting family has been uninterrupted, except in a few cases, diseased when admitted. Every invalid remaining there has been restored to health. They board with the Principal, their diet plain, and in as great variety as is consistent with economy and health, and as much as possible the products of the pupil’s labors on the farm. Piety, learning, and honest industry, are here united. Surely such an enterprise cannot fail.’

‘The usual branches of study in classical schools are pursued with the addition of the study of the bible. The hours of recreation are not hours of waste, and idleness, and immorality. They are employed in useful bodily labor; such as will exercise their skill, make them dexterous, establish their health and strength, enable each one to defray his own expenses, and fit him for the vicissitudes of life; particularly so, if they be destined for our new settlements as christian missionaries.’

‘Thus far they have been employed in carpenter work, gardening, and farming. Four of the *students* are *good workmen in*

wood; profitable in their own labor, and also as instructors to those who are less experienced. Six or seven thus employed have already made the various repairs of the building, and nearly *all the needful furniture*. Some orders from the city for small wooden articles have been executed by them, and they are ready for more. Those who are engaged in gardening have supplied the house. Others will furnish from the farm thirty bushels of wheat, seventy bushels of rye, ten tons of hay, one hundred and fifty bushels of corn, and three hundred and fifty bushels of potatoes.' pp. 8—10.

The principal design of the institution is, in short, to furnish pious, indigent youth with the means of education for the ministry, at little or no expense; and at the same time enable them to preserve health of mind, and to improve in piety and good habits. The leading principle by which this is to be effected, is *a union of academic studies with systematic bodily labor* under the constant eye of the superintendent: each pupil being required to labor three or four hours every day at farming, gardening, or some mechanical occupation.

In regard to the results it is observed, these modern students show that the manual labor is full of blessings. 'Their blood flows warm, and rich, and equable; and the east winds cannot penetrate them. Their thirst demands water, their hunger plain food, their limbs rejoice in muscular efforts, and their minds in truth. Sleep rests them, and their waking eyes behold the light of another cheerful, useful day. These are some of the blessings. And ought not the land of christian pilgrims to have many such institutions?'

The necessity is indeed great, as will appear from the following striking exhibitions:

'For twenty years and more, the unnatural union of sedentary with studious habits, contracted by the monastic system, has been killing in middle age. The Register of Education shows, in one year, one hundred and twentyone deaths. Examine into the particular cases, and these will be found the undoubted effects of sedentary habits. Look at one name there. He had valuable gifts, perfected by two years' academic, four years' collegiate, and three years' theological studies. He preached, gave much promise, and then died of a stomach disease. He contracted it when a student. He did not alternate bodily with mental labor, or he had lived and been a blessing to the church. When he entered on his studies, he was growing into full size and strength. He sat down till his muscles

dwindled, his digestion became disordered, his chest contracted, his lungs congested, and his head liable to periodical pains. He sat away four years in college and three years in theological application. *Look at him now!* He has gained much useful knowledge, and has improved his talents; but he has lost his health. The duties to his mind and heart were done, and faithfully so; but those to his body were left undone. Three hundred and seventy muscles, organs of motion, have been robbed of their appropriate action for nine or ten years, and now they have become, alike with the rest of his frame, the prey of near one hundred and fifty diseased and irritable nerves. And he soon dies of a disease, as common and fashionable of late as the studio-sedentary habit, — a disease caused by muscular inaction.

‘Look at another case. Exposure, incident to the pastor or missionary, has developed the disease in his chest, planted there when fitting for usefulness. He contracted a sedentary, when he was gaining a studious habit. That which he sows, that also shall he reap. The east winds give him colds; a pulpit effort causes hoarseness and cough, oppression and pain. He becomes alarmed and nervous. His views of usefulness begin to be limited. He must now go by direction, and not so much to labor where otherwise he would have been most wanted, as to nurse his broken constitution. And he soon adds to the lamentable list of *Mysterious Providences* — to the number of innocent victims rather, of cultivating the mind and heart at the unnecessary and sinful expense of the body — to the number of loud calls to alternate mental and corporeal action daily, for the reciprocal sanity and vigor of both body and mind.

‘Why is the manual labor system so abandoned? The child alternates his period of morning and afternoon confinement, by his various cheerful amusements in the open air. But when the animal frame is developed, and the redundancy of life and spirits is expended, how, let it be asked with solicitude, is the tendency to muscular action, which yet remains, satisfied when the childlike exercises are put aside? In what manner is exhausted the health-preserving impulse to bodily activity? With what do students generally alternate their periods of study? Some allow themselves no relaxation, except what eating, and sleep, and recitation, and casual conversation may afford. Too many alternate study with sensuality; while others, more methodical, take set walks, make reluctant and fruitless resolutions to split and saw fuel-wood, and less willingly when the novelty is over, to heat and move their muscles about a gymnasium. These efforts at muscular exercise, too artificial to be lasting and suitable, declare too plainly to be misunderstood, that a defect

exists in our present collegiate system, — a defect remediable only by natural and useful employment.

‘This health-preserving labor is also *profitable*, and its results are placed, by the board of trustees, to the credit of each *manual labor student*. By the Board’s estimate, made in August last, (when the institution had been opened scarcely four months,) several pupils were found to have very small balances against them for their boarding and tuition, and some of them had almost none; notwithstanding the charges are, owing to the location of the school, higher than in the interior parts of our country.

‘But this institution is now struggling under pecuniary embarrassments, arising partly from that want of confidence which a christian public wisely may have in the utility and success of a novel enterprise, and from want of knowledge of the plan, partly from delinquencies in the Board, and also in a principal measure from the unexpectedly rapid advance under Providence, of the object to its permanent establishment.’ pp. 10—12.

Although we cannot but regret that so excellent an institution should suffer for want of pecuniary aid, yet, considering the present state of the public sentiment, we are not surprised. Measures so much in advance of the light which the mass of the community has yet received on this subject, and consequently of public opinion, cannot and will not, at present, be duly appreciated. We rejoice, however, that the time cannot be far distant when these republican, and what is more, truly rational and christian institutions, will be understood and properly estimated by the enlightened citizens of our country.

While the arm of christian benevolence is extended in various forms, and in a manner and degree hitherto unknown to the abodes of ignorance and sin in every quarter of the globe, and in almost every country, it must be matter of deep regret that so little combined effort has been hitherto directed to these all-important objects.

But we rejoice that there is a redeeming spirit abroad, of which we find evidence in the following statements of the Report.

‘The Manual Labor Academy of Pennsylvania is not a *solitary* institution. Similar ones are in Prussia, Germany and Switzerland; in five places in our own country, and more are in contemplation. It is not an *ephemeral novelty*, but a lasting improvement in the system of modern education. At Whitesborough, N. Y., there is one of between thirty and forty pupils.

At Andover, Mass., another which already accommodates near sixty pupils. At Princeton, Kentucky, there is a third which now contains eighty pupils. A fourth exists at Maysville, Tennessee. It is reported that the Methodist brethren intend one in Maine. The Bloomfield Seminary of New Jersey is expected soon to be modelled on this plan : and permanent efforts are now making to establish an extensive manual labor school at Cincinnati, Ohio. At the lowest estimate, there are now in process of education, two hundred and one youth of our country on the manual labor plan.

‘It is true that the distinguished universities and colleges of this country and elsewhere, have not yet sanctioned the manual labor system by their example ; but this circumstance will not militate against it. Responsible institutions do not originate improvements. They are only called upon to adopt them with caution after they have been fairly proved to be such. A pioneering spirit in them would only rudely dilapidate, and is wisely discarded. Nevertheless it is the sad experience which these very universities and colleges themselves afford, which gave birth to the reform. They are alumni of colleges, who know and feel the benign influence of classic literature, who see now the lamentable consequences of the *studio-sedentary habit*, that study, without corporeal labor, consumes the brain and plants disease in the stomach and lungs.

‘Is it not true that in proper time the system we advocate will be adopted by universities and colleges? And also that prior to the existence of monasteries, there were no *non-manual labor schools*? The Romans had none. Their *thermae*, dedicated to literature, were in sight of the institutions devoted to athletic exercises. Lyncurgus, in his system, had hard bodily labor exercise united with mental application. How much *this* discipline of Sparta gave to her youth their *constancy* and *resolution*, may be conjectured, if we compare these manly qualities with the timidity and effeminacy which too often characterize the students of institutions *where hard bodily employment is dispensed with*. Mechanics and husbandry, a modern student almost scorns. *They* held them in honor. The Persian system of education also, presents no evidence in favor of the union of studious and sedentary habits. The Persian schoolboy had, “with plain and frugal diet, constant muscular exercise, which laid a foundation of such strong health as would enable them to undergo hardships and fatigue to good old age.”

‘What mental qualifications must David have possessed to be author of the finest of the Psalms ; a poet more sublime than Homer or Virgil ; the sweet singer of Israel. *But he was not pale and feeble*. He had, in youth, muscular power to tear open

the mouth of a lion defending his prey, to resist the grasp of a bear, and to impart to a pebble velocity sufficient to stun a giant.

'Such are bible religious characters, and they are manly characters. The demureness, sickliness, gloom, eccentricities, &c. of modern Christianity, did not belong to them. These are the effects of a diseased body on the mind.

'The schools of the prophets contained men of muscular exertion. We find them felling trees, preparing beams, carrying them to a distance, and erecting their own college edifices.

'The disciples were occupied, after the resurrection of their Master, in corporeal labor. Paul, the pupil of Gamaliel, by birth and education high, is found at Corinth employed at *manual labor*. The Great Exemplar himself is called the Carpenter's Son; and did he not engage in his father's occupation? If so, what a sacred sanction there is *for useful bodily employment, subordinate to the occupation of the mind*.

'When thought shall need no brains, and nearly four hundred organs of motion cease to constitute the principal portion of the human body, then may the student dispense with muscular exertion. If *now* he neglect it, low diet or disease may be his portion, and a certain decay of his frame.' pp. 13, 14.

We have seldom seen more good sense, or sounder views of education exhibited in the same compass, than in the foregoing quotations. We ardently wish to see such sentiments as these become universal, for the sake not only of ministers, but of people of every class and occupation. It is also important that labor should be carried on in company with others. The mind, as well as the body, may derive benefit from conversation. We may hence see the reason why solitary rambles, cutting and sawing wood, &c, have not been found to afford the student much relief. The mind is not diverted, but pursues, without much interruption, its old train of thought.

In unison with the spirit of these remarks, we are assured in a paragraph already quoted, that those scholars who manifest the most attachment to the manual labor system, evince the most cheerfulness and promptitude, and make the most improvement in their employments, and in skill and dexterity in conducting them, make at the same time the most improvement in their studies. This, we think, will ever be the result of similar experiments.

We were forcibly struck with the propriety of the application of the term *sinful* to that sacrifice of bodily health which so

often results from efforts to develope, prematurely, the intellect. We know there may be no suspicion on the part of most persons that any wrong is done, but the results are not the less tremendous because they are the consequence of ignorance.

We have only to regret, in perusing this valuable document, that so many inaccuracies of language were left unnoticed, some of which we have ventured to correct in our quotations. We cannot leave this subject without a few remarks on a topic before alluded to, which is often misunderstood.

The energy of the mind seems to depend on the energy of the brain and nervous system. As to the nature of their connexion we are of course ignorant; the fact will not probably be disputed. But nervous energy is dependent, in a degree at least, upon the energy of the muscular system. If three hundred muscles in the system lose their tone or energy for want of action, must there not be a corresponding loss of tone or energy in the nervous system? And can the mind retain its energy while the brain and nervous system are enfeebled? No one will suppose it.

It is not affirmed that the mind will lose *action*, but *energy*. When the human system is enfeebled by disease, the arterial action, instead of being diminished, is increased; that is, the pulse beats *quicker*; but the strength or energy of the pulse is *diminished*. Thus it is in the case before us. The mind may not be less active—nay, its activity may even be increased; but it is weakened in the same proportion. Hence we see the impropriety of judging too favorably of those persons' genius or capacity, whose minds seem to be peculiarly active in early life. At any rate, their activity should lead us to doubt of their strength. Precocity of intellect has often, perhaps always, been attended with extreme irritability of the nervous system. Students, who use little muscular exercise, and bend their minds constantly to study, almost always have irritable nerves. We may hence see why, in answer to the question in the above report: With what do students generally alternate their periods of study; and in what manner is exhausted the health-preserving impulse to bodily activity after the childlike exercises are put aside? the trustees have observed that 'too many alternate study with sensuality'—an answer we have reason to think fearfully true. Idiotism and mental precocity—extremes of intellectual character—both predispose to sensuality, often of the grossest kind. In how many instances mania is caused by precocity of mind combined with that form of animal indul-

gence here alluded to, the records of hospitals — perhaps the records of futurity, alone can unfold. The bare possibility of such results gives an importance which cannot be estimated, to that course of education which cultivates the whole man, physical, moral, and intellectual, in harmony, and leaves no portion of the system to suffer.

ART. VI.—ASYLUM FOR THE BLIND.

North American Review for July, 1830.

We rejoice to learn from the last number of the *North American Review*, that an asylum for the blind is soon to be established in Boston. It appears that the first efforts on this subject were made by Dr Fisher of Boston, and that an act of incorporation for the ‘New England Asylum for the Blind’ was obtained from the legislature of Massachusetts, March 2, 1829. From returns received from the selectmen of each town, it appears that in towns comprising less than half the population of the State, two hundred and fortythree blind persons were discovered, leading to the conclusion that there are five hundred in the State of Massachusetts, and sixteen hundred and fifty in New England; generally in humble circumstances. This would make the general proportion about one to one thousand inhabitants, or nearly double the number of the deaf and dumb. It is time something were done for a class of persons less unfortunate indeed, but so much more numerous than the deaf and dumb; and we are happy to find that the legislature have already appropriated a small sum to aid in establishing the institution. If we may judge from the interesting article before us, the enterprise is in able hands, and we trust will meet that cordial support from individuals and the legislatures of New England, which its importance demands.

The review commences with an interesting sketch of the advantages to mental cultivation, which often result from the loss of sight, and remind us of the reply made to an eminent man who complained that he had lost half of his life by the weakness of his eyes. ‘So far from that,’ said a friend, ‘you have gained more than half.’ Indeed we have no doubt, that many a clear-sighted man would have his mental vision improved by spending some portion of his time in a retirement where the soul should be driven back to observe its own operations, and seek improvement and enjoyment from its own resources. It would

serve like Crusoe's desolate island, to develop powers and elicit feelings of which he was not before conscious. The superior accuracy of the other senses produced by their constant exercise on the blind, is next adverted to, and especially the instances in which they are said to distinguish the color of cloth by the feeling. We believe this is done in some cases by practised dealers in dry goods, and we think it may easily be accounted for by the chemical influence which dyes may have in rendering the material itself more or less harsh. We may deceive ourselves, but we think there is a tangible difference between a dyed and an undyed cloth of the same fineness. Where the colors are printed on paper, the discovery is obviously more easy, as they are composed of ingredients so different. The singular conception of the blind in regard to objects of sight, form another interesting topic of the review; and one far more so, is the influence which his insulated condition must have on his moral character. We were never more struck with this seclusion from 'all things visible,' than in going at night into the workshop of the Edinburgh Asylum. The conductor, who, of course, carried a lamp, led us into a chamber enveloped in utter darkness, where the spreading light gradually brought to view a large collection of persons actively employed in various trades, and reminded us of the sudden apparitions, of the fairy tales of our childhood. So strong was the impression, that we did not recollect their condition in time to check our exclamations of surprise. We were not less surprised at hearing an individual reading aloud from the books *in relief*, in this same darkness.

Institutions have long existed to provide *employment* for the blind; but no effort seems to have been made for their instruction, until Hauy of Paris, attempted it in 1781. The effort was crowned with complete success, and the blind are now taught reading, writing, and ciphering, the mathematics, various languages, geography, and music. In the last branch they are particularly successful. We will not attempt to impair the interest of the subject by a mere abstract of the methods employed, but refer our readers at once to the article itself, which is worthy of the able journal in which it appears.

The article states that the blind are taught to read by means of books printed with raised letters. A peculiar and simple method of printing them, adopted in some German schools, is not particularly described. A series of types of capital letters are prepared, with points for pricking the letters. Each of

these letters is stamped upon pasteboard separately, and with considerable rapidity *by the pupils themselves*, and while the convenience of multiplying copies is lost, the special advantage is gained of printing any desired lesson. The same types are employed, by a peculiar system of notation, to print music, and are frequently composed by the pupils by setting similar types in a wooden frame. We are not yet satisfied that it is desirable to employ a new angular alphabet for the blind alone. We cannot see any advantages which counterbalance the evils of the embarrassment or interruption of written communication with the mass of the community, which will result; and until an ample supply of books is printed in the new character, we do not see how the wants of an institution can be supplied without some method like that we have mentioned. If such an alphabet be employed, we think that the one devised by Daniel, in Wurtemberg, should be examined.

We do not observe any allusion to one of the most interesting parts of the instruction of the blind. A single glance gives us our conception of an arch, a pillar, a mountain, a church, a tree, a lake; but a moment's reflection will show us, that, although they are objects of touch as well as of sight, it can only be by a slow and painful process, that a blind person can arrive at a distinct conception of the meaning of these words; and how difficult for him to form a distinct idea of the interior of a building, a manufactory, a machine. On these subjects, their instruction, in order to be thorough, must be begun by presenting them various materials, such as wood, stone, cloth, wool, and every variety of simple forms, together with those objects of taste and of smell which it is important for them to know. They must be led around a building, and feel every part of it to obtain a distinct idea of its form and size; they must ascend to its top to get a conception of its height, and should then have a small model to complete their view of it. An instructor of the blind assured us that this was the most difficult part of his course, and that without this, they would often employ words like parrots. Indeed, we believe that very important lessons for *general education* are to be learned in the special trainings of particular senses which we are compelled to resort to in the instruction of the blind and the deaf. It is here that we first learn to how high a degree of power each of our senses may be elevated; and we believe some of the same methods may be profitably applied to all children.

ART. VII.—METHODS OF TEACHING TO READ.

[We are happy in being able to present our readers with the following practical paper, from a gentleman well known to the friends of education, whose engagement to become a contributor to the work was an important encouragement in attempting the responsible task.]

MR EDITOR—No one who has attended to the early instruction of children, can fail of having noticed the difficulties of teaching them to read, owing to the numerous and singular irregularities which attend the orthoepy and orthography of our language. That great improvements are yet to be made in this department of primary education, I have no doubt. In the books which are used for this purpose, there are still many and striking defects. I rejoice to see, however, that they are diminishing, and improvements taking place, which, it is to be hoped, will, ere long, result in a system of instruction more true to nature, and adapted to the actual progress and development of the infantile mind.

If parents and instructors, who are interested in this subject, would communicate the results of their observation and experiments to the public, through the medium of your Journal, in a concise and practical form, an amount of experience would be accumulated, that would serve to direct the efforts yet to be made in the accomplishment of this desirable object.

Education, like every other science, is to be perfected by a course of patient and elaborate experiments; and the sooner these experiments, with their results, can be collected, the sooner will the principles which they develop be ascertained, and a practical application of them be successfully made.

Mind, like matter, can be made subject to experiment. If, in this way, chemistry has arrived to a degree of perfection, as a science, which commands the admiration of all the lovers of true philosophy, what may not be expected, also, in the science of education, if the same inductive process is pursued, of eliciting, comparing and arranging the phenomena, which is presented by the subject under examination?

In pursuance of these suggestions, permit me to state the mode which has been pursued in my own family for seven years past, to make my children acquainted with the power and use of letters.

The words *horse*, *dog*, *cat*, are written, in a very plain and legible hand, on three separate cards. One of them is shown

to the child, and the name of the object pronounced; and then the second and the third in the same manner, *without any reference to the individual letters which compose the word*. After repeating this a few times, the child is asked, 'what is that?' holding up one of the cards, and so of the rest. Let the cards then be placed together, and the child required to select those denoting the several objects, one after the other. Vary the order of doing this until the child becomes perfectly familiar with the words; which will be in a very short time.

The next day, another card, containing the name of some other familiar object, may be added, and the child practised in the same manner upon the four cards. The number of cards may soon be increased to six, to ten, to twenty, to fifty.

Here I have been accustomed to stop, and to begin to teach the child the letters of which the words are composed in the following manner. Take the word *horse*, and covering all the rest, show the letter *h*, giving its name. Do this with the other letters in succession, repeating the process, until the child is perfectly familiar with the four letters. Then lay down the fifty cards in order, and ask the child to find the letter *h* among them, then *o*, *r*, *s*, and *e*. This will readily be done. He has thus learned four letters of the alphabet. Vary the order in which the cards are laid, and require the child to point out again the letters *h*, *o*, *r*, *s*, *e*. Let this be done till he is familiar with them. Pursue the same course with the card containing the word *dog*, and so on, until the child is perfectly acquainted with all the letters on the cards. They may then be written down in the order of the alphabet, and the child taught to repeat them in that order.

A few lessons will enable him to know the same letters, and the same words, in their printed form.

The interest which this mode of instruction has excited in the mind of the little learner, (while the common one is so dull and tedious,) and the success that has attended it, have more than equalled my expectations. There is a great advantage, too, in the child's becoming acquainted with the written characters. The parent can thus *pursue* the course of instruction, and devise new lessons of words, and of short and simple phrases and stories, teaching the child to read and to learn to spell them, both by inspection and from memory. The child, also, can derive great pleasure and improvement from learning to write the same words and lessons, with a slate and pencil, with which every child

should be furnished as soon as he discovers the least inclination to make a single mark.

In this way I have found not the least difficulty in teaching a child to read both written and printed characters at the same time.

Should my leisure permit, I hope to prepare a *Primer* for children, on the plan above described. In the mean while, should the hints that I have suggested, throw any light on this interesting step of infantile education, which will be of use to others, and serve also to draw forth from your correspondents, accounts of similar experiments, I shall hope that some benefit may have resulted even from this trifling contribution to the important cause in which you are engaged.

Yours truly,

T. H. GALLAUDET.

Hartford, August 6, 1830.

ART. VIII.—CARSTAIRIAN SYSTEM OF PENMANSHIP

Practical Penmanship ; being a Developement of the Carstairian System. By B. F. FOSTER. Illustrated by twentyfour Engravings. Little & Cummings. Albany. pp. 112.

THE system of writing, of which this book presents us an account, has excited great attention in England and France. It has received testimonials of approbation from public bodies, critics, and individuals even of royal blood, and if this were not enough, it has that more unequivocal stamp of intrinsic value furnished by a multitude of imitations (some, perhaps, involving improvements) under various names. That which was recently most popular in Paris was called the '*American System*,' which was very gravely traced to the inventive genius of the new world.

The fundamental principle of this system is to transfer to writing the free movements of design. For this purpose, the pupil is first taught to form letters, simply by the movement of *the arm*, without any sustaining point; and to secure this the fingers are tied so as to be incapable of motion, and the arm is not allowed to touch the table. As soon as the perfect command of the arm in this manner is acquired, the learner is allowed to rest the part near the elbow on the table, and taught

to use the fore arm. His fingers are then untied, and he is allowed to avail himself of their movements in rendering his letters more accurate or delicate in their forms. He acquires in this mode a freedom and command of hand, which we question whether any other system can produce. The *application of this power*, must then be made as usual, by carefully, observing, and practising the forms of letters, and adding by degrees the ornaments of penmanship.

We rejoice at the appearance of this system in this country — in part as it relieves us from a responsibility we had imposed on ourselves to find some person capable of this task, to whom we might commit the most recent account of it, which we procured for this purpose. Our satisfaction does not arise merely from the hope that it will be a means of improving the state of chirography.

The editor of this work can recommend it from personal experience as productive of more important benefits. The mechanical labor of writing was formerly so great as to exhaust the body before the mind was weary, and often produced a pain in the breast. During a residence in London, he took twelve lessons from an able assistant of Carstairs. This was not sufficient to fix the habit of the new movements, or to change his hand materially, without subsequent practice, which his circumstances rendered impracticable; but it did enable him to write with a facility and comfort which he never did before — and he has since rarely felt that bodily fatigue consequent upon it, which was formerly the uniform result. So far as he has been able to examine the work, it seems to contain a faithful and clear account of the system, well executed plates, and ample directions. He finds, however, one important exception.

The great source of the advantage which he derived from the Carstairian system, was in the *position* he was led to adopt, and which he has uniformly practised in connexion with this method. Instead of 'supporting the body on the left arm,' (p. 47,) he has found it *essential to sit perfectly erect*, and to transfer all exertion to the arm, moving it to the right and left, without suffering the body to partake in any degree of its motion. He avoids the evil of 'leaning too heavily on the right arm,' by the very simple and obvious expedient of using a table so low as to be on a level with the elbow when he sits erect, or writing on a portfolio resting on the lap, and sustained by the left hand, never allowing himself to stoop forward, and he finds even this last method far less fatiguing than the old one.

On mentioning this subject to a medical friend, the editor was referred to a work of 'Shaw, on Distortions of the Spine,' from which he learned, for the first time, that the position to which he objects, becomes in many cases the source of distortions of the spine, a state of disease whose evils are not confined to mere deformity. By compressing the spinal marrow and its nerves, this distortion often enfeebles every part of the system, and produces the most dangerous diseases of the heart, the lungs, and the digestive organs, whose origin is not perhaps always suspected. On a subject so important, we deem no apology necessary for quotations from a medical work.

'It is not difficult to comprehend why girls are more frequently deformed than boys.

'If a weakly girl of ten years old be obliged to sit for hours on a narrow bench, without any support to her back, it is not surprising, that, notwithstanding all the reproofs she may receive, she endeavors to relieve herself, by allowing the *lumbar vertebræ* (bones of the spine) to sink to one side. This may, of itself, be sufficient cause for the origin of a curve; but if the position in which girls generally sit while writing, drawing, playing the piano forte, and more especially the harp, be taken into account with the causes already mentioned, it will be admitted that it is scarcely possible for a girl so situated to avoid being crooked, particularly if she is not permitted to take such exercises as give tone and strength to the muscles of the spine.'

The following drawing is introduced, with the subsequent remarks, to illustrate the unnatural position of the shoulder and spine, produced by the usual mode of sitting to write.



'By sitting in the manner represented here, the shoulder and ribs are brought so nearly into the same position that they are

by the use of a high pillow, that the habit must pretend to produce lateral distortion of the spine. The effects may be partly counteracted by the girl sitting erect, and putting a board or book under the left arm, so as to prevent her leaning to one side, while writing or drawing.'

But Dr Shaw advises the use of a weight and pulley in front of the individual, attached by a cord to the head, which we cannot describe here, aided by 'balancing a book, or something light upon the head,' as a means of restoring the form when distortion has commenced. In proposing this plan, he adds, 'It should not be forgotten, that it may be necessary to use spectacles, as a child often stoops from being short-sighted.'

We believe no remarks of ours will be necessary to call the attention of parents and teachers to this subject, and it is obvious that these observations are far more applicable to the tender frames of children than to mature females. We can see no mode of avoiding the evil, so long as desks or tables are used higher than the elbow, for these necessarily throw the right shoulder above its proper level, and produce a curve in the spine, which is likely to become habitual, and then permanent.

NOTICES.

The Political Class Book, intended to instruct the higher classes in Schools in the Origin, Nature, and Use of Political Power. By William Sullivan, Counsellor at Law. With an Appendix upon Studies for Practical Men, with Notices of Books suited to their Use. By George B. Emerson.

This work is designed to show the origin of society, and of civil government; the division of the members of society into classes; the division of labor; rights of persons and property; the meaning of the state and national constitutions; the powers exercised under these, as to banking, insurance, administration of justice, revenue, expenditure, militia, army, navy, &c.; the meaning and use of the law of nations; the connexion between civil power and religion. The Appendix contains a short account of the most approved books in arts, sciences, literature, history, and morals, with introductory remarks.

We are convinced that 'this work will be found exceedingly useful to every citizen for references, and should be in every school, and in every man's hands who is desirous of understanding the genius of our government, and his own rights and *privileges, and social and relative duties.*' We consider it a valuable present to our schools.

The Appendix contains a very valuable collection of notices of the different branches of knowledge necessary to every pursuit in life, and the books in which it is to be found.

Parkhurst's First Lessons in Reading and Spelling, on the Inductive Method of Instruction. By John L. Parkhurst. 1830. pp. 96. 18mo.

This little work is constructed in accordance with the plan described in the letter of Mr Gallaudet, published in the present number, which he has used in his own family for years, and which we hope to receive from his own hands. We find it judiciously presented in the 'First Lessons,' together with an important principle adopted in the instruction of the deaf and dumb—'to put the child in complete possession of the *idea* in a sentence *immediately before reading the sentence.*' It seems to us there is too much of machinery in some parts of the work; but on the whole, we have yet seen no book of the kind, so well adapted to its object.

Self-Education, or the Means of Moral Progress. Translated from the French of M. le Baron de Gerando. pp. 146.

We have many systems of moral Philosophy—or the theory of Ethics. The work before us is devoted to an object of more immediate practical importance, those methods by which we may become conformed to the theory, not merely in the intellect, nor yet in the heart only; but in the *habits*. No view of the need we may have of divine aid, should permit us to neglect any of the means necessary to put our conduct in harmony with our principles, and he who does it, proves himself unworthy of all exterior aid. We think a work of this kind will most cordially be welcomed by the self-observer. We are unable to speak of its character from examination, even in general terms; but the high rank and constant efforts of M. de Gerando, as a writer and an advocate of education, lead us to anticipate much profit and pleasure from its perusal. We observe that it has been 'crowned by the French Academy, a distinction which is annually conferred on one or two works, deemed the most useful that have been published during the year.'

The Freedom of the Mind, demanded of American Freemen; being Lectures to the Lyceum on the Improvement of the People. By Samuel Nott. 1830. pp. 130. 12mo.

Mr Nott endeavors in these lectures, originally delivered to the Lyceum at Wareham, to maintain that every member of the community may command a small portion of time daily to appropriate to intellectual pursuits, and to give directions by which this time may be most advantageously spent, and communicate the greatest amount of enjoyment and improvement to the individual. Few persons can read the work, we think, without feeling a strong desire to accomplish during life some better purposes than merely prolonging existence and corporal enjoyment from day to day.

Topics and References, designed to assist in the Study of Woodbridge's Universal Geography. By L. F. Clark, Associate Principal of Westfield Academy. Second Edition. pp. 16.

'The object of this pamphlet is to direct the attention of those, whose time for the study of geography is limited, to the most important outlines; while it enables those, who are more highly favored, to acquire the same amount of knowledge in less time.'

As this work is the result of experience, we trust it will prove of practical value.

Influence of Modern Physical Education of Females, in producing and confirming Deformity of the Spine. By E. W. Duffin, Surgeon. pp. 140.

Since preparing the article on the Carstairian System of Penmanship, we have met with the above work of Duffin, and have heard the highly interesting lecture of Dr Warren on Physical Education, before the Convention of Teachers, in which this subject was also discussed. We hope the latter will also be presented to the public, and we need not urge upon any one who is concerned in education, the importance of making himself acquainted with both these works.

Lessons for Infant Sabbath Schools, with a Plan for conducting an Infant Class. Worcester. 1830. pp. 108. 24mo.

This manual contains a few directions relating to the general management of an infant sabbath school, on such subjects as *room, government, apparatus, &c.*, and then presents a series of historical lessons, going over the most striking parts of both the Old and New Testaments, in the manner of an historical catechism. It contains also some forms of prayer, and twenty or thirty original and selected hymns.

AMERICAN INSTITUTE OF INSTRUCTION.

The Convention of Teachers and friends of Education, assembled at Boston by invitation in the public prints, on Thursday, August 19, and was composed of gentlemen from ten States. A constitution was reported for a permanent society, by a committee chosen the last spring. The three last days of the week were occupied in hearing the interesting lectures announced by the committee, and in discussing the constitution. This instrument was finally adopted unanimously on Saturday, and an association was formed, entitled the American Institute of Instruction, whose object is to diffuse useful knowledge on the subject of education. A list of officers were then nominated by a committee for the purpose.

On Monday, August 24th, the following officers were chosen:—

President—Rev. Francis Wayland, Jr., D. D., President of Brown University, R. I.

Vice Presidents—Hon. Wm B. Calhoun, Springfield, Hon. Wm Sullivan, LL. D., Boston; John Adams, Andover; Dr John Park, Boston, Mass.; Rev. Nathan Lord, D. D., President of Dartmouth College; Rev. T. H. Gallaudet, Hartford, Conn.; Rev. Andrew Yates, D. D., Chittenango, N. Y.; Hon. Theodore Frelinghuysen, Newark, N. J.; Roberts Vaux, Philadelphia, Pa.; Rev. W. C. Fowler, of Middlebury College; Reuben Haines, of Germantown, Pa.; Rev. B. O. Peers, Lexington, Ken.; Nathan Guildford, Esq., Cincinnati, Ohio.

Recording Secretary—Gideon F. Thayer, Boston.

Corresponding Secretaries—Wm C. Woodbridge, Hartford, Ct.; Solomon P. Miles, Boston.

Treasurer—Benjamin D. Emerson, Boston.

Curators—Abraham Andrews, Boston; Josiah Holbrook, Boston; Wm Russell, Milton.

Censors—Ebenezer Bailey, Jacob Abbot, Geo. B. Emerson, Boston, Mass.

Counsellors—Wm. J. Adams, New York; J. G. Carter, Lancaster, Mass.; Rev. Joseph Emerson, Weathersfield, Ct.; C. C. Felton, Cambridge, Mass.; Wm Forrest, New York; Walter R. Johnson, Philadelphia, Pa.; J. Kingsbury, Providence, R. I.; Prof. Samuel P. Newman, Brunswick, Me.; H. K. Oliver, Salem, Mass.; Rev. Asa Rand, Boston; O. A. Shaw, Richmond, Va.; Rev. E. White, Johns Island, S. C.

AMERICAN
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SEPTEMBER, 1830.

ART. I.—SKETCHES OF HOFWYL. LETTER II.

MY DEAR FRIEND—In my last letter I gave you some account of Hofwyl, as it appears to a visiter. Among his first questions he naturally asks, what method of instruction is pursued at Hofwyl? To this, he is answered, there are *principles* peculiar to Hofwyl, but no peculiar *methods*; that, on the contrary, they are as various as the subjects and the characters of the individual. He will be told that Hofwyl is designed to be a place of *education*, of which *instruction* is the *means* rather than the end. I know not that I can better exhibit the leading principles on which this education is conducted, than by comparing it with some of the plans which have been proposed by different classes of educators.

Some propose as the object of all their efforts, to communicate as much positive knowledge as possible. They often produce living encyclopedias, to whom the remark of Fellenberg may well be applied. ‘I have seen men who were sinking under the weight of a prodigious mass of learning, like a beast of burden under his load, and could not

but regret, that, instead of rendering their memory a dark magazine of knowledge, they had not rather sought to kindle in their minds a torch which would illuminate every subject to which their attention should be directed.' The evils of this course are increased if the mind is devoted exclusively to one subject. It is not unfrequently the case that the individual becomes so absorbed by his own peculiar science, that nothing in life beyond his own narrow sphere, holds any place in his estimation, and he becomes insensible to all human merit which is not founded on it.

Others perceive how little this accumulation of abstract knowledge avails in preparation for active life, and direct their attention almost exclusively to matters of a practical nature, which may enable their pupils to perform, with ease and pleasure, the round of duties belonging to their respective spheres of life. They form in this manner instruments, of which society may avail itself with great advantage, and which men of more extended views may employ in promoting their good or their evil designs; but which are almost incapable of original thought or independent action. Others perceive that both these plans fail in giving a man influence in the world, that the pupils of both systems often sink into insignificance for want of something which shall gain the respect or love of others, and they seek to supply this defect in the most obvious and easy manner, by attending chiefly to those accomplishments, and cultivating chiefly those *exterior habits* by which their pupils may attract the attention and admiration of the world and render themselves agreeable to those around them. They produce a race of ephemerides whose elegant qualities may be the object of admiration and even of study, but whose memory and whose influence are limited to the circles in which they are present, and terminates with the moment of their removal from our view.

Each of these systems is obviously imperfect—and those who are suitably impressed with the importance of the moral faculties and the future destiny of man, lament most deeply the utter neglect of these essential points, in the systems I have described. But in seeking to avoid this error, they sometimes run into another. Sufficient care is not taken to adapt the *nature and amount* of moral nutriment, to the *age and capacity* of the child. His intellect is occupied, his memory is loaded with moral maxims and technical theology, instead of simple, living

truth ; that truth which will ‘make him wise unto salvation.’ His mind is often wearied, and his habits of sincerity endangered, by being called upon to perform or participate in protracted devotional exercises, to which neither his state of mind nor of body allow him to attend with profit. By some few, the treasures of science and the beauties of nature and art are neglected, and perhaps even treated as dangerous instruments of fostering pride, and cherishing an undue attachment to earthly things. All that thirst for general knowledge, all that love of beauty in the objects of taste, which the Creator himself has implanted, is extinguished or left to expire ; and the intellect is suffered to languish for want of that variety of objects necessary to the exercise and developement of its noble, its wonderful faculties. By such an education, one may indeed be prepared for heaven ; but he will be utterly unfit for the *duties*, and *struggles*, and *trials* of his previous course on earth.

In each of these methods some portion of the compound nature of man, and of the various relations he sustains to this world and to another, is neglected. In all of them, it seems to be entirely forgotten that the *body* also requires an education which shall render it capable of fulfilling its important destination, as an instrument of the soul, and the medium of its influence on others, instead of impeding its developement or restraining its activity by its weakness, or degrading it by the predominance of its sensations and passions. The jewel is carefully polished, but the casket in which it is preserved, is treated with neglect or contempt. The moving power is accumulated to the highest point, but the wheels and levers by which it is to act, are left to arrange themselves almost by chance, and it is not the fault of the educator if explosion and ruin do not follow.

The founder of Hofwyl proposes a nobler and more extended view for the direction of his institution.

It is to develope all the faculties of our nature, physical, intellectual and moral, and to endeavor to train and unite them into one harmonious system, which shall form the most perfect character of which the individual is susceptible ; and thus prepare him for every period, and every sphere of action, to which he may be called.

Nor does he believe it possible to apply principles like those of physical science, to determine what kind or quantity of force is requisite to communicate a given momentum in a given direction to the mind at the heart of the child. Voluntary be-

ings cannot be operated upon like passive matter. There must be a skilful adaptation of all the means we have at command to the varying characters and states of individuals.

Above all he would not attempt to cut the gordian knot, or to form a coining machine of overwhelming power, from which beings should issue with the image and stamp of the manufacturer so strongly marked as to be visible to all, and to efface or obscure the peculiar features which the Creator has impressed. His object is to develope and improve the being committed to his care, and to prepare him as soon as possible to govern and educate himself, in view of his high destiny.

It is deemed of essential importance to maintain the *due proportion* of development, in the various faculties. 'As often,' says Fellenberg, 'as I have observed one faculty excessively cultivated at the expense of others belonging to the individual system, I have found a crippled being, an imperfect character the invariable result. It is only by means of a harmonious development of every faculty of our nature, in one connected system, that we can hope to see COMPLETE MEN issue from our institutions, men who may become the saviors of their country, and the benefactors of mankind.' To form such characters is more important than to produce mere scholars, however distinguished; and this is the object on which the eye of the educator should be fixed, and to which every part of his instruction and discipline should be directed, if he means to fill the exalted office of being 'a fellow worker with God.'

But it is by no means intended to form all according to a single model, or to raise all to the same degree of elevation. On the contrary, each child is considered as destined by Divine Providence to a particular sphere of mental and social activity, which is indicated by the talents bestowed on him, and the circumstances in which he is placed. 'No educator,' says Fellenberg, 'should permit himself to misapprehend or to pervert, according to his own contracted views, that which the Creator has thus ordered in infinite wisdom.' He should seek not to create or to annihilate, but to develope and direct the faculties and dispositions of his pupils, in reference to the destination thus indicated. It would be as absurd to employ the same occupation or the same discipline, in the same extent, for each individual, as to prescribe the same remedy, in the same dose, for every constitution. This intellectual quackery, like that which is found in medicine, is the most easy, and unhappily

often the most profitable, to the practitioner, but it is often ruinous, and always dangerous to the patient.

You ask with natural anxiety, in what manner does Fellenberg attain this object;—what is it which gives this pre-eminence to Hofwyl, among the institutions of Europe?

If I were called on to describe to you the ‘kill or cure’ methods of an empiric, or the succession of ‘beat and roll and solemn pause between,’ to which a military drummer reduces every variety of music, the story would soon be told. But if I were to give an account of the delicate combination and endless variations of remedies and treatment, in the practice of a skilful physician in a lazaretto containing patients in every stage of danger and disease and convalescence, or the manner in which the musician manages the notes and stops and swells of an organ, and combines low and high, quick and slow, accordant and discordant notes, to produce the harmony which enchants us, you would allow me a volume, and would suspect my capacity or my faithfulness, if I attempted to crowd it into a letter. You would naturally suspect me not less, if I were to attempt in the same compass to tell you how a skilful educator manages the mind, whose anatomy and physiology seem almost subjects for divination rather than observation; or how he trains into harmony a set of feelings which surpass in number and contrast, all the tones and variations of which music can boast. I must therefore refer you to future letters, in which I shall endeavor, as circumstances permit, to present a detailed account of the leading principles of Hofwyl, as the only means in my power of giving you distinct ideas of a system of education, which it required months of examination to become familiar with.

I am &c.

ART. II.—SYSTEM OF CLASSICAL EDUCATION IN BAVARIA.

Über gelehrte Schulen mit besonderer Rücksicht auf Bayern. Von FRIEDRICH THIERSCH. Stuttgart and Tübingen. 1829. pp. 127.

On Classical Schools with particular reference to Bavaria. By FREDERIC THIERSCH.

As the plants of one climate cannot safely be transplanted to another, so it is not usually safe to copy precisely the institutions

of any country in another whose state and wants are essentially different; and we have already said we are no optimists as to methods. Still the great principles of education do not vary with latitudes or boundary lines. The plans, formed by superior minds, are always important, and the results of experience always valuable, as materials; and we believe a careful observer may derive valuable hints even from the inspection of a bad system. With these views it will form one object of our labors to present the results of European experience and learning, as data, which those immediately engaged in practice may apply to use in the manner they deem best. We believe we shall interest a large class of our readers in presenting a sketch of one part of the work on classical schools, named at the head of this article; and the more so, as it is the production of Thiersch, so well known in the country as one of the ablest writers on elementary classical instruction.

It appears from the introduction to this work, that in the year 1827-8, the King of Bavaria appointed a board of commissioners to adjust a system of education for his whole kingdom. These gentlemen, among whom were several of the most distinguished teachers and professors in the country, had repeated interviews for the purpose of discussing all the questions relating to this subject. They then assigned to Dr Thiersch in connection with Mr Mehrlein, the business of reducing to writing a system of education to accord with the most approved views which had been expressed at their meetings. It was made the duty of Mr Mehrlein to lay the several parts of this plan before both the Rectors of the Gymnasia at Munich and Counsellor Schelling, as soon as Dr Thiersch had prepared them to his satisfaction; and after making the corrections suggested by these gentlemen, to lay the manuscripts before the other members of the Board. When advantage had been taken of their advice, the entire work was to be submitted to the president of the commission, Counsellor Schenk for his approbation, and finally returned to Dr Thiersch for its last revision before being presented to the king. The system, thus formed and matured, obtained the sanction of his majesty on the 2d of February, 1829.

By this it appears that the plan, as exhibited by our author, is not the production of one mind but of many; not a work of haste and inexperience, but of the combined and patient labors of the first scholars in the kingdom, most of whom had a personal knowledge of the old system, and of the changes which might be advantageously introduced.

The Bavarian school system embraces four distinct institutions, the Primary or German School, the Latin School, the Gymnasium, and the University. In the volume before us we have a detailed account of only two intermediate institutions, the Latin School and Gymnasium. These two, in some of their general features, resemble the grammar schools and colleges of our own country.

The Latin School is intended for boys between the ages of eight and fourteen years, who wish to prepare themselves by a short course for active business, or for entering the Gymnasium, with a view to a liberal education. It consists of three classes, and each class of two divisions. One seminary of this kind is to be established in every place which contains 3,000 inhabitants. In other towns, where the population and wealth will not admit of a complete school, similar institutions may be founded, embracing only one or two classes. A pupil must remain two years in each class before advancing to a higher.

This rule, respecting the promotion of the scholars, may, however, be dispensed with for the sake of rewarding extraordinary industry and attainments. Prize books are presented at the close of each year to the most distinguished scholars, one to every five or six; and also diplomas or written testimonials of their good behaviour, diligence and success in their studies. Proficiency in the Latin language, is regarded as the surest test of scholarship; yet no one receives a prize who does not rank among the first third in all the other departments of study. The standing of the scholars is determined by the comparative excellence of their translations into the dead languages and other written exercises. At the close of the year, the names of the scholars are published in a printed catalogue, arranged according to their divisions, and in the order of their relative attainments, with the change of place of each individual in the several departments of instruction.

The principal branches of study appointed, are the Latin and Greek Languages, Religion, Penmanship, Arithmetic, Geography, Natural History, and the Hebrew Language, for those intended for theological studies. Music, Drawing, Gymnastics, and the Modern Languages are also to be taught, as time shall permit.

As is usual in the German schools, an hour at a time is assigned to each study, and the time devoted weekly is estimated in this way. Twentysix hours weekly are occupied in

teaching the leading branches of instruction, as exhibited in the table below; three hours every forenoon, commencing in summer at seven o'clock, and in winter at eight; and two hours in the afternoon, Wednesday and Saturday excepted, commencing at two o'clock.

A. Both divisions of the Lowest Class, and the lower division of the Middle Class.

16	hours	each	week	are	devoted	to	the	Latin.
4	"	"	"	"	"	"	"	Religion.
3	"	"	"	"	"	"	"	Arithmetic.
3	"	"	"	"	"	"	"	Penmanship.

B. Higher division of the Middle Class.

12	hours	each	week	are	devoted	to	the	Latin.
6	"	"	"	"	"	"	"	Greek.
3	"	"	"	"	"	"	"	Religion.
3	"	"	"	"	"	"	"	Arithmetic.
2	"	"	"	"	"	"	"	Geography.

C. Both divisions of the Highest Class.

12	hours	to	the	Latin.
6	"	"	"	Greek.
2	"	"	"	Religion.
3	"	"	"	Arithmetic.
3	"	"	"	Geography and National History.

The other branches mentioned in the preceding article, are pursued in extraordinary hours, and are never allowed to encroach upon the time allotted to the regular studies of the institution which are included in this table.

The year is divided into two terms. The first term commences on the 15th October, and closes on the Saturday preceding Palm Sunday. The second term begins on the Monday succeeding Easter week, after a vacation of fourteen days, and ends on the 15th of September, when another vacation takes place of four weeks duration. The school is also closed on Sabbath and feast days.

The institution aims at forming in the minds of the scholars a strong and lively conviction of the truth of christianity, and of the importance of its doctrines and precepts. They are therefore required not only to study religion systematically, but to attend divine service in the school and in the church.

Each class has its own instructor, who takes charge of both divisions. He is allowed to avail himself of the assistance of an approved candidate for the office of an instructor to his class, for whose ability, diligence, and faithfulness, he however is held responsible. The Preceptor of the Lowest Class is required to

understand the branches pursued by both the lower classes with the exception of Greek, and the Preceptor of the Middle Class, *all* the studies of the school, Hebrew excepted ; and they must both be familiar with the art of teaching. The Principal, or Instructor, of the Highest Class, must have resided at a university for the space of at least three years, and is examined respecting his attainments and ability to teach, both orally and in writing, by the Professors of the Gymnasium and Rector of the Latin School, in the principal city of the district or circle.

Candidates for the office of Instructors, are examined by the Rector of the school and a Professor of the Gymnasium, both orally and in writing. They also take charge, for the time, of the Lowest Class, and correct the Latin translations of the scholars in the presence of the examiners. The interval between this examination and their installation in office, must be at least two years, which period they are required to spend in school keeping, either as private Instructors, or as Repetitors in Latin schools. An installation cannot take place before the candidate is eighteen years of age.

The instructors are responsible for the regularity and diligence of the scholars in their respective classes, and have the sole superintendence over them both in and out of school, and the power of distributing rewards and punishments ; but they are bound to remove from school all who are incorrigibly rude, immoral, or indolent.

The Principal or Teacher of the Highest Class, who should be a clergyman, officiates as President or Rector of the institution. He is responsible for the regulation, government, and prosperity of the school. He must consequently consult with the Preceptors at the beginning of each term, respecting the subjects and course of instruction, visit the classes from time to time, acquaint himself with the habits of each scholar, and make such suggestions to the Teachers as he may think the interests of the school require. He oversees the conduct of the scholars as well as their lessons, and secures their orderly behavior during divine service and in the school. He also, in connexion with the Board of Inspectors, takes care that the scholars resort to no public places, houses of entertainment, balls or theatres, without his permission, not even in the company of their parents ; and that they lodge and board only at home and in such houses as he shall license.

A Board of Inspectors is appointed for each school, which should consist of one of the clergymen of the place, of one or

two of the magistrates, and of the Rector of the Gymnasium in those cities where one is established. The Board meets at the opening of each term, to afford advice and assistance to the Teachers, and is also present when the school is visited, in order to learn its condition. It is made their duty to aid and sustain the Rector in his oversight of the scholars, to settle all cases of difficulty when invited by him, and maintain, as far as they can, the respectability, influence, and usefulness of the school.

In addition to these local Inspectors, a school visiter is appointed for each circle or district, and all the schools of the kingdom are annually visited for the sake of securing a strict adherence to the rules and plan of instruction and discipline herein prescribed. On his arrival in a place where a school is established, a visiter is required to have an interview with the Rector and Board of Inspectors, and to inquire of them circumstantially respecting the state and wants of the institution. In their company he visits each division of the school, acquaints himself thoroughly with the course and mode of instruction, examines the written exercises of the scholars, and expresses his approbation and censure as he thinks they are deserved. After this, he holds a private conference with the Teachers and Board of Inspectors, discourses freely with them respecting the results of his observations, and makes out a full report to the minister of state, upon the condition, instruction, and discipline of the schools.

The civil authorities do not interfere with the internal arrangements of the school, yet they have a general oversight and control in all matters affecting the state, the rights of individuals, and the pecuniary interests of the institution. They constitute the court of appeal from the decisions of the Teachers, the Rector, and the Board of Inspectors. They have the management of the revenues, and provide for the payment of the Teachers and for the encouragement of merit.

The schools are maintained by public and private liberality and by the fees which are required of the richer class of students.

The following books are used in the respective studies.

Latin

Small Latin Grammar.

Large do. do.

Latin Chrestomathy in three parts, each in two chapters or divisions.

Latin Anthology, in two parts, with an introduction to Latin Prosody.

Elementary Book for translating German into Latin, in three parts.

Greek.

Greek Grammar containing frequent references to the Latin.

Greek Chrestomathy, in three chapters.

Greek Anthology in two chapters, with an introduction to Greek Prosody.
 Elementary Book for translating German into Greek, in three chapters.

The Latin and Greek Grammars should exhibit by frequent references to each other the parallelisms and peculiarities of the two languages as nearly as possible.

Hebrew.

Hebrew Grammar.
 Hebrew Chrestomathy.
 Elementary Book for translating German into Hebrew.

German.

German Grammar.
 German Chrestomathy, containing Fables and short Tales.
 German Anthology, containing Ballads, Odes, and Songs.

Religion

Catechism of Christian Doctrines.
 Scripture Sentences.
 Hymn Book.
 Holy Scriptures abridged.
 Sacred History to the time of Constantine.
 Manual of Christian Doctrines.

A book of each of these kinds is prepared for Catholics and Protestants respectively, and the religious instruction of the two denominations is carried on separately.

Geography and History and Arithmetic.

Rudiments of Geography.
 Manual of Geography.
 Terrestrial and Celestial Globes.
 Maps of the World, of the four continents, of Germany and of Bavaria.
 History of Bavaria.
 Two Arithmetics prepared for the Schools.

For the sake of uniformity, the same books are used in all the Latin schools of the kingdom, except that the teachers of religion are allowed to make use of the manuals and compends which are approved by their respective communions. The text books are read nearly in the order in which they stand in the catalogue. The Chrestomathies have their contents arranged so as to increase in difficulty as the scholar advances. The same is true of the Anthologies. The grammars, arithmetics, geographies, and indeed all the class books are also formed with a view to the progress of the youthful mind. Books for practice in translating German into the dead languages, are in constant use through the whole course.

As the Latin is the principal branch of study in this institution, the manner in which it is taught and the proficiency which is made in it by the scholars, will convey a sufficiently precise idea of the system of instruction in all the departments.

The Lowest Class makes use of the small Latin grammar in connexion with the Chrestomathy, (Part I.) which is adapted to it, and a book for practice in translating into the Latin. They study the paradigms in the first division, and the syntax in the second, and endeavor to make themselves perfect masters of forms and rules, and to acquire the utmost promptness in the practical application. In the middle class they take up their the large grammar by parts, as above described, which they commit to memory, and employ in studying the Chrestomathy, (Part II.) and in the use of another book of exercises for translating. Here, by the most thorough system possible, they become familiar with the technical part of the language, with its general laws and idioms, and prepare themselves to be trained to greater dexterity and ease in translating the Latin text, and to greater freedom, precision and richness, in the use of the language. They resort, therefore, in the Highest Class, to the Chrestomathy, (Part III.) which embraces larger portions of the historians, Livy, Justin and Sallust, arranged in chronological order. They also read the easier historians entire, as Cornelius Nepos and Julius Cæsar, and adopt a third course of exercises for translating into the Latin language. The Latin authors, and Chrestomathies and exercises for making Latin, are to be translated only in school and orally, except that the scholars may be directed to prepare at home written translations of difficult and remarkable passages previously examined in school, in order that the teacher may correct their errors. Written tasks are also prescribed, to be given out frequently in the Lowest Class according to the discretion of the instructor, and in the higher classes once a week, consisting of an exercise for translating into Latin, proposed by the teacher as a trial for rank or place in the school. Each of these performances the teacher immediately corrects in the presence of the writer. Care must be taken, however, not to occupy too much time or destroy the interest of the pupil in the study itself by requiring too many written exercises. The scholars in the Middle Class attend to Latin prosody and versification, to scanning and restoring broken hexameters and distichs to their original order; which exercises continue in the Highest Class until the scholars are themselves able to compose Latin verses in a variety of measures. For this purpose the Latin anthology is introduced. At the close of the school the scholars are expected to read and write the language with propriety and ease.

Greek is studied in the three higher divisions of the school, and by those scholars only who are designed for the *Gymnasium*. The scholars are not expected to learn to write this language with the same degree of elegance as the Latin. Grammatical accuracy is all that is expected. The course of study is much the same as that described in the preceding article. For the study of arithmetic, the doctrines of numbers, and the grand rules of the science are made familiar to the *Lowest Class* by examples for practice continually increasing in number and difficulty. The same method is pursued in the *Middle Class* as far as the *Rule of Three*. The practical rules command more attention. In both courses mental arithmetic is particularly attended to. In the *Highest Class* the subject is continued in the use of a compend, and in connexion with algebra, until these branches are completely mastered.

Instruction in the mother tongue (*German*), is always to be united with that in the ancient languages, by attending particularly to the orthography, etymology and construction of the written translations. A *German grammar* is to be in the possession of every pupil, not to be studied in course, but to be constantly referred to in case of need. A selection of the best *German authors* in prose and poetry is also furnished to the pupils, and portions occasionally committed to memory.

Religious instruction is to be given by means of catechisms, passages and extracts from the Bible, and hymns, to be closed by a course of church history. Every school-day is to be begun with devotional exercises for Protestants and Catholics separately. The pupils are also expected to attend church constantly. The object of the institution, in its general course and its particular details, must be to establish the influence of Christianity in the hearts of the pupils, and to maintain it in a living state.

The study of geography commences in the higher division of the *Middle Class*, in which the grand divisions of the earth into continents and countries, with the names of the principal mountains, rivers and cities are learned by the means of a small compend. In the lower division of the *Highest Class*, the study is made to embrace the whole of Germany, particularly Bavaria. After the completion of geography, the scholars attend to national history, with constant and extended references to that of the whole German empire.

Penmanship is taught only in the *Lowest Class*. All that is aimed at is an easy and agreeable hand in the *German and Latin languages*.

ART. III.—PHILOSOPHY OF LANGUAGE.

TO THE EDITOR—You observed, on perusing an essay of mine on the *Philosophy of Language*, published some years since in the United States Literary Gazette, that the topics discussed in it were peculiarly appropriate to the present time, when the friends of primary education are doing so much to promote its improvement, and wished that it might appear in the Annals of Education under my own name. In compliance with your request, I have revised it carefully, and now place it at your disposal. I hope hereafter to furnish you with an account of some practical uses to be made of the principles it contains.

I am, &c., T. H. GALLAUDET.

Hartford, August 4, 1830.

Language is the expression, by visible, audible, or tangible signs, of the thoughts, feelings, operations, or state of *one* mind, in order to excite the conception of them in *another*. It is either symbolical or arbitrary. In the first case, it excites by the mere power of resemblance or analogy, the ideas which it is intended to communicate; just as a portrait represents an absent friend; or, as stretching out the arms horizontally, denotes extent; or, as imitating the action of eating, expresses the real action itself. In the other case, language derives its significancy, either from a previous agreement between the parties, who use it, or from an actual explanation at the time. This agreement, and this explanation, can be made only by the presence of the object, which the sign is intended to denote, or by another symbolical sign, immediately expressive of the object, by its resemblance or analogy to it; thus the word *hat* must have originally derived its meaning from the actual sight of a hat, or from a picture of it, or from its appropriate delineation by certain motions of the hands, describing its shape and use, or by a definition, all the words of which must themselves have been explained by the presence of some objects or pictures, or by the exhibition of bodily signs and gestures. Precisely in the same manner when the word *power*, or one of its synonymes, is first presented to the eye by visible marks, or to the ear by audible sounds, it would be unmeaning, unless there were a simultaneous exhibition to the mind of the person addressed, of an apparent exercise of power, or of a picture of it, or of a delineation of it by the

countenance, position of the muscles, and motion of the limbs. This is also true of all the terms which denote any of the states, affections, or operations of the soul. How can I convey to a person ignorant of it, the meaning of the term *to think*, unless at the same time I refer him to an actual exhibition of *thought* in some human agent ; or to a picture faithfully delineating its effect upon the countenance ; or by seizing the happy moment when he himself is immersed in thought. It will be said, perhaps, that I can give an appropriate definition of it, without resorting to any of these modes of explanation. But the definition itself consists of words, which must originally have derived their meaning from some one of the above mentioned sources. *So that the elements of the meaning of all language must be found either in the actual presence of objects, or in their expression by symbolical signs.*

Watch the gradual progress of the infant mind in the acquisition of language, and the truths which have been stated will be abundantly manifest. The first simple words which the child learns, always derive their meaning from the presence of the objects, which they denote. It would never know how to call its mother by this endearing appellation, unless it saw before its eyes the being to whom this name is applied, and also witnessed the actual application of it to her, and not to any other person. And the little phrases, too, which it acquires, must be illustrated in the same manner. ‘Come here,’ says the fond parent. This is accompanied with a certain expression of the countenance, or beckoning of the hand, or presentation of some alluring plaything, which the child watches with a scrutinizing eye, and thus the phrase being accompanied with a visible set of what I would call symbolical signs, its import is developed and understood. ‘You are a naughty child, I am displeased with you,’ says the dissatisfied mother to the froward daughter. It is the first time that the trembling offender has heard the unwelcome rebuke. She has acquired the meaning of the words ‘you are’ and ‘child,’ by having often witnessed herself addressed by these epithets, and also that of the expression, ‘I am,’ by noticing that the speaker always applies it to himself. But what does ‘naughty’ mean, and also ‘displeased ;’ she refers the first of these epithets to herself, and the last to her parent. She is *conscious* of her own wrong feelings and conduct ; she observes that they produced an expression of displeasure, accompanying the utterance of the phrase, and explaining its import ; without

this it would be quite unintelligible. 'You were a good boy yesterday, and I gave you that whistle;' 'were,' 'yesterday,' 'gave,' 'whistle,' all these are new words to the child. He begins to cast about for their meaning. He *sees* his whistle, he knows its name, because the parent points to it. Now the train of thought begins. He has learned what the word 'good' means, by having heard himself often called so, when he was conscious of having conducted well. This leads him to reflect, that his good conduct and the whistle have some connexion with each other. When did this connexion take place? It was when the father smiled, and gave the toy to him; it was by yonder window, while the sun was sinking behind the great oak tree. This must all have happened at a time denoted by the word 'yesterday;' and 'you were' and 'gave,' must refer to the same time. Thus he has gained some notion, though as yet a very imperfect one, of a few terms which denote past time. But in vain would he have sought for the import of these terms, if the *visible pointing* of the finger to the whistle had not given him a clue to their meaning, and if a *visible assemblage* of various existing objects, and the *consciousness* of that worthy feeling and conduct which procured him the gift, had not been excited in his imagination by the recollection of the transaction of yesterday.

Thus it is true, that the elements of language must be found either in *the actual presence of objects, or in their expression by symbolical signs*. When I speak of the actual presence of objects, I mean to include in this term, not only the various objects which the material world presents to our senses, but also all those states, affections, and operations of the soul, the existence of which we ascertain by our own consciousness, and which may be said to be truly present to the eye of the mind that notices them; and by symbolical signs, I mean, not only pictures or models of objects, or their delineation by appropriate motions of the hands and limbs, and attitudes of the body, but also that mysterious expression of the eye, those countless variations of all the lineaments and features of the human countenance, that modulation of the human voice, that palpable beaming forth of the soul through the thousand avenues which its clayey mansion affords, which alone inform me, that a spirit like my own inhabits another body like my own. Let the truth of these remarks be tried by one of the most difficult instances of the communication to a child of the power and use of language.

‘God made you,’ says the pious grandmother to her little fondling. It is a Sabbath morning, and the venerable woman has her Bible before her ; as she utters the name of the Holy One, her countenance assumes an air of calm and settled solemnity, and her voice a tone of deep and grave import. Her eye looks, and her finger points, to heaven. The time, the manner, the face, the glance, the motion, all dispose the youthful listener to seriousness, and convince him that whatever is meant by the word ‘God,’ a word which we will suppose he now hears for the first time, at least something very important and awe-inspiring must be intended. ‘Who is God?’ he says, with a wistful look. ‘Why, God made the sun, moon, stars, earth, beasts, birds, fishes, trees, and everything ; he made you.’ What new knowledge has the child gained by this explanation? Only, that the word ‘God’ denotes something, or somebody, that has exercised great power. ‘But who is God, this powerful God?’ ‘Why, he sees you, he feeds you, he protects you, he is above the blue sky, and he governs all things.’ Now the child is referred to certain actions of God, which are denoted by the very terms which have been before used to denote certain actions of its earthly parent, and the residence of this God is described, by pointing to the visible concave of the heavens. The eye of the child has just seen the symbolical signs which accompanied the expression of the phrase, ‘God made you,’ and its imagination now fastens on the various objects which have been referred to in the explanation of the phrase, and all of which objects have heretofore been actually presented to its observation. And what notion does it now, by these helps, begin to form of God? It probably conceives that God must be some mighty and good man, seated above the sky, who, with a skill vastly superior to what it has seen a mechanic employ, though by some similar process, made all things, and made itself, and, with a watchfulness like that of its father, takes care of all the people in the village.

‘Does God eat?’ ‘No, my child, he has no body.’ ‘Then he has no eyes!’ ‘God is a spirit.’ Amazement confounds the young disciple. ‘No body! A spirit! How is this? What is a spirit? Did I ever see a spirit?’ The matron, too, is confounded. How is this little being to be taught the nature of that something, which it has perplexed all the philosophers to describe, about whose essence a thousand disputes have arisen, and a thousand volumes been written. ‘My child,

speak to that doll of your sister, does it answer you?' 'No, grandmother, it has no tongue, it cannot talk.' 'Well, then, speak to the dog, he has a tongue.' 'Yes; but he does not understand me.' 'Why does he not understand you?' 'He does not think what I say.' 'Can you think what I say to you?' 'Oh, yes; only I cannot think what a spirit is; I am trying to think what it is, but I cannot; grandmother, do show me a spirit; where shall I go to see one?' 'My child, look at me; see, I will tell my hand to go to my head; there, it moves; what makes it move?' 'Why, you want to have it move.' 'Did you ever want to have your hand move?' 'Oh, yes; a great many times.' 'Did your hand always move when you wanted to have it?' 'Yes; only once I could not move it when my arm was in great pain, last winter.' 'Did you want to have it move then?' 'I did; I *thought* it should move, but it would not.' 'You *thought* it should move; that *thought* is your spirit; God *thought* that the world should be made, and it was made. Where is your father?' 'He has gone to see my little brother in the chamber, who is sick.' 'Is your father a tall man?' 'No; he is very short.' 'Is his hair gray?' 'No; it is quite black.' 'Can you see your father?' 'No; but I can *think* how he looks.' 'That *thinking* is your spirit, and God can *think* what you say, and what you do.' 'Throw that picture into the fire.' 'I do not wish to do so; it will be burnt up.' 'Why do you think it will be burnt up?' 'I *know* it will.' 'That *knowing* is your spirit, and God *knows* all things.' 'Here is your little brother; do you love him?' 'Yes; because he is a good boy.' 'That *loving* is your spirit; and God *loves* all good people.'

Thus the child begins to have some notions of the meaning of the word *spirit*; but these notions are all derived from the consciousness which it has of the operations and affections of its own spirit. So that it is a great mistake, to suppose, that language, in itself considered, *ever conveys any new simple ideas to the mind*. It may excite new combinations of thought, emotions, or purposes, but the elements, which compose these combinations, must be previously known, either by the actual observation of external objects, through the medium of the senses, or by the actual consciousness of the internal operations, emotions, and affections of the soul; and it matters not, whether this language consists of audible signs addressed to the ear, or of visible signs presented to the eye. Both are alike unmean-

ing, without the aid of *observation*, on the one hand, and of *consciousness* on the other.

We are apt to attribute a sort of magical power to speech, as if the articulate sounds of the human voice were in themselves sufficient to convey the import of the language which is uttered. This, no doubt, arises from the difficulty of recalling to our minds any recollection of the process, through which we had to pass in childhood, in order to acquire the meaning of the words and phrases which were at first addressed to us. A careful observer, however, may readily perceive this process in the gradual progress which a child makes in its acquaintance with language. The sounds addressed to its ear, excepting so far as the tones of the voice are naturally expressive of some emotion of pleasure or pain in the person who utters them, are quite unintelligible, unless accompanied with a simultaneous explanation, derived from the presence of some object pointed at, or some expression of the eye and countenance, or some motion of the limbs and body, or some movements in nature or art, or, in short, some assemblage of visible circumstances, which serve to illustrate the connexion which the language has with the occasion on which it is used.

The presence of *visible circumstances*, serving to illustrate the connexion which language has with the occasion on which it is used, may seem to be necessary with regard to the whole class of words which denote sensible objects ; but it may be doubted whether *intellectual terms* must also have a similar accompanying explanation. In order to solve this difficulty, let us inquire whether there is any necessary connexion between the word 'forget' and that state of the mind which it is intended to denote. Surely none. How does the child, who hears this word uttered, for the first time, acquire any conception of its meaning ? It is done, partly by noticing the hesitation, or peculiar expression of countenance, of the person who says, 'I have forgotten ;' and partly, by considering the various circumstances connected with the occasion on which the word is used ; and in addition to all this, by the consciousness, on the part of the child, of *having itself been in the same state of forgetfulness*. This consciousness is an essential part of the process by which the meaning of all intellectual terms is acquired ; yet it is excited by some of the external and sensible assemblages of objects or circumstances, which accompany the utterance of the term. For instance ; I wish to teach a child the meaning of the

word 'beautiful,' and I may give him a labored and logical definition of it to no purpose, unless I can direct his attention or imagination to some beautiful object, which he actually sees or has seen, and thus revive in his mind the consciousness of that emotion of beauty which he has actually felt. Were he so constituted as not to be susceptible of this emotion, or having formerly felt it, if I could not succeed, by presenting to his view some object calculated to excite this emotion, to produce in him the consciousness of having felt it, all my efforts to teach him the import of the term, would be fruitless.

'I am cold; bring that wood and put it on the fire.' This phrase, we will suppose, is addressed to a child. In what way has he acquired the meaning of the word *cold*? Perhaps this epithet was first applied, in his hearing, to some person who was cold, the state of the air at the time and the apparent sensations of the person serving in part to render the meaning of the term intelligible. Yet it would not have been understood if the child himself had not felt, either at that or some previous time, the same sensation. When the word is again used, the child may not be cold, and he understands its import, as applied to another person, only by being conscious of his having formerly felt cold. Again, the child is told that a certain individual is *proud*. How did he at first acquire the meaning of this term? It was by noticing the effects which the feeling of *pride* has upon the appearance and conduct. But even this would give him a very imperfect conception of the meaning of the term, if he himself had never felt *proud*. The appearance of *pride* in another refers his mind to the previous existence of the same emotion in his own breast, and thus he acquires the accurate meaning of the word. When it is again used, it excites in his mind that consciousness, which he has of having himself once been in a state of mind which it intended to denote. That we do thus refer to ourselves when we hear such terms used, will, I think, be manifest to any one, who deliberately reads over a sentence involving them, and attentively examines at the time the operations of his own mind. 'Ye who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope,' &c. What meaning could I attach to 'credulity,' if I never myself had been credulous; or to 'fancy,' if I had never exercised that faculty; or to 'hope,' if I had never indulged that emotion? These words, as I read them, excite in me the consciousness of having once been in

the state of mind which they denote. This process of thought indeed is so rapid that it seldom attracts our notice, but it is not the less real.

Our own consciousness, then, of the operations, affections, and states of our own minds, and our own observation of what has been addressed to us from without, through the medium of the bodily senses, are the two sources from which language derives all its significancy. Spoken words, addressed to the ear, or written or printed words addressed to the eye, must have originally been accompanied by an explanation addressed to some one of the bodily senses, or else they would have had no meaning. This explanation, it is true, admits of great variety. It may be the actual presence of an object, or its picture, or its delineation by appropriate bodily motions and gestures; or it may be some change in the various processes of nature, or the actions of animals or of man; or it may be some of the movements and results of human skill; or it may be the effects which are produced upon the human countenance, body, gestures, deportment, actions, and conduct, by the operations, affections, and states of the mind; or it may be the excitement of our own consciousness with regard to the present or past state of our minds. But let it not be forgotten, that, in each of these cases, the original explanation of all words and terms, no matter how lofty or how humble their import, and whether denoting material or intellectual objects, must be addressed to some one of the bodily senses.

The subject we are considering is of so subtle and complicated a nature, and demands so much slow and patient analysis in order to arrive at correct conclusions, that our mode of treating it must be somewhat desultory. The chemist repeats his experiments in a variety of forms, many of which, for a time, hardly appear to have any bond of union, till at length the results are obtained, and the general principle established, which is equally applicable to them all. Just so in the laboratory of mind, the true intellectual philosopher, by a strictly inductive process, and by a careful, and it may be, at first, an apparently heterogeneous examination of the diversified and endlessly varying processes of thought, determines by a comparison of them all, those laws of *mental* action, which, although they may be less palpable, are not less certain than those of *material* action.

ART. IV.—LECTURES ON SCHOOL-KEEPING.

Lectures on School-keeping. By SAMUEL R. HALL. Second Edition. Boston, 1830.

IN estimating the value and the perfection of a machine, it is common for engineers to compare the power expended in imparting and continuing motion, with the amount of work finally accomplished, and it is understood that all that part of the moving force, which is not seen resulting in useful effect, is lost by the friction and imperfection of the machinery. On this principle it is a very simple matter to determine whether any given engine is susceptible of much improvement, or whether the moving power and the resulting effect are so nearly equal, as to leave but little hope of advantage from an attempt at greater ingenuity, or accuracy at construction.

If now we apply this principle, in attempting to estimate the degree of perfection at which the extensive and complicated machinery of common education has arrived, we shall come to the most satisfactory and encouraging results. We shall find the disproportion so great between the labor expended and the useful effect attained, as to lead us to believe that a very large portion is lost in friction, and we have therefore the most cheering encouragement in our efforts at improvement.

Let a teacher notice his class at some happy hour, when for a time their interest is engrossed in the studies before them — when illustrations, and language to express them, come spontaneously at his call — and when all is pleasant and prosperous in his little circle — let him at such a time, observe what degree of mental developement, or of actual knowledge is secured in *an hour* thus past. Let him multiply the amount by the number of hours which a New England child spends in school, and conceive, if he can, of the treasures which such a period of successful study would amass. Let him then compare this with the scanty pittance of *reading, writing, grammar, and geography*, which constitutes the intellectual stock of the great mass of the alumni of the public schools. If the comparison does not encourage his hopes of the future progress of the cause of education, we confess we know not by what principles he judges of the character of a field of enterprise.

But what are the difficulties which cause the waste of a great portion of the moral power which is now annually expended in

education. They are not in the *inattention* or *unfaithfulness* of the teachers. Were teachers disposed to neglect their duties, they are, to a degree, uncommon in any other employment or profession, cut off from the opportunity. Regular hours are allotted, from which there can be little deviation; and the very few teachers who make the attempt to appropriate some small portion of these to their private studies or pursuits, soon find, excepting in the cases where peculiar circumstances justify it, that they have discovered a most successful mode of making themselves uncomfortable—their schools scenes of indolence and disorder—and their patrons discontented and displeased. We believe it may be safely said, that the vast majority of teachers are willing to give themselves to their work, — to engage in it with vigor and fidelity. They only wish for guidance — for knowledge of the mode by which these efforts can be directed towards the most successful result.

There may probably be engaged annually in New England, not far from sixteen thousand teachers of district schools. To keep this number complete there must, of course, be a large accession every year. During the ensuing winter, there will be undoubtedly many hundreds, who will take their seats at the teacher's desk, for the first time. And what are their qualifications? They have probably acquired but imperfectly *what* they are to teach; but this is comparatively of little consequence. The great difficulty is that they have had no opportunity of learning at all *how* they are to teach; and this for the obvious reason, that, as the case now stands, there is no way of learning that lesson but by slow and painful experience. The art of education stands, in one respect, entirely by itself; *it must be invented anew by every practitioner*. Other trades and professions are handed down from one generation to another, and each artist enjoys at the commencement of his course, the accumulated knowledge and skill of his predecessor. In education, however, all is isolated and solitary. Success, in every instance, must be the result of individual genius or skill, and the art which such genius may acquire, is lost when its original discoverer ceases to exercise it.

The causes for this difference is, that in every other employment, there are appropriate means for making the individual acquainted with the results of past experience, before he commences his labors. In the trades, this is done by a long apprenticeship, and in the professions, by seminaries. In both instances,

assistance is derived from books and periodicals. Channels of communication are open, so that if a discovery is made or a new method introduced, it finds its way to the public, and circulates freely, promoting general improvement. But in teaching, the case is widely different. Very few resort to a successful teacher, before commencing themselves, for the purpose of acquiring the art. We have no seminaries, and what is still more surprising, no books upon the general subject, which can be of much use in explaining and developing principles, and guiding to practice. The whole current of school literature seems to have set obstinately towards the production of school books — books developing the elementary principles of some branch of study; — so that the appearance of such a work as the one which stands at the head of this article, one which attempts to elucidate the theory and practice of instruction, is almost an entire novelty. A New England teacher's library, if composed only of American books, and scientifically arranged, would present, in one crowded alcove, hundreds of grammars, and arithmetics, and spelling books, while in another, devoted to practical works on methods of government and instruction, Mr Hall's lectures would stand almost alone.

The influence of books, however, even if the number and value of works on practical education were increased tenfold, must, of course, for obvious reasons, produce but a limited effect. It is difficult to impart *skill* by *description*. Processes must be *observed* in order to be successfully imitated, and the business of qualifying teachers can never be expected to go forward with proper effect, until institutions are in operation to which they can resort, and where they can be instructed by an experienced voice, and can *witness* the dexterity which they are subsequently to acquire.

The subject of institutions for teachers has attracted no little speculative attention already, and some few efforts have been made to carry plans partially into effect. There are, however, peculiar difficulties in the way, to some of which we shall briefly advert. We would premise, however, that by institutions for teachers we do not mean establishments like the Law, Medical and Theological Schools, to which the pupil, after completing his general studies in other seminaries, can resort to acquire *his profession* alone. For various reasons the teacher's seminary must, at present at least, comprise the double object of imparting knowledge itself, and also the means of communicating it. Without this, those who should resort to it would see the prin-

ciples of their art in theory only, not in their actual operation ; and the expense both in time and money of an entirely separate arrangement, cannot be afforded by the mass of teachers in the common schools.

One of the obstacles in the way of the prosperity of an institution for teachers, is the difficulty of convincing candidates that they need its assistance. Much of individual success depends upon a *certain tact* in communicating knowledge and interesting the young, for which some persons are distinguished, while others, perhaps far superior in abilities and attainments, and equally well acquainted with the principles which ought to guide, are almost entirely destitute of it. An institution must be very ably managed to make a pupil from the latter class equally successful with an individual of the former, who enters the field without anything but his own unassisted resources to guide him. It is not so with the other professions :—no man has a natural dexterity in discovering the anatomy of the human body—and the dullest intellect which has read law during the prescribed three years, will altogether outstrip, in the course of business, the genius who should commence practice, if such a case should be possible, without professional study. But the graduates of a teacher's seminary would be undoubtedly in many cases surpassed by ingenious and enterprising men who relied entirely upon their own resources for the means of communicating knowledge. It is true indeed that these very geniuses would have met with far greater success had they enjoyed the advantages of the teacher's school ; but it is a truth which they will be slow to acknowledge,—and the self-partiality of very many will induce them to believe that they can derive greater advantage from experience in a small school before they commence more serious labors in a wider sphere, than by spending the interval in hearing lectures on education at an appropriate seminary. This view of the subject will appear still more satisfactory when they consider that in the former case money is to be received, and in the latter *paid*.

There is another respect in which the three professions enjoy a decided advantage over the community of teachers in regard to the support of professional schools. In all, there is some ceremony of admission to practice, which requires regular study as a preparatory step. The bar in admitting members—the association in licensing candidates—and the college government in conferring medical degrees, exert a most powerful influence

in sustaining the standard of qualifications in these respective departments ; but there is nothing similar to this in our favor. The road is open. From the appointment of a college professor to that of the teacher of an infant school, no preparatory measures are necessary. There is no authorized body to stand between the candidate and the public to certify to his qualification. Few are willing to make much preparation for the employment of teaching, because it is seldom looked forward to as an employment for life. It is not that the occupation is of itself low in its nature and object. The business of unfolding the powers of the mind, of deciding whether the individual is to be in future life obscure and ignorant, or elevated in intellectual rank and of extended influence, is surely, considered abstractly, an honorable field of effort. It is not the confinement. Teachers are not more confined than physicians, merchants, &c, though it is true that their confinement is of a different kind. The pittance of compensation and of respect which usually falls to the lot of a teacher in our elementary schools, is an obvious reason why this station should not be sought. But in regard to our higher schools, such as are usually taught by young men of liberal education, the same reason does not exist. A young man of abilities enjoys in these schools as good a prospect of pecuniary income by becoming a teacher, as by entering a profession,—certainly while the demand for professional services bears the present ratio to the supply.

The difficulty seems to be that as this occupation is at present generally pursued, there are many things, rather unnecessarily perhaps, connected with it, which keep the mind of the teacher often in a state of irritating perplexity, or continually bring up sources of vexation and anxiety. In the other employments of life such causes are rare ; the mind passes unruffled, except by the gentle agitation of excited interest, through its daily duties ; but the teacher is, in too many instances, continually harassed. Dulness exhausts his patience ; petty misdemeanors, which neither kindness or severity can prevent, irritate and vex him ; the number and variety of objects to which he must rapidly turn, distract and weary him ; and above all, if he is faithful, he feels a sort of responsibility for the moral conduct of those under his care, which is without a parallel in other cases, and which makes him appropriate to himself a share of the guilt of everything which is wrong in his school,—thus laying upon him a heavy and continual burden.

That these ills are not inseparable from the employment of the teacher is obvious from the fact, that in many instances they are avoided. It is evident, for example, to any reader of Mr Hall's lectures, that the business of teaching, as he conceives it, is a calm, and quiet, and happy employment. The path, often so rough and thorny, grows smooth and verdant under his hand, and the spirit which characterizes his work, we have in many instances seen in full possession of the school rooms, diffusing enjoyment and peace where uneasiness and constraint usually reign; and showing, by experiment, that the ordinary ills of the teacher's lot are united to his employment, by a very arbitrary and unnecessary connexion.

These lectures were originally delivered to a class of teachers in an institution which Mr Hall established with special reference to this object, and which was perhaps the first of the kind in New England. Its location is Concord, Essex county, Vermont, and it went into operation in the spring of 1823. An act of incorporation was then obtained for it as an academy. It has had from fifty to one hundred pupils, and has sent forth from twenty to fifty teachers, annually, with certificates of approbation.

A similar experiment was made a year or two since at Amherst Academy, and is still, we believe, in successful operation. The teachers' class has generally been about twentyfive in number, — the whole number of pupils in that institution being about one hundred. Consequently such a class is not only of advantage in increasing the qualifications of the candidate, but in affording him facilities for obtaining employment in an eligible situation, as numerous applications are annually made to such principals as are known to have a teacher's class under their care.

More than ordinary attention has been devoted to this subject, at the female seminary at Ipswich, Mass. It has been quite common for females of mature age, and teachers of some experience to resort, as pupils, to this institution, particularly in the winter season, to become acquainted with the methods which have been so successfully pursued here, in cultivating the youthful mind—governing by moral motives,—and forming the character.

We feel a strong confidence that the lectures of Mr Hall are doing much to promote the cause of common education. The principles which it contains seem to us to be the correct ones;—*government* mild, parental, persuasive—but authoritative;—

instruction, spirited and original on the part of the teacher, and designed to arouse the interest, and employ the *active* powers of the pupil; — *motives*, excited interest, and sense of duty; — and the *intercourse between teacher and pupil*, that of friend and friend. It only remains that these principles should be, in similar works, more fully developed, and more widely spread. The Committee on Education, of the Legislature of Kentucky, have recommended that every teacher in that State should be supplied with a copy of the lectures at the public expense; we could wish that by some means, the reading of the book might be equally general throughout our country.

ART. V. — ENGLISH SCHOOLS OF BOSTON.

Report of a Sub-committee, &c., May 11, 1230.

A SUB-COMMITTEE, appointed to examine the state of the English Schools of Boston, reported the following evils as existing in them :

‘1. The existence of two separate schools in the same room, under two heads, (the master and usher,) which they state are mutual annoyances, impeding the progress, and marring the comfort, each of the other.’

‘2. The usher is appointed without the consent, or advice, or even knowledge of the master,’ ‘and may be an entire stranger to the master, or an older man.’ ‘The master is responsible for the condition of the whole school, and yet can exert no authority over the usher,’ or, if he interposes, it is at the risk of giving offence, and the consequences are stated frequently to be, ‘distrust, jealousy, and interference,’ from which some of the most unpleasant duties of the school committee have arisen.’

3. The slow progress of the fourth class, for want of a sufficient amount of study assigned.

4. The small amount of knowledge communicated in the whole course.

5. The union of the two sexes in the same school.

To remedy these evils the committee recommend a new plan, which we learn will soon go into operation :

‘1. The separation of the sexes in different schoolhouses.

‘2. That in order to secure unity of purpose, and of action, energy, activity, and harmony,’ ‘there should be *one responsible head*—a master, of high qualifications, (a graduate of some college,) with a liberal salary, charged with the discipline of the whole school, and with all the branches of instruction required to be taught there—to be aided by assistants appointed by him, and responsible to him.

3. The salary of the master is proposed to be twelve hundred dollars, that of the first assistant, six hundred, &c.

4. The increase of numbers in one school, under the direction of a single master, with additional assistants, is advised.

5. They hope to animate the minds, and awaken the attention of children, by uniting in one school the branches taught in different ones.

We have not sufficient knowledge of the facts to form an opinion concerning that part of the plan which removes a number of teachers, and supplies their place by juvenile assistants. We trust its continuance, after a proper experiment, will be decided on the ground of its economy in regard to the knowledge and improvement of the pupils, and not merely of funds, which this city has ever contributed so freely to public objects.

This report contains some important practical views, which we hope will receive general attention, especially those which relate to the division of labor, and the unity of action in a school, and the proper methods of securing it. More than one institution in our country has suffered from the evils here described, and we hope the time will come, when it will be felt that even among those associated in the same work, ‘all members have not the same office,’ and that the ‘unity’ arising from the direction of the whole by one mind, is far more important than the gratification of a questionable feeling, by placing all upon a level.

ART. VI.—DEAF AND DUMB INSTITUTIONS.

Fourteenth Report of the Directors of the American Asylum at Hartford.

BUT a few years have elapsed since the institution of the deaf and dumb was deemed, by some of those who are now its most active friends, an attempt almost as visionary as the pro-

ject of sailing through the air on artificial wings. It has now become familiar, but we think can never cease to excite deep interest; and the progress of institutions for this purpose in our country, is an evidence that it has become a permanent object of attention.

The first instruction of deaf mutes in America was given in Virginia, by a descendant of Braidwood, who adopted the system of concealment, like his ancestor. A small school was formed; but we have not learned the results, and believe it has ceased to exist. The first institution for this purpose, and which now ranks among the most distinguished of the kind, was the American Asylum, projected in 1815, and established in 1817, in Hartford, Connecticut, by the efforts of Rev. T. H. Gallaudet, aided by Mr Laurent Clerc, a distinguished pupil of Sicard, and sustained by the contributions of gentlemen in that town. The course of instruction is based on the system of Sicard, but with important improvements by Mr Gallaudet. An asylum was established in the city of New York, at about the same time with the American Asylum. Asylums for the deaf mute were subsequently founded in Philadelphia, at Canajoharie, in the State of New York, in Ohio, and in Kentucky, all of which obtained their system of instruction from the American Asylum; and this institution is thus entitled to the praise of having given birth to an American school of instructors, and to an American system of education for the deaf mute, whose results have excited surprise in Europe, and have even been declared to be utterly improbable, from their superiority to those usually produced. A brief sketch of this system, which the writer of this prepared in manuscript at the request of a teacher in Europe, excited so deep interest, that it was eagerly copied by some of the ablest instructors. It is a subject of congratulation mentioned in the Report, that this institution has been instrumental in introducing an improved system into some of the schools of England. Among these improvements of Mr Gallaudet, the most important are, the speedy connexion of words into phrases, the early use of books, and especially the introduction of religious services and devotional exercises in the language of signs, which have enabled the deaf and dumb, for the first time, to enjoy the privilege of social worship. The legislatures of Maryland, and most of the States north of Maryland, have granted annual supplies for the education of their indigent deaf mutes, at some one of these institutions; other

States have proposed to establish asylums, and, by a bill now before the Congress of the United States, a tract of land is granted to every such institution. If the deaf mute in the United States be estimated at one for every two thousand, or one thousand for every two millions of inhabitants, the annual increase for one generation, supposing it to be thirty years, will be thirtythree for every two millions; and if the course of instruction occupy four or five years, one hundred and fifty deaf mutes, for every two millions, ought to be continually under instruction. According to this calculation, the five existing institutions are sufficient for the existing eight millions of inhabitants north of Tennessee and Virginia; and it only remains to establish two or three others, at central points, for the Southern States.

The present Report abounds with interesting facts, and enforces, by example, the appeals it constantly makes for information on these subjects, to those who are competent to give it.

The following subjects of inquiry are suggested, which we republish with the hope of drawing the attention of physicians, and clergymen, and of our lyceums. They would thus at once promote the cause of science and of benevolence.

It is desirable to ascertain the sex, age, place of nativity, and residence of the individual — whether the deafness is owing to some constitutional defect, or was produced by disease or accident, and if so, in what way, and at what age — whether it is total or partial; if partial, what kind of sounds can be heard, and to what extent — whether there are other cases in the same family, or among any of the ancestors, or collateral branches of kindred, and how, and when, produced — whether any medical means have been employed to remove the deafness, and the result — whether the individual can utter any articulate sounds, and if so, to what extent — whether any instruction has been given, and with what success — whether the individual has been taught any mechanical art or trade, or is engaged in any regular occupation — if married, whether to a deaf and dumb person, and if there are children, whether they are in possession of all their faculties — what are the circumstances of the individual, and whether the parents or friends are able to furnish the means of education at some institution for the deaf and dumb.

Another very curious subject of inquiry, is, that in some families, containing both deaf and dumb children, and others in possession of all their faculties, there seems to be a mysterious

principle of alternation ; the cases of deafness, at birth, occurring at regular intervals, between those who can hear and speak.

Of three hundred and thirtythree pupils who have been at different periods members of the asylum, nearly fiftyfour in the hundred became deaf after birth, and only seventyeight have paid their own expenses. Two important reasons are suggested by these facts for urging the duty of the public to provide amply for such institutions — that the deaf and dumb are generally in circumstances which require aid — and that *every family*, even of perfect children, is *liable* to this misfortune in some one of its members. We regret to find that the relief which is provided by public bounty, is rendered, to some extent, inefficient by the ignorance of their friends that such a provision is made. It is earnestly to be hoped that individuals will combine with the public authorities in searching out and bringing into our institutions the obscure victims of this calamity, and thus carry into execution in this country, the noble decree of the King of Denmark, alluded to in the Report before us: *Every deaf and dumb child in this kingdom shall receive the education necessary to render him a useful member of society.*

In reference to the state of the deaf and dumb in foreign countries, the Report observes,

‘ It is gratifying to see, that efforts in their behalf are increasing among the European nations. From the Report of the Institution at Paris, published during the last year, it appears that there are at present, among the establishments for the education of the deaf and dumb in Europe, — one, in Spain ; one, in Portugal ; five, in Italy ; four, in Switzerland ; four, in Baden ; three, in Wurtemberg ; one, in Bavaria ; eight, in Prussia ; nine, in the rest of Germany ; two, in Denmark ; one, in Sweden ; one, in Russia ; ten, in Great Britain ; twentysix, in France ; and four, in Holland. To these should be added, one, at Modena, in Italy ; one, at Exeter, in England ; and one at Frankfort, on the Maine ; — making eightyone in all, sixtytwo of which have been established within the last thirty years.

France and Germany have, each, nearly as many schools as all the rest of Europe ; those of Paris, Copenhagen, London, and Groningen contain the greatest number of pupils, and are the only ones in which there are more than in the American Asylum. The shortest period, among the European institutions, considered as necessary for the education of the deaf and dumb, is five years ; a good natural capacity being, of course, required in the pupil.’

We rejoice to see the great principle so distinctly avowed by the directors of the Asylum—and still more to learn that they have set the honorable example of making it a part of the permanent regulation of the Institution—that the principal of such an establishment ought to be devoted to the superintendence of the whole, and not to the details of instruction in a class. We are persuaded that the ‘unity and success of instruction’ and ‘harmony of action,’ which the committee of schools in Boston present in the report mentioned in our present number, as objects of the first importance, can only be secured in this way; and that our higher schools and academies can never attain that point of excellence which they might reach, until they adopt this course. No more striking illustration of its importance could be mentioned, than an anecdote lately inserted in one of our most respectable newspapers. A gentleman had occasion to inquire into the details of instruction in one of our public institutions. He was told by some of the assistant teachers, that they could not give him any account of the system adopted by their associates, or by the principal, except in general; and that he was not better acquainted with their plans; and all this for the simple reason, that each was constantly occupied with his own class.

It is a matter of deep regret that the able principal of the American Asylum, has found it necessary to resign his office. We hope, however, the deaf and dumb will not be deprived of his labors entirely. Much remains to be done in preparing books for their use—in putting into a practical form the admirable system he has devised, which, we may say without disparagement to others, no one else can so well accomplish. We are gratified to learn that the directors have appointed Mr Weld, whose ability and success in presiding over the Philadelphia Asylum, furnish the best grounds for confidence, to the office of principal; and also to hear that the interesting institution he is called to leave, will find an able successor to his station in one of the assistant instructors.

ART. VII.—NEW INSTITUTION AT CUBA.

THE state of our Spanish American brethren is a subject of deep interest to the friends of liberty and humanity, particularly in the United States; and every effort to promote the cause of

education among them is especially interesting. We learn with great pleasure, by a letter from Don Mariano Cubi y Soler, to the editor of the Journal of Education, that this gentleman, in connexion with Don Juan Olivelle y Sala, has established a scientific and classical school about three miles from the city of Havana, on the general plan of those of the United States. He has adopted some interesting improvements on the usual methods.

‘One of the most important,’ he observes, ‘in the mode of teaching is, not to allow any one class to consist of more than six students; so that if there be twentyfour boys equally advanced, instead of teaching them all at once, we divide them into four classes, and give to each class one hour. We do not allow any class to go beyond an hour, because few boys are capable of fixing their attention advantageously to any one single subject for a longer period.—Another is, to finish a recitation by a variety of questions on the inductive plan. A third is, to establish classes of advanced boys in any science, in which they are by turns their own teachers. A fourth is, to have some individuals occupied only in keeping order, in looking whether boys *do* study, and to prevent, by every possible means, the commission of a fault. The fifth is, not to allow any one teacher of a foreign language to speak in any other language than his own to his students, after they have made a certain progress in theory. The sixth is the monthly examination which every class is obliged to undergo.

‘In regard to the regulations for improving the morals and good breeding, all the students are divided and subdivided like the companies of a regiment. For every ten boys, there is one of them appointed, whose duty it is to report if any one of his company utters a bad expression or commits an indecent action. For every twenty boys we have an usher or *adjutante*, whose duty it is, when there is no class, to watch over his selected twenty, and to make them keep the regulations.’

This institution has received the following notice from the Royal Patriotic Society, addressed to the teachers, which is extracted from the *Diario de la Havana*, dated Havana, January 30, 1830.

‘The section of education of the Royal Patriotic Society, fully satisfied with the public examinations of the pupils of the establishment which you direct with so much zeal, in the three first days of the month of December; perceiving, at the same time, your public exertions for the proper education of youth, and the well-known improvement of the various classes pursuing your course of study, and regarding, with interest the

efforts of those who consecrate themselves with so much devotedness to this subject ; — it was resolved in the ordinary meeting of the society of the 24th of the same month, to return you, gentlemen, through me as their secretary, the thanks so justly due, for the manner in which you have conducted and still conduct the establishment, as a testimony of the merit you have acquired by this course, which may serve as a stimulus and a reward in your honorable profession.'

The letter of Mr Cubi was accompanied by several pamphlets, which will be referred to in a future number.

ART. VIII. — COUNTY CONVENTIONS.

As inquiries are frequently made in regard to the nature and utility of the county conventions of teachers, which have recently been held in various parts of the State, we have thought that a brief statement on the subject would be of interest to our readers.

At the meeting of teachers in March, when various preliminary measures were adopted tending towards a more systematic prosecution of the objects of education in New England, a resolution was passed recommending meetings of teachers in the various counties, at which it was proposed that interesting subjects should be discussed and facts exhibited, tending to give encouragement and fresh impulse to the teachers who might attend them. Accordingly, such a meeting was called at Worcester, for Worcester county, on the following month. Mr Holbrook was invited to attend it, to exhibit his apparatus, explain its use, and address, on other subjects, the teachers and pupils who might be present. A considerable number, both of teachers and pupils from the neighboring towns, assembled and held sessions from day to day, for nearly a week.

Subsequent meetings of a similar character, have been held at Concord, Dedham, Greenfield, Northampton, Springfield, Lenox, Halifax, Taunton, and Keene New Hampshire. It will be observed that the place of assembling has not always been the county town. Any place seems to have been considered suitable, which, from its situation, or the interest in education which has been felt in its vicinity, could bring together a hundred or two of teachers and scholars.

It is estimated that in all the above meetings from fifteen to eighteen hundred teachers, and from ten to twelve hundred scholars have been present. Mr Holbrook has attended most, if not all of them; and they have been addressed by other gentlemen of the respective vicinities, who have been interested in the subject; and so far as we can judge from the accounts published in the newspapers of the towns in which they have been held, they have excited strong interest, and tended to very happy results.

It seems probable that this plan might be advantageously carried into more full and extended operation. Teachers have been too long isolated and solitary beings, each performing his own wearisome duties alone, and struggling against difficulties and trials without encouragement or sympathy. But this is not to continue. Measures similar to those above described, and especially the general convention of teachers during the month of August, will, we hope and believe, be productive of a thorough and decided revolution.

We see no reason why great advantage may not result from county conventions of teachers throughout New England,* or the United States. When practicable, it may be advisable to invite some gentleman interested particularly in the subject, to attend and to address the meeting. Where this is not practicable, such subjects as the following may be assigned to individual teachers of the vicinity, upon which each may address the assembly.

State of the schools, and especially the defects or difficulties, and the remedies of which they are susceptible.

State of Lyceums; facts in regard to the success or failure of those which have been established, and the methods of conducting them.

Expediency of a permanent county convention.

Means of improvement within the reach of schools and teachers,—apparatus, periodicals, books on education.

School books, the variety in use and their character.

These topics might easily be multiplied. But our limits do not allow it. We cannot close this notice more appropriately than by saying, in the words of a circular lately issued on this subject, 'that a step by which every one of our schools shall be made a little better, and the improvement of each child promoted, even in a slight degree, will be a great *national good*.'

* Since the above was written, we have seen in the Reporter, interesting notices of such meetings in Genesee, N. Y., and at Augusta, Maine.

ART. IX.—MUSIC, AS A BRANCH OF INSTRUCTION IN
COMMON SCHOOLS.

IN the United States, singing is usually considered as an accomplishment which belongs to the luxuries of education. In Germany, it is deemed an essential part of common school instruction; as a means of cultivating one of the most important of our senses, of softening the character, and especially of preparing children to unite in the public worship of God. It is considered no more remarkable, and no more difficult, for children to read and write music, than language; and musical tones are made the means of associating valuable ideas with the common objects and phenomena of nature, and the ordinary events of life.

The following ordinance, extracted from the Prussian Official Gazette, (*Amts Blatt*,) Cologne, January 15, 1828, will show the light in which this subject is viewed by that government.

‘ Among the essential branches of education, which ought to be found in all common schools, and to which every teacher who undertakes the management of such schools, is in duty bound to attend, is that of instruction in singing. Its principal object in these schools, is to cultivate feeling, and exert an influence in forming the habits, and strengthening the powers of the will, for which mere knowledge of itself is often altogether insufficient; hence it constitutes an essential part of *educating instruction*, and if constantly and correctly applied, renders the most unpolished nature capable of softer emotions, and subject to their influences. From its very nature, it accustoms pupils to conform to general rules, and to act in concert with others. It is far more sure of producing such an effect in youth, when the heart is very susceptible of impressions of this kind, and no importance should be attached to the assertion of many teachers and directors of schools, that we can by no means anticipate this influence upon such wild youth as are found in the *country*. In general, this belief originates entirely from old prejudices, from a want of proper experience, from a love of indolence, or from an inadequate knowledge of the course and method of instruction. Convinced of the certainty of the result, where the means are correctly employed, we shall not stop to consider such objections as appear to be grounded solely upon exceptions. On the other hand, we shall hold those teachers in particular esteem, who even in this subject, labor with zeal

and success, in the conscientious discharge of the duties of their calling. Finally, we expect that those efforts, together with their results, will be particularly noticed in the report of the school directors.

‘Having recommended this important object of primary instruction, (the immediate connexion of which with religious instruction, no one can fail to perceive,) to the zealous exertions of the teachers, and the careful attention of the directors of schools, and, at the same time, having urged the study of the best writers upon the subject, which, so far as they relate to school instruction, ought to be found in the libraries of every district, we shall here bring forward some points, which demand a closer and more universal attention.

‘If instruction in singing is to accomplish with certainty the objects proposed, it must be long continued without interruption, and, of course, it is indispensably necessary that a regular attendance be required during the continuance of the duties of the school, and enforced in the strongest manner.

‘It is unnecessary to illustrate the contrast between the last remark and the usual desultory mode in which singing is taught.’

Two things are wanted in order to render a similar course of instruction practicable in this country;—a set of tunes adapted to the capacities of children, and calculated to associate the sensible with the moral and spiritual world in their minds, and a *simple, analytical course of instruction*. Both these wants, we are happy to state, will probably be supplied in a few weeks under the direction of Mr Mason, editor of the Handel and Haydn Society’s Collection of Church Music, who has in his possession an ample store of materials, and whose talents secure the supply of any chasms in the series. It will be issued in parts, under the title of the Infant and Juvenile Lyre. It will be speedily followed by a manual for teaching, on a new and improved plan. Songs for children should have simplicity without frivolity, and an adaptation to the heart, which is not found in every-day compositions. We believe our musical readers will be satisfied from the following specimens, that the forthcoming work is likely to have this character.

After this article was sent to press, the Editor, in a lecture before the Convention of Teachers at Boston, had occasion to describe the new system of musical instruction formed under the direction of Pestalozzi, and adopted in the improved schools of Germany and Switzerland; and by the aid of a juvenile choir, to present the following, and other specimens of a large collection of children's music, which he had selected and brought to this country, together with the best manuals of the system, in the hope of introducing both into our schools. All these materials he has placed in the hands of Mr Mason, and some gentlemen associated with him, who are pledged for their publication and the promotion of this object. The system has long been tested in Europe. It has also been tried in this country, and a gentleman who observed its results, says, in a letter to the editor :—

'I entered upon the examination of the system with some prejudices; but the more I have examined it, the more I am convinced of its superiority over the common method; especially in the simple manner in which the principles of music are presented to the mind of the child. The pupils of the infant school which I visited, after a short period of instruction in rhythm (time) only, surpassed in accuracy of time, our ordinary choirs of singers.'

THE RISING SUN.

Andante.

Array'd in robes of morning, His daily course to

run, The world with light a - dorning—Behold

the ris - ing sun.

2 With grateful hearts and voices
We hail the kindly rays;
All nature now rejoices,
And sings thy Maker's praise.

3 O shed thy radiance o'er us,
And cheer each youthful mind;
Like thee our Lord is glorious,
Like thee our God is kind.

THE MORNING CALL. C. M.

Allegretto.

p p.
Friends awake! From its slumbers now a-

m.
waking, Thro' the eastern darkness breaking, See the

m.
morn - - - ing star! Friends a - wake,

f.
Friends a - wake—wake.

ff

2. Brother wake!
Hark! the cheerful lark is singing,
And the hills and dales are ringing
With her joyful hymn.

2. Sister wake!
Everything is now reviving—

Every one around is striving,
For some new delight.

3. All awake!
See! the sun with splendor beaming,
O'er the distant waters streaming,
Pours his glorious light.

ART. X.—PROGRESS OF FEMALE EDUCATION.

[We believe there is much truth in a remark in the Western Review, that 'If this world is ever to become a happier and better world, woman, well educated, disciplined, and principled, sensible of her influence, and wise and benevolent to exert it aright, must be the original mover in the great work.' In this view we have solicited the following communication, from a veteran in female education, and should rejoice to receive others of a similar kind.]

MR EDITOR—Convinced that I cannot be better employed than in promoting the interests of education, and especially that of females, from whose nurseries we are to receive men of wisdom, to fill every department of useful influence in society,—I cheerfully comply with your request, to state what I know of the rise and progress of *Female Education* in this country, during the *half century past*. The place of my nativity was in the vicinity of Hartford (Connecticut), and my acquaintance somewhat extended in the county. In 1770, common schools were opened to every child, and the expense of instruction paid by the public, partly by the school fund, which was then but small, and partly by town taxes. In larger districts, the schools were kept six months in the year, in the smaller, two, three, or four months. The branches taught were spelling, reading, writing, and rarely even the first rules of arithmetic. The Assembly's Catechism was repeated at the close of every Saturday forenoon school. Those of good memory could repeat the whole hundred and eight answers, the ten commandments, a part of Dilworth's Rules of Spelling, the stops and marks of distinction, and the prosody. Dilworth's Spelling Book was introduced about the year 1762. I have known boys that could do something in the four first rules of arithmetic. Girls were never taught it. At public examinations, as late as 1774, in some instances earlier, the speaking of pieces and dialogues was introduced, and specimens of writing; but I never recollect arithmetic. Whether the school consisted of thirty, sixty, or even one hundred, which I have known, one teacher only was employed, and among his pupils there were sometimes twenty A B C scholars.

Girls had no separate classes, though generally sitting on separate benches. A merchant from Boston, resident in my native town, who was desirous to give his eldest daughter the

best education, sent her to that city, one quarter, to be taught needlework and dancing, and to improve her manners in good and genteel company.* To *complete* this education, *another* quarter, the year following, was spent at Boston. A third quarter was then allowed her at the school of a lady in Hartford. Another female among my school-mates was allowed to attend the same school for the period of three months, to attain the same accomplishments of needlework, good reading, marking, and polished manners. These are the only instances of female education, beyond that of the common schools before described, which I knew, in a town of considerable extent on Connecticut River, until 1776. Soon after that period, I saw and instructed two young ladies, who had attended the private instruction of a neighboring clergyman.

In 1779, two students of Yale College, during a long vacation, after the British troops invaded New Haven, had each a class of young ladies, who were taught arithmetic, geography, composition, &c., for the term of one quarter.

One of these students,* during his senior year in college, in the severe winter of 1779-80, kept a young ladies' school in New Haven, consisting of about twentyfive scholars, in which he taught grammar, geography, composition, and the elements of rhetoric. The success of this school was such as to encourage a similar school in another place, and with about the same number of scholars. These attempts led to the opening of a similar school in Newburyport, which was supported two quarters only. Before that period the Moravians had opened a school for females in Bethlehem. This place has been long celebrated for its numbers, and continues to enjoy a high reputation, notwithstanding its many rivals. Full to overflowing, when they could accommodate no more, they opened other branches in other places, which I cannot enumerate.

In 1780, in Philadelphia, for the first time in my life, I heard a class of young ladies parse English. After the success of the Moravians in female education, the attention of gentlemen of reputation and influence was turned to the subject. Dr's Morgan, Rush (the great advocate of education), with others, whom I cannot name, instituted an academy for females in Philadelphia. Their attention, influence, and fostering care were successful, and from them sprang all the following and

* Rev. William Woodbridge, afterwards principal of the Medford Female Seminary.

celebrated schools in that city. I have seen a pamphlet of about one hundred pages, entitled the 'Rise and Progress of the Female Academy in Philadelphia,' to which I must refer for farther and more particular information.

About the year 1785, young ladies were taught in the higher branches of education by Dr Dwight, in his Academy at Greenfield, in the State of Connecticut, and his influence was exerted with great effect, in improving the state of female education.

In the year 1789, a Female Academy was opened in Medford, within five miles of Boston, so far as I am informed, the *first* establishment of the kind in New England.* This was the resort of scholars from all the Eastern States. The place was delightful and airy, containing ample and commodious buildings, and fruit gardens of about five acres.

Here the school flourished in numbers for seven years, until the estate was divided and sold, and its removal became necessary. Seven years of experiment, however, had evinced the practicability of the plan. Schools upon a similar plan, and female high schools, in which the arts and sciences are taught, were soon multiplied, and a new order of things arose upon the female world.

A simple request in the Annals of Education would, I doubt not, call forth a general return of the number of establishments, teachers, and pupils, with many facts not known or not recollected by the writer, in regard to the history of female education among us.

ART. XI.—JACOTOIAN SYSTEM OF INSTRUCTION.

LOUVAIN, (NETHERLANDS,) AUGUST, 1829.

MY DEAR FRIEND—Years have passed since you repeated to me the remark of Sir Isaac Newton, 'If I have any superiority over other men, it is due to nothing but industry and patient thought. I keep the subject constantly before me and wait till the first dawnings open slowly, by little and little, into a full and clear light.' You told me how much you had profited

* A friend has mentioned an academy which gave instruction to females in the higher branches, at New Ipswich, Massachusetts, at about the same period. We shall be happy to know any facts on this subject in the possession of correspondents.

by this method of study, and I have myself more than once, experienced its utility. I have just become acquainted with a system of instruction in which this is adopted as a fundamental maxim. It is that of Mr Jacotot, a French professor in the university of Louvain. It will be consoling to those who dread innovation, to learn that he does not claim to have discovered any new principles, but only to have combined and applied well known and long admitted truths, in a new and simple manner, so as to produce uncommon results. His great aim is to render every individual a self-instructor on the plan of Newton.

He adopts to the full extent the maxim of the productive school of education which I have formerly mentioned to you, that the pupil must be the agent in the acquisition of knowledge, that the only duty of the master is to require him to act, to oblige him to fix his attention on the subject before him, to stimulate him to observe, to learn, and to reflect. In vocal music or in spoken language, the master becomes the object of imitation. He must be regarded like the piano, as a machine which translates for the ear the written sign addressed to the eye. But in all other cases he only presents the object to the pupil, calls his attention to its different parts, and obliges him to observe, and compare, and reflect again and again. In short, the great object is to arouse the mind to exert its energies and not to render it sluggish by continual assistance; to make the individual conscious of his own powers instead of leaving him to feel himself dependent on others. 'The spur does not give the horse his strength,' observes Jacotot, 'nor is it necessary to explain to him how he shall move his limbs. Let the rider only rouse his will, and the effort will lead him to the result.'

You will perceive by these statements, that Mr Jacotot has endeavored to devise a system of instruction and not of *education*. At the same time the laborious, and patient, and independent efforts it requires, must promote the developement of the faculties and the formation of the character. It is obviously best adapted to mature minds; and the great object which its author proposes is the 'intellectual emancipation of those who are grovelling in ignorance, from the belief that knowledge is beyond their reach.' He wishes to convince every man, however poor and ignorant, that he can acquire all the knowledge that he needs; and that, if he remain ignorant, it will be only for want of time or for want of effort.

Upon these principles, M. Jacotot has founded methods of in-

struction, which have been applied with surprising effect in several schools. The system was examined by a commission of the government of the Netherlands and met their entire approbation. It has since been examined and introduced by a number of intelligent men, especially in Paris, and has received the recommendation of the 'Journal d'Education et d'Instruction' of that city. At some future period I will explain his plans more fully, and you can then judge of its excellences and defects. At present I can only annex specimens of composition, written in my presence, on a subject given by myself, by two young ladies of a school taught on the plan of M. Jacotot, whose native language was the French. The first was written after six months, and the second after thirteen months study of the English, an hour or two daily. They exhibit the results of this method of training, in regard to thought as well as to language. They are of course uncorrected. Yours, &c. C. W.

SPECIMENS OF COMPOSITION.

Modesty.—Modesty is a kind of reserve which procures to man moderation and prudence. Silent and discretion are the companions of modesty. The man who has that quality speaks never without reason, acts always with prudence, and his words served to give good counsels to they who have not experience.

Every one loves the modest man for his good qualities, and his virtue, but without virtue nothing is well, the good actions which are done without that desire to oblige served to nothing.

Modesty.—Modesty is the ornament of knowledge, the charm of qualities, the reserve of timidity, and the mark of the feeble opinion that one has from himself, ignorant to vanity, to pride, to haughtiness, it has the softness of simplicity and the discretion of virtue. True modesty is not that ridiculous fear of critic and of blame which prevents man from acting and even from speaking according to his own ideas; then it is only a false shame which retains man and opposes itself to the good he should do, by the idea that it shall be thought bad.

True modesty is the absence of ostentation, of affectation, and of pretension: the modest man does not fear to act; but he does it with the thought that it may be wrong, and not with that, that it may be thought so!

Modesty is an enemy to vanity and to flattery, a companion of true merit and of virtue, and often a disguise of pride.

ART. XII.—PRACTICAL LESSONS.

I. SPELLING.

THE following method of teaching spelling, the writer has tried with success in his school.

Let a class take their places at a recitation seat, or in a recitation room, with their slates, and something like the following dialogue passes.

Teacher. I have a new exercise to propose to you. Let one of you take this reading book, and name the most difficult words, and as fast as they are named, let the others write them in a column, upon the slate. I shall afterwards come and see if they are right. Should you like to try this?

All the Children. Yes, Sir.

Teacher. I am afraid you will not succeed very well the first time, but you may try. Whom will you appoint to take the book? It must be somebody who will be judicious in selecting the words, and who will speak distinctly.

One of the Children. I nominate A.

Teacher. How many are in favor of asking A. to *dictate* the words?

The children raise their hands.

Teacher. It is a vote.

The teacher may give them any cautions which he thinks necessary, and then leave them. I do not know with how young children this plan would succeed. I have tried it with very happy results upon a class of pupils whose age was between ten and twelve. This mode of requesting the children to appoint a chairman to preside over them, will, when first proposed, excite attention by its singularity, and be carried into effect rather awkwardly; but a *very little* practice makes the youngest children quite familiar with it, and the teacher can often derive great advantage and assistance from it. I think that every class in a school ought to be in such a state that it can, upon occasion, organise itself in this manner, appoint its officers, and transact any *simple* and *definite* business like the above, with readiness and without confusion. It is much easier to do this than would at first be supposed.

After fifteen minutes, the teacher may return and look a little at the result of their work.

Teacher. Do you like to do such business yourselves, or do you not like it?

Children. We like it.

Teacher. Have you found any difficulties in the way?

B. A. did not speak loud enough; I could not hear all the words.

C. He read too fast; I could not keep up all the time.

The teacher will remember these, or anything else which may be mentioned, as dangers to be guarded against the next time, and then he may examine the slates particularly, himself, or he may say,

Should you like now to finish your work by examining it yourselves, if I will tell you how?

Children. Yes, Sir.

Teacher. Well then, let A., who copied his words from the book, now spell them aloud, one after another, while each of you look over your own slates. Whenever any of you come to one which is wrong, you must write it correctly at one side. A. must stop long enough for this to be done. When you have gone through the whole, A. may take all the slates and bring them to my desk, and the class may then take their seats.

A TEACHER.

2. DESCRIPTION AND DRAWING.

ALTHOUGH not directly engaged in the business of instruction, I find it far more delightful to watch the effect of experiments upon mind, than of those which are performed on mere matter. Let teachers be but as diligent as chemists, and we shall have proportional improvements in education,—and it is important to record results even in some cases of failure. The inaccurate use of language is a frequent source of error and difficulty in social intercourse. It is important, therefore, to accustom children early to express their feelings and describe the objects around them with precision. In visiting a school, I employed the following exercise in reference to this object.

Children! suppose I did not know how to make a capital letter N; how would you tell me to do it? You must tell me one thing at a time. What shall I do first? ‘First draw a line.’ I drew a horizontal line (—). ‘Not so.’ So then (\)? ‘No; but straight up and down.’ That is called perpendicular. Well; I have drawn a perpendicular line (|). What next? ‘Draw another line.’ I drew another line parallel (| |). ‘Not so, but joined to the other.’ So, then (L)? ‘No; from the top.’ Do you mean so (7)? ‘No; to the right hand.’

So, then (Γ)? ‘No; from the top to the right hand downwards.’ At what angle*? ‘At an acute angle.’ Is it so (N)? ‘Yes; that is right. Now draw another line from the end of that.’ Well, I have done it (N). ‘No; it must be perpendicular.’ Is that right (N)? ‘Yes, Sir.’

Now, give the directions all at once to make a capital N. ‘Draw a line perpendicular. Draw another line from the top of the first, downward, at an acute angle. Then draw another line from the end of the second line, perpendicularly upwards.’ That is right. Now you see, children, that if you expect to have others do as you wish, you must tell them *exactly* what you mean; and you see it is very easy to give plain directions, if you will only *think*; and when you are impatient with any one, because he has not done what you wished, always remember that perhaps you did not describe it exactly.

But we must learn also to do carefully what others tell us, and for *this purpose* also, we must think. Now let us see if you can draw something I will describe — draw a perpendicular line. From the top draw a line downward to the left at an acute angle; and another to the right at the same angle. Draw a line from one of these lines to the other, in the middle of the perpendicular line, and at right angles to it. Now rub out the perpendicular line. What have you made? ‘A capital letter A.’

Draw the three first lines again. Now join these lines at the bottom. What have you made? ‘A triangle divided by a perpendicular.’

In this mode, *accuracy in description and execution* may be taught in connexion with lessons in *linear drawing*, and in *printing*, which is often useful in itself, in addition to its effects in giving command of the hand, and preparing for chirography.

The instructress of this school observed that she had found no small benefit in regard to language, as well as geography, in calling upon her pupils to describe the pictures of a geography, as recommended by the author. They are as legitimate subjects of questions and description as maps.—ED.

* This of course implies a previous acquaintance with the names of different angles, which is very easily given.

3. GEOGRAPHY.

In showing the map or chart of the world to children, it is of great importance to correct the impression which may arise, that all parts may be seen at once. This may be done by comparing it directly with the different sides of a globe, or by presenting a similar map, rolled so as to form a cylinder, or by several projections, embracing the polar and intermediate projections, or by a means more simple which the writer proposed several years ago, but of which circumstances prevented the execution, by printing the hemispheres on opposite sides of the paper, or in such a manner that they may be placed in opposition.

Another mode of guarding against such errors, is that adopted by Mr Gallaudet in the instructions of the deaf and dumb. He endeavored to represent the opposite portion of the globe as it would appear to us if the earth were transparent, and drew upon the floor a figure which exhibited the various countries in their position in relation to our own. The pupils were thus accustomed to describe the situation of countries, not by pointing to the east or west in general, but *precisely towards them*, without reference to artificial divisions. The course to be pursued in order to reach them, should be the subject of special examination, and will be aided often by the polar projection. — ED.

ART. XIII.—CONVENTION OF TEACHERS.

PROCEEDINGS.

AT a meeting of teachers holden in Boston in March, 1830, a committee was appointed to prepare a draft of a Constitution, and present it to another meeting to be called by them for this purpose.

In consequence of an invitation issued by the committee to teachers and friends of education, a large number of gentlemen from various parts of the country, convened at the hall of the Representatives in Boston, on the 19th August, 1830, at eight o'clock.

The meeting was called to order by Mr E. Bailey, chairman of the committee of arrangements.

A committee was appointed to nominate a chairman and a secretary of the Convention; and after retiring a few minutes,

they reported the nomination of Hon. Wm. B. Calhoun for chairman, and G. B. Emerson for secretary.

After some discussion upon the question whether any except teachers should be called upon to assist in the business of the convention, the report of the committee was accepted, and Hon. Wm. B. Calhoun took the chair.

The report of the committee was then read, and ordered to be printed for the use of the members. It was also announced that arrangements had been made for the delivery of a number of lectures on various subjects relating to education, and a committee of five was appointed to receive the names, places of residence and occupation of those who were desirous of forming an association of teachers. Jos. Wm. McKean, M. D., was chosen assistant secretary.

It was voted that a part of the area of the hall should be appropriated during the lectures to ladies engaged in instruction.

A committee of three was appointed to select several subjects pertaining to education, to be made topics for discussion in this body, provided that the business of the Convention should admit.

At eleven o'clock the Convention adjourned to hear an address, previously appointed, from President Wayland, on the object of intellectual education and the proper means of attaining it.

At three o'clock a lecture was delivered by Professor Newman of Bowdoin College, on the best means of teaching rhetoric and composition.

At five o'clock, P. M., the Convention was again called to order by the chairman, and it was voted to enter upon the discussion of the Constitution, article by article. This discussion was continued during the remainder of that and the succeeding day. The principal subject of debate was the extent and comprehensiveness to be given to the name and objects of the society. The original expectation had been that it would be chiefly confined to New England, and that its members would consist almost exclusively of teachers. The presence, however, of many gentlemen, from all parts of the Union, and of various professions and employments, induced the members to concur in the design of adopting a more extended plan. The necessary amendments were made, and the Constitution finally adopted unanimously.

Aug. 20. A committee of fifteen were appointed by nomination from the chair, to nominate the officers of the Institute, there being at least one member from each State represented in the Convention.

The Secretary was authorized to receive the admission fee from gentlemen who might become members of the Institute, and to account therefor to the Treasurer when one should be chosen.

The Convention heard this day the following lectures:

On the value of Classical Literature. By C. C. Felton, of Cambridge.

On the best modes of teaching arithmetic. By Warren Colburn, of Lowell.

On Physical Education. By J. C. Warren, of Boston.

Aug. 21. The Convention was called to order by the Secretary, in the absence of the Chairman. It being made known to the Convention that Mr Calhoun had signified to a gentleman of the Committee, that it would be out of his power to be present with the Convention this day, the Committee on Nominations was instructed to nominate a successor to the chair. The committee nominated Hon. Wm. Sullivan, of Boston, who was unanimously elected, and who soon after took the chair.

The following resolution was unanimously adopted:

Resolved, That the thanks of this Convention be presented to Mr Calhoun, for the able, dignified and faithful manner in which he has discharged the duties of its presiding office, and that the Secretary be requested to communicate to Mr Calhoun a copy of this resolution.

A clause had been inserted in the Constitution, requiring that the annual meetings of the Institute should be opened with prayer. It being understood that some members of the Convention belonging to the Society of Friends, whose principles do not permit stated times for prayer, could not on this account sign a Constitution which required them, the vote adopting the constitution was reconsidered, the article in question was stricken out, and the following was passed as a resolution of the Convention.

Resolved, That in the opinion of the Convention it is expedient, that the annual meetings of the Institute be opened with prayer by some gentleman to be designated by the presiding officer.

The Convention was soon after dissolved, and a meeting of the Institute called. Hon. Wm. Sullivan was appointed chairman, and Mr Geo. B. Emerson secretary *pro tempore*.

The list of officers as nominated by the committee, was ordered to be printed for the use of the members.

Lectures on the following subjects were delivered to the Institute this day :

On the structure of School Rooms, and on School Apparatus. By Wm. J. Adams, of New York.

On Spelling, and on Teaching the Meaning of Words. By G. F. Thayer, of Boston.

On the Infant School System of Education and the extent to which it may be profitably applied to Primary Schools. By Wm. Russell, of Boston.

Aug. 23. The Report of the Committee on Nominations was recommitted at their request, and after some amendments were made, it was presented again to the Institute. The votes were then taken, on a general ticket, and a committee appointed to count them.

In the afternoon the committee for counting the votes, reported that the following gentlemen were elected officers of the society for the ensuing year, and by vote of the Institute they were directed to be published without titles.*

**OFFICERS OF THE AMERICAN INSTITUTE OF INSTRUCTION
FOR THE YEARS 1830—1831.**

President.—Francis Wayland, jr., President of Brown University, Providence, R. I.

Vice-Presidents.—Wm. B. Calhoun, Springfield, Mass.; Wm. Sullivan, Boston, Mass.; John Adams, Andover, Mass.; John Park, Boston, Mass.; Nathan Lord, President of Dartmouth College, Hanover, N. H.; Thos. H. Gallaudet, Hartford, Ct.; Andrew Yates, Chittenden, N. Y.; Theodore Frelinghuysen, Newark, N. J.; Roberts Vaux, Philadelphia, Pa.; Wm. C. Fowler, Middlebury, Vt.; Reuben Haines, Germantown, Pa.; Benjamin O. Peers, Lexington, Ky.; Nathan Guilford, Cincinnati, Ohio.

Recording Secretary.—Gideon F. Thayer, Boston, Mass.

Corresponding Secretaries.—Solomon P. Miles, Boston, Mass.; Wm. C. Woodbridge, Hartford, Ct.

Treasurer.—Benjamin D. Emerson, Boston, Mass.

Curators.—Abraham Andrews, Josiah Holbrook, Boston, Mass.; William Russell, Milton, Mass.

Censors.—Ebenezer Bailey, Jacob Abbot, George B. Emerson, Boston, Mass.

Counsellors.—Wm. J. Adams, New York; James G. Carter, Lancaster, Mass.; Joseph Emerson, Weathersfield, Ct.; C. C. Felton, Cambridge, Mass.; Wm. Forrest, New York, N. Y.; Walter R. Johnson, Philadelphia, Pa.; J. Kingsbury, Providence, R. I.; Samuel P. Newman, Professor in Bowdoin College, Brunswick, Me.; Henry K. Oliver, Salem, Mass.; Asa Rand, Boston, Mass.; O. A. Shaw, Richmond, Va.; Elipha White, John's Island, S. C.

* The list of officers with their titles, as reported by the committee for counting the votes, was sent to the press for our last number, before the order for omitting the titles had been passed.

In the evening a meeting was held, at which reports were made, by gentlemen from various parts of the country, of the state of education in their respective vicinities.

The following lectures were delivered this day :

On Linear Drawing, connected with Penmanship, as an elementary branch of Education. By W. R. Johnson, of Philadelphia.

On the Advantages and Defects of Monitorial Instruction, and the Expediency of introducing this Method of Teaching into Common Schools and Academies. By H. K. Oliver, of Salem, Mass.

On the Purpose of Elementary Instruction, and the teaching of Geography. By J. G. Carter, of Lancaster.

Aug. 24. The Institute were occupied principally in hearing lectures, and in arranging some details of little public importance.

The Board of Directors was organized, and at their first meeting a committee was appointed to prepare an address to the public, and obtain subscriptions for the purchase of a library and apparatus for the Institute. This is to be placed in a hall provided for this purpose, which may serve as an Athenæum of Education, a deposit for all new works and periodicals relating to the subject, and a place of resort for teachers and the friends of Education who may visit Boston.

The Lectures which were delivered this day, were as follows :

On Lyceums and Societies for the diffusion of Useful Knowledge. By N. Cleaveland, of Newbury.

On Geometry and Algebra. By F. J. Grund, of Boston.

On teaching Music as a branch of Common Education. By Wm. C. Woodbridge, of Hartford, Conn.

On Elocution, with particular reference to the Teaching of Reading. By J. Pierpont, of Boston.

CONSTITUTION OF THE AMERICAN INSTITUTE OF INSTRUCTION.

Preamble.—We, whose names are hereunto subjoined, pledging our zealous efforts to promote the cause of popular education, agree to adopt the following Constitution, and to obey the By-Laws made in conformity thereto.

Article I.—Name and Object.—The Society shall be known by the title of the AMERICAN INSTITUTE OF INSTRUCTION. Its object shall be the diffusion of useful knowledge in regard to education.

Article II.—Members.—1. Any gentleman of good moral character, interested in the subject of Education, may become a member of this Institute, by signing this Constitution, and paying, at the time of his admission, a fee of one dollar.

2. An annual assessment of one dollar, shall be laid upon each member; by neglecting to pay which, for more than one year after due notice from the Treasurer, he shall cease to be a member of the society.

3. Any gentleman, by paying at one time the sum of twenty dollars, shall become a member of the Institute for life, and be exempted from all future assessments.

4. Honorary members may be elected by the Institute, at the recommendation of two thirds of the Directors present at any stated meeting of that Board.

5. For dishonorable, or immoral conduct, a member may be dismissed from the society, by a vote of two thirds of the members present, at any regular meeting.

6. Ladies, engaged in the business of instruction, shall be invited to hear the annual address, lectures, and reports of committees on subjects of Education.

Article III.—Meetings.—1. The annual meeting of the Institute shall be held at Boston, on the Thursday next preceding the last Wednesday in August, at such place and hour as the Board of Directors shall order.

2. Special meetings may be called by the Directors.

3. Due notice of the meetings of the society shall be given in the public journals.

Article IV.—Officers.—1. The officers of the society shall be a President, Vice Presidents, a Recording Secretary, two Corresponding Secretaries, a Treasurer, three Curators, three Censors, and twelve Counsellors, who shall constitute a Board of Directors.

2. The officers shall be elected annually, in August, by ballot.

Article V.—Duties of Officers.—1. The President, or, in his absence, one of the Vice Presidents, or, in their absence, a President *pro tempore*, shall preside at the meetings of the Institute.

2. The Recording Secretary shall notify all meetings of the society, and of the Board of Directors; and he shall keep a record of their transactions.

3. The Corresponding Secretaries, subject to the order of the Board of Directors, shall be the organs of communication with other societies, and with individuals.

4. The Treasurer shall collect and receive all moneys of the Institute, and shall render an accurate statement of all his receipts and payments, annually, and whenever called upon by the Board of Directors; to whom he shall give such bonds for the faithful performance of his duty, as they shall require. He shall make no payment except by their order.

5. To the Board of Directors shall be entrusted the general interests of the Society, with authority to devise and carry into execution such measures as may promote its objects. It shall be their duty to appoint some suitable person to deliver an address before the Institute, at their annual meeting; to select competent persons to serve on Standing Committees, or to deliver lectures, on such subjects relating to education, as they may deem expedient and useful; to collect such facts, as may promote the general objects of the society; and to provide convenient accommodations for the meetings. They shall, at the annual meeting, exhibit their records, and report to the Institute.

They shall have power to fill all vacancies in their Board, from members of the society, and make By-Laws for its government.

6. It shall be the particular duty of the Curators to select books, and to take charge of the library of the Institute.

7. The Censors shall have authority to procure for publication the annual address and lectures. It shall be their duty to examine the annual reports of the Standing Committees, and all other communications made to the society; and to publish such of them as, in their estimation, may tend to throw light on the subject of education, and aid the faithful instructor in the discharge of his duty.

8. It shall be the duty of the President, the Vice Presidents, and Counsellors, severally, to recommend to the consideration of the Board of Directors, such subjects of inquiry, as, in their opinion, may best advance the great objects of the Institute.

9. Stated meetings of the Board of Directors shall be held at Boston on the first Wednesday in January; on the last Wednesday in May; and on the day next preceding that of the annual meeting of the Institute in August.

Article VI.—By-Laws and Amendments.—1. By-Laws, not repugnant to this Constitution, may be adopted at any regular meeting.

2. This Constitution may be altered or amended, by a vote of two thirds of the members present at the annual meeting, provided two thirds of the Directors, present at a stated meeting, shall agree to recommend the proposed alteration or amendment.

NOTICES.

First Lessons in Practical Geometry, containing such Problems as are essentially necessary in Exercising most of the Industrious Professions. Intended for the Use of Students in Elementary Schools. Translated from the French of L. Gaultier, by WALTER R. JOHNSON, Principal of the High School, Philadelphia. 1829. 12mo. pp. 54.

Several elementary treatises on geometry have been recently published, some of which have been noticed in this work. These First Lessons have a distinct object, being exclusively *practical*. The use of the book is designed to give the pupil *a true eye* and *a skilful hand*, and to make him acquainted with important processes, to facilitate future business, and not to teach the theory of the science. It would be a very useful text book even in those schools where the theory of geometry is not taught, and in others it might advantageously precede, or follow, Grund's, or any other theoretical work on this subject.

History of the United States. By B. DAVENPORT. 18mo. pp. 144.

This book is a sort of historical catechism. The plan of teaching any science by questions and printed answers, to be studied and committed to memory by the pupil, is now generally condemned. It is peculiarly inappropriate in history. The Declaration of Independence and the Constitution of the United States, which the work likewise contains, are of course valuable wherever they are found.

A Collection of Colloquial Phrases, on every Topic necessary to maintain Conversation, &c.—so disposed as considerably to

facilitate the acquisition of a correct Pronunciation of the French. By A. Bolmar. Carey & Lea, Philadelphia. pp. 216. 18mo.

The appearance of this manual is much in its favor. The following extract from the preface will give farther information in regard to the plan and object of the work.

‘This little work, which it is hoped will be found to answer the end for which it has been compiled, is composed of the phrases most select and most necessary to maintain a conversation; part of which have been written by the author, and the rest culled by him from other works.

‘The greatest care has been taken in the selection, that the sentences should be free from a single word calculated to offend the most scrupulous reader; and that the language should be correct; and it is hoped that every sentence will present those modes of expression only, which are received among persons of education in both countries.’

The Juvenile Speaker. By Samuel Putnam.

This is a very excellent collection of extracts in prose and verse, adapted to the minds of young children. They are not new, but they are among the most popular specimens of writings for children. Every one, we believe, either conveys useful information or an important moral lesson.

Easy Lessons in Geography and History. By Joseph Allen, Minister of Northborough, Mass. Third Edition. pp. 96.

It will not be consistent with the limits of this work and the extent of our subject to notice new editions, unless there is some important improvement. We introduce the preceding little work as indicating the progress of opinion in regard to the evils of the catechetical form of instruction. We are glad to find Mr Allen giving his testimony against it, in changing the form of the History of New England, part fourth; and we are much pleased with his simple style of narration.

Library of Education.

Mr William Russell, the editor of the first series of the *Journal of Education*, proposes to publish a work under this title, embracing selections from the works of eminent English writers in a series of volumes, to be published separately, issued at intervals of a few months. The first volume will be taken from the writings of Locke, and will be published in the course of the autumn. The plan seems to us excellent, and the compiler's qualifications are well known. We see not how a student in education can dispense with such a work if he has not the original.

Manual for Instruction in Vocal Music.

A work exhibiting the system of instruction referred to in Art. IX. of the present number, is now preparing by Mr Ives, whose successful experiment in its application to children is alluded to in that article, and will be published by him, in connexion with Mr Mason, as early as possible.

We must transfer to the next number several notices of new publications, which we had prepared.

FREDERICKSBURG
CLASSICAL ACADEMY will be opened again, the first Monday in September, when the Subscriber will be prepared to accommodate SIX BOYS as boarders in his family. Reference in his absence, during the month of August, as to the Terms &c., may be made to either of the following gentleman:

REV. MR. MCGUIRE,
REV. MR. WILSON,
WM. A. KNOX,
REUBEN T. THOM,
WM. M. BLACKFORD.
THOS. H. HANSON.

DISCOURSES ON
COLD AND WARM BATHING; with remarks on the effects of drinking cold water in warm weather. By John G. Coffin, M. D.

The art of Tying the Cravat, demonstrated in sixteen lessons, including thirtytwo different styles, forming a Pocket Manual. By H. Le Blanc, Esq. For sale by CARTER & HENDEE.

BRUNTON'S MECHANICS. This day received by CARTER & HENDEE, A Compendium of Mechanics; Or Text Book for Engineers, Millwrights, Machine Makers, Founders, Smiths, &c. Containing Practical Rules and Tables connected with the Steam Engine, Water Wheel, Force Pump, and Mechanics in general; also, examples for each Rule, calculated in common decimal arithmetic, which renders this Treatise particularly adapted to the use of Operative Mechanics. By Robert Brunton. To which has been added, various Tables and Rules for calculation, together with the elements of Isometrical Perspective. First American from the fourth London edition, with Plates. Edited by James Renwick, LL. D. Professor of Natural Experimental Philosophy in Columbia College.

NEW AMERICAN GARDENER. This day published by CARTER & HENDEE, THE NEW AMERICAN GARDENER: containing practical directions on the culture of Fruits and Vegetables; including Landscape and Ornamental Gardening, Grape Vines, Silk, Strawberries, &c. &c. By Thomas G. Fessenden, editor of the New England Farmer. Fourth Edition.

**THE NATIONAL CAL-
ENDAR FOR 1830.** By Peter Force. Just received and for sale by CARTER & HENDEE.

**THE CHILD'S ARITH-
METIC,** or the Elements of Calculation, in the spirit of Pestalozzi's method—for the use of children between the ages of three and seven years. By Wm B. Fowle, Instructor of the Monitorial School, Boston. A new edition—*price reduced*, just published by CARTER & HENDEE, Corner of Washington and School Streets.

**BEAUTIES AND DE-
FECTS OF THE HORSE.** CARTER & HENDEE have just published, Beauties and Defects in the figure of the Horse, comparatively delineated in a series of engravings, accompanied with accurate explanations of the points and character of that most noble and useful animal

INFANT SCHOOL
MANUAL, second edition. This day published by CARTER AND HENDEE, The Infant School Manual, or Teachers' Assistant; containing a view of the System of Infant Schools. Also, a variety of Useful Lessons, prepared for the use of Teachers. By Mrs Hofland. 2d edition. Revised, improved, and enlarged.

NOW PUBLISHING,
by CARTER AND HENDEE, a series of SCIENTIFIC TRACTS, designed for Instruction and Entertainment, and adapted to Schools, Lyceums and Families. Conducted by JOSIAH HOLBROOK and others.

The whole Series will contain simple and clear outlines of the various sciences, and their principal division, with their application to the common purposes of life.

TERMS.—Not less than 24 numbers of a 12mo size, containing 24 pages each, will be published in a year, at \$1.50, payable in advance.

C. & H. will shortly publish a View of the United States for Schools and Families, with a Map of the United States and numerous engravings. Geography of Essex County, with a Map. By James G. Carter and W. H. Brooks. Geography of Boston, County of Suffolk, and the adjacent towns.

BOLMAR'S FRENCH
PHRASES. This day received and for sale by CARTER & HENDEE—A collection of Colloquial Phrases, on every topic necessary to maintain conversation; arranged under different heads; with numerous remarks on the peculiar pronunciation and use of various words. The whole so disposed as considerably to facilitate the acquisition of a correct pronunciation of the French. By A. Bolmar.

THE MOUNT HOPE
INSTITUTION, FOR THE EDU-
CATION OF BOYS, situated two miles
 North of Baltimore, was opened on the first
 of November, 1828, under the superintendence
 of Professor F. HALL, M. D., late
 of Washington College, (Connecticut,) as-
 sisted by five Gentlemen of liberal edu-
 cation—three American, one Spanish, and
 one French. The two last teach the lan-
 guage of their respective countries. In-
 struction is given in all the departments of
 learning taught in American Schools and
 Colleges.

Particular attention is paid to the morals
 and religious instruction of the pupils with-
 out inculcating sectarian principles.

A regular system of Gymnastics is daily
 practised. The annual charge for Tuition
 and Board, not including Washing and Sta-
 tionary, is \$250, payable half yearly in
 advance.

No boy is received for a less term than
 one year. The year commences on the
 first of September, though pupils will be
 admitted at any other period.

There are two vacations—one consists of
 two weeks in January, the other of the
 month of August.

THE SUBSCRIBER
 respectfully informs his friends and the
 public, that it is his design to establish a
 School for the instruction of boys in the
 early part of the ensuing Fall.

The course of study will be as extensive
 and thorough as that pursued in the best in-
 stitutions of the kind in the country—com-
 prising the Latin, Greek, French and Span-
 ish Languages, the Mathematics, the differ-
 ent departments of the Sciences, together
 with all the ordinary branches of a com-
 plete English Education.

A proper degree of attention will be paid
 to Physical Education, and such apparatus
 for Gymnastic Exercises will be furnished,
 as will aid in invigorating the health and
 the constitution.

There will be provided, (for the use of
 those pupils, whose parents may prefer such
 an accommodation to purchasing for them-
 selves,) copies of all the text books used in
 the different studies, which will be loaned
 to scholars, at a proper charge, in addition
 to the ordinary tuition fees.

The School will be distinguished into four
 Departments, each having its appropriate
 studies, and founded on the age and pro-
 gress of pupils.

The only requisite for admission, will be
 an ability to read and spell with ordinary
 fluency.

TERMS—In the 4th Department,	the tuition fees will be	\$10 per Qr.
In the 3d Department	\$12 “ “	
“ 2d “	\$15 “ “	
“ 1st “	\$20 “ “	

Additional particulars, respecting the lo-
 cation of the School House, Studies of the
 different Departments, method of instruc-
 tion, &c, &c, will be given in printed cir-
 culars, which will be issued and distributed,
 as soon as some necessary arrangements
 are completed.

HENRY K. OLIVER.

CARTER & HENDEE
 have just published MATHE-
 MATICAL TABLES, comprising Loga-
 rithms of Numbers, Logarithmic Sines,
 Tangents, and Secants, Natural Sines,
 Meridional Parts, Difference of Latitude
 and Departure, Astronomical Refractions,
 &c.

Advertisement.—The Tables comprised
 in this volume, have been very carefully
 compared with the best English and French
 Tables; and they will be found, it is be-
 lieved, not inferior, in point of correctness,
 to any similar Tables in use.

Prefixed is a short introduction, explan-
 atory chiefly of the methods of using
 them.

SELF-EDUCATION, OR THE
MEANS OF MORAL PROGRESS,
 translated from the French by M. Le Baron
 Degrande.

To this work was awarded the honor of
 being ‘crowned’ by the French Academy;
 a distinction annually conferred on one or
 two works, deemed the most useful that
 have been published during the year.—
 And a late Review remarks; ‘We have
 no ethical work of any living English writ-
 ter to be compared with that of Degerando.’

THE INFANT SCHOOL MANUAL, or
 Teacher’s Assistant,—containing a view
 of the system of Infant Schools; also, a
 variety of Useful Lessons, prepared for the
 use of Teachers.—Second edition, revised,
 improved and enlarged.

CARTER & HENDEE
 have in Press—The Young Lady’s
 Book, with numerous Engravings; View of
 the United States for Schools, with Maps
 and Engravings; a new Collection of Psalms
 and Hymns for public worship. By Rev. F.
 W. P. Greenwood; Infant School Manual, or
 Teacher’s Assistant—new Edition, enlarged
 and much improved; Scrap Table—con-
 taining original Anecdotes and Sketches by
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LESSONS IN ENUNCIATION. RICHARDSON, LORD & HOLBROOK, have just published **LESSONS IN ENUNCIATION**, comprising a statement of Common Errors in Articulation, and rules of correct usage in pronunciation; with a course of elementary exercises in these branches of elocution. By William Russell, late Editor of the Journal of Education.

UNIVERSITY OF VIRGINIA.—The next session will begin on the 10th of September, and continue until the 20th of July following.

The expenses for the session of upwards of ten months, are as follows:

Board, including bed and other room furniture, washing and attendance	\$100
Fuel, and candles, to be furnished by the Proctor, at cost and 5 per cent. commission—estimated at	20
Rent of an entire Dormitory \$16; for half, if occupied by two students,	8
Use of the Library and public Rooms,	15
Fees—if one professor be attended \$50, if two, each \$30, if more than two, each \$25,	75

Total, 218

The faculty is composed of the following Professors.

1. Of Ancient Languages, Dr GESSNER HARRISON.

2. Of Modern Languages, Dr GEORGE BLACHTERMANN.

3. Of Mathematics, Mr CHARLES BONYCASTLE.

4. Of Chemistry and Materia Medica, Dr JOHN P. EMMET.

5. Of Natural Philosophy, Dr R. M. PATTERSON.

6. Of Medicine, Dr ROBLEY DUNGLISON.

7. Of Anatomy and Surgery, Dr THOMAS JOHNSON.

8. Of Moral Philosophy, Mr GEORGE TUCKER.

9. Of Law for the ensuing session, Mr JOHN A. G. DAVIS.

Chairman of the faculty for the ensuing session, Dr PATTERSON.

To be admitted into the University, the student must be at least 16 years of age. Before he matriculates, he must deposit with the Proctor, all the money, drafts, &c. in his possession, and the amount must be at least sufficient to pay for his fees, rents, &c. and 3 months board. All funds subsequently received by the student must also be deposited with the Proctor, who has charge of all disbursements. A rigid compliance with these regulations will be ex-

acted, under the penalties prescribed by the enactments.

The students are required to wear on all occasions, when out of their dormitories, a uniform dress, of which a description is given in the enactments, and which can be procured at a moderate price, at Charlottesville. As it is the determination of the Visitors, that this law shall be strictly enforced, the attention of parents and guardians is particularly drawn to it, in order that their sons or wards may not be provided with clothes which they will not be permitted to wear.

Every student is free to choose what professors he will attend; but, if under the age of 21 years, he must attend at least three schools, unless, when he matriculates, his parent or guardian shall have prescribed, in writing, the schools which he desires him to attend, or unless the Faculty, for good cause shown, shall allow him to attend less than three.

In the Medical School, one full course is considered, by the authorities of the Universities of Pennsylvania and Maryland, as equivalent to a course in these institutions. The lectures on Physiology, on Medical Jurisprudence, and on Materia Medica may be attended, as separate courses at the reduced fee of 15 dollars.

In the school of Moral Philosophy, besides the lectures on Moral and Mental Philosophy and Political Economy, lectures will be given, for the future, on Rhetoric and Belles Lettres, including English compositions.

In the school of Modern Languages, a Tutor will henceforward be employed to assist in the instruction of the classes.

The instructions are conveyed, partly by lectures, and partly by the study of approved text books; and, in all cases the assiduity of the student is tested by rigid daily examinations. Public examinations are also held, twice a year, on a plan which affords a sure test of the proficiency of the student, and the result is communicated to the parent or guardian.

Monthly circulars are sent to the parents and guardians, giving a statement of the attendance of each student at lecture, and of his proficiency and deportment.

A. S. BROCKENBROUGH, *Proctor.*

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JOSEPH W. MARCH,
Sec'y.

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AMERICAN
ANNALS OF EDUCATION
AND INSTRUCTION,
AND
JOURNAL OF LITERARY INSTITUTIONS.

VOL. I.—NO. III.

OCTOBER AND NOVEMBER, 1830.

ART. I.—SKETCHES OF HOFWYL. LETTER III.

MY DEAR FRIEND — It is a principle so generally admitted that it seems almost trifling to mention it, and yet it is one, the thorough execution of which forms the most striking peculiarity of the Fellenberg institutions, that a child should never be employed in exercises which are beyond his powers, whether physical, intellectual, or moral.

In regard to physical education, the truth of this remark is generally felt as well as conceded, and it is considered cruel to require of the child what demands the vigor of later years. Still it is too often strangely violated. It is frequently forgotten by parents and masters, that too long a continuance of a particular kind of labor, when the tender frame is just developing itself, and yields to every impression, is not less injurious than violent exertion. It is entirely left out of view both by the poor and the rich, that the confinement of the active body of the child for hours in succession to a single posture, and above all to that of the school bench, is as really doing violence to it, as if it were

called to excessive exertion. The limbs are often more enfeebled by imprisonment than by extreme labor.

So with regard to intellectual efforts ; if the capacity be wanting to obtain a given kind or degree of knowledge, to attempt to force it upon a pupil will only expose his defects, render him a mechanical, and often a ridiculous imitator of others, and waste the time in which the faculties he possesses might be developed in a higher degree. To use the words of Fellenberg himself ; ‘It is folly to attempt to bring down to the level of a child’s capacity what presupposes the intelligence of manhood, or to make an immature mind pursue the train of thought of the greatest men, as is often done in our classical and scientific schools. The infantile conceptions of great objects which are thus produced, are, in effect, an obstacle to its improvement ; and the important lessons to be learned from antiquity are thus debarred all access to the comprehension of the cultivated youth, and the feelings of the mature man.’

In accordance with this principle, the pupils are classified in the institutions of Hofwyl, not according to their age or the period of their arrival, or the amount of their acquisitions, but according to their maturity of mind and capacity for improvement. To pursue another course is to produce discouragement in the more backward, and weariness in those more advanced. It leads both to indolence, and often excites bad passions.

It is for this reason that in the institution for the higher classes, the number of instructors is multiplied far more than in other institutions. For eighty pupils, twentyfour persons are employed in giving lessons. In the institutions for the poor, the same object is effected by employing the more advanced pupils in the instruction of the feebler.

For similar reasons the state of the classes is constantly observed, and changes made whenever circumstances require it. If there be a pupil who cannot maintain his station without too great efforts, he either receives aid in private or is transferred to a class corresponding to him in force. If another is found to advance more rapidly than his fellows, he is placed in a class more advanced, or additional employment is given him of another kind. If neither of these expedients answers, a particular course of lessons is provided for his improvement. In short, the great object is not to preserve an arbitrary order of studies or number of classes, or to employ an assignable number of instructors. He deems it the first, the indispensable duty of the educator,

who takes upon himself the charge of a pupil, to provide at all hazards for the welfare *of the individual*; to furnish him intellectual, as well as physical nourishment, of such quantity and kind, as his circumstances require, or if he find it impracticable in a given case, to resign the charge.

He deems it in the same view of great importance that the development should not be pushed on too rapidly, and it was remarked to me by a person who had long observed the institutions, that one of those circumstances which distinguished Fellenberg from other educators was, 'that he knew how to wait,' and did not sacrifice the future to the present.

The success of efforts to produce premature sages, is often only apparent. It may produce a temporary excitement, which will enable them to shine, and to reflect great honor on the establishment, but like the paroxysm of a fever, it will be followed by a corresponding relapse. If our success is real, we shall only attain it at the expense of other faculties, by concentrating the vigor, destined for the gradual development of all, upon a single one; or what is not less ruinous, by destroying that physical force which is necessary to enable the pupil to enjoy and use his acquisitions, and entailing disease or debility which disqualify him for every species of useful effort, or render his life a series of sufferings.

Nothing is more common than the remark, that early precocity is followed by mediocrity or inferiority in later years, and almost all of those prodigies of childish intelligence which have excited astonishment and admiration, have usually, in later periods, disappointed the hopes entertained concerning them, and have seldom risen above the level of these infantile acquisitions. Still more frequent are the examples of premature death, or a debility even more distressing to the subject and to his friends—which adds another to the burdens of society, instead of furnishing it with an active, useful member.

But in addition to this, the nervous irritability produced by this excessive application, or by even the ordinary development of the intellectual powers without a corresponding attention to the body, is extremely dangerous to the moral character in many respects. It produces a selfishness, a devotedness to our own occupations and success, utterly at variance with Christian benevolence. It renders one impatient of those interruptions which duty to others demands, and it excites all the passions and appetites, both physical and moral, in an undue degree.

Pascal and Pope both displayed astonishing precocity — the former never enjoyed a day's health ; the latter exhibited a melancholy example of personal deformity, and mental irritability.

I cannot but regard it as one of the most honorable trophies of Hofwyl, that it has rescued more than one youth who was on the borders of physical or moral destruction from these causes, and thus not only merited the civic crown, but what is more important, established the possibility and indicated the methods, by unwearied vigilance and perseverance in the use of simple, energetic means, of saving those whose health was ruined.

It is of no less importance that the moral development of the pupil should not be pushed too rapidly. In general, faults established by long habits or strong propensities, cannot be suddenly corrected without violent means. A change thus produced, is often followed by a powerful reaction, and can seldom be radical or permanent. Such indeed is not the usual mode of operation of Divine Providence, which leaves us to learn wisdom by a series of failures. On this subject Fellenberg remarks :

‘We should never forget, in the performance of our task, that every right course in life is surrounded by a million of possible wrong ones ; that in an institution for education, we have to do with uneducated persons. We should remember that in many cases the inevitable necessity of nature requires that we should be taught how to walk by a succession of falls.’

Above all, puerile follies and faults must be patiently endured and mildly treated, until the pupil acquires that perception of their impropriety, and that power of self-restraint, which results only from age. We perceive at once that the infant of a few days is not culpable for the excessive indulgence of its appetite, or other animal propensities, because we perceive that its reason has scarcely begun to operate. But we too often forget that the child and even the youth, is but an infant a little more developed ; that reason can only judge and act from experience, and that its influence over the active propensities is only the result of habits slowly and painfully established, and which in the full maturity of our faculties and age is scarcely sufficient for our own government.

The example of our Saviour himself, in the education of his disciples, teaches us the importance of applying this principle both to intellectual and moral subjects. How grossly erroneous were their ideas in reference to his character and destination

—how childish and unworthy their plans, and their contests. And yet with what slowness did he unfold the great truths, he came to reveal — how much did he leave to be learned after his death, — with what gentleness did he tell them, ‘I have many things to say unto you, but ye cannot bear them now,’ — with what patience did he bear with their errors, their follies, and their sins — with what mildness did he generally reprove them. Let the educator beware that he does not attempt to be wiser than his master, and teach truth and demand efforts for which the infant mind is too feeble.

ART. II. — ON THE PHILOSOPHY OF LANGUAGE. BY T.
H. GALLAUDET.

[Continued from page 77.]

LET us try one more experiment, to see if it will not lead to the same general principles with those which have already been laid down, with regard to the mode in which the import of language is acquired. Take the term ‘immaterial.’ How will you convey the meaning of this term, which perhaps is as difficult as any of an intellectual nature to a child, or, in fact, to any person who is entirely ignorant of its import. Perhaps, as is the usual most unphilosophical course, in such a case, you will sagely refer him to the dictionary, and that he may have the best light on the subject, to the prince of lexicographers, Johnson. ‘Immaterial,’ he finds, means, ‘incorporeal; distinct from matter; void of matter.’ But he is still in the dark; what is ‘incorporeal,’ and what is ‘to be distinct from matter?’ This definition may do very well for a philosopher, who is already in possession of those elements of thought which, when combined in a certain form, are expressed by the term ‘immaterial.’ But it is those *very elements of thought* combined in such a form, of which the child is in search, and a Greek definition would help him just as well to find them as the English, of the terms of which he is still ignorant. Some other mode of explanation must be resorted to. The following appears to be the only natural and intelligible one; and observe, as we pursue it, how an address is, all along, made to *some one of the bodily senses*

of the child, and in this way, eventually, *to his own consciousness of the operations, affections, and states of his own mind*, thus confirming the positions which have heretofore been laid down.

‘Touch this stone, it is hard ; this sponge, it is soft ; this ice, it is cold ; this stove, it is hot ; this file, it is rough ; this rose leaf, it is smooth. What you can touch is matter. See that cherry, it is red ; that orange, it is yellow ; that fire, it is bright ; that cloud, it is dark ; that pole, it is long ; that pin, it is short ; that door, it is wide ; that trunk, it is deep. What you can see is matter. Smell this pink, it is sweet ; that sulphur, it is disagreeable. What you can smell is matter. Taste this apple, it is sweet ; this lemon, it is sour ; this wormwood, it is bitter. What you can taste is matter. Those things which you can touch, see, smell, and taste, are *material*.’

Thus far, at least, it will be admitted that our explanation has proceeded, by presenting to the consideration of the child objects which are addressed to his bodily senses.

‘Observe me attentively ; I am thinking about something which I am going to write on this paper. See *how I look* while I am thinking. There, I have written it on the paper. Read it. Now do you think, and tell me what I shall write. Well, I have written it. Observe me, I will think again. Of what am I thinking ? You do not know. You cannot touch my thought. It is not like the stone, the sponge, the ice, the stove, the file, or the rose leaf. It is not hard, soft, cold, hot, rough, or smooth. It is not material. Neither can you see my thought ; it is not red, yellow, bright, dark, long, short, wide, or deep. It is not material. Neither can you smell, or taste my thought, it is not material.’

Now if the child had not *seen an actual exhibition of thought*, by its effects upon the human countenance, and its result by noticing the expression of thought in writing on paper, and thus had *his own consciousness excited of his own act of thinking*, what conception could he possibly have formed of the term ‘thought ?’ And if he had not had the explanation of the term ‘material’ made to him, by addressing his bodily senses, how could he be led to the consideration of the entire dissimilitude between ‘thought’ and ‘matter ;’ how could he be taught that ‘thought’ is not material ? Other modes of illustration might doubtless be adopted, but pursue them if you can, without addressing the bodily senses and without exciting in the child the

consciousness of his own acts of mind by means of effects and results which are also addressed to the bodily senses, and the positions laid down will be acknowledged to be untenable.

‘You have seen, my child, that thought is not material; in other words, it is immaterial. That something within you that thinks, is called *the soul*. The soul is immaterial.’

The same mode of illustration might be pursued with regard to all the operations, affections, and states of the soul, and thus the child would be brought to compare these operations, affections, and states with the various properties and qualities of matter, and to see how totally they are unlike each other, and that to express this dissimilitude we apply the term ‘material’ to the one, and the term ‘immaterial’ to the other. And this is about all the greatest philosopher knows of this subject. An objection may be raised to the correctness of some of the preceding remarks, from the fact, that persons born blind acquire a knowledge of language without any aid from visible objects. But in their case the sense of feeling supplies the place of that of sight. The process is the same, through the medium of a different sense. This is so obvious with regard to all sensible objects and their qualities, that it hardly needs illustration. How, for instance, could a blind person be taught the meaning of the various terms used to denote the articles of furniture in a house, if he had not felt the substance, shape, and structure of these articles? It is true, he may be taught the substance, shape, and structure of things which he has never felt; but this must be done by using such terms in the description of them as he has before learned by hearing them applied to objects with which he has been made familiar by the sense of feeling. With regard to intellectual objects, it will still be found, by a careful analysis, that the person born blind acquires the import of the terms used to denote them, by a process similar to that before described in the case of a person who sees; that is, by an address to some one of his bodily senses, and, in this way, eventually, to his own consciousness of the operations, affections, and states of his own mind. To illustrate this, let us take the same term which was before used, ‘immaterial.’ Our object now is to convey its import to a child born blind. We first direct his attention to the qualities of such objects as he can touch, smell, and taste, and tell him that such objects are called ‘material.’ What remains is to excite his consciousness of the operations of his own

mind. This must be done by exhibiting to him through the medium of some of his bodily senses, the effects and results of these mental operations.

‘Smell this rose, my child, which I hold in my hand. I am thinking to whom I will give it. There, I have given it to your sister. Taste this apple. To whom will you give it? You say to your brother; well, he has it. Touch this money. I am thinking what I will do with it. Do you know what I am thinking I will do with it? No; for I have not told you. You cannot smell, taste, or touch my thought. It is not sweet like the rose, or sour like the apple, or round like money. Thought is not like any thing which you can smell, taste, or touch. It is not “material.” In other words, it is “immaterial.” That something within you, that thinks, is called the soul. The soul is “immaterial.”’

Observe, that the first illustration of the act of thinking, by its effect and result, is that of giving a rose to the sister of the blind child. This illustration would have been impracticable, if he had not known the import of the words, ‘give,’ ‘rose,’ and ‘sister.’ The meaning of these words, it will easily be seen he originally acquired through the medium of his bodily senses. Just as in the former case of the child who could see, a similar illustration of the effect and result of thinking, was that of writing words on paper, which was a visible illustration, the objects employed and the action itself being addressed to the sense of sight.

Those who are familiar with the power and use of language may, doubtless, acquire new complex ideas, by means of mere definitions, or descriptions; but the terms employed in these definitions and descriptions, or the terms used to define and describe these latter terms, and so on, must originally have derived their import, if material, from *something immediately affecting the bodily senses*, and if intellectual, *from the consciousness of the individual of the operations, affections, and state of his mind produced by illustrations derived from objects and actions addressed to some one of his bodily senses*. To pursue our inquiry still further, not only are the terms expressive of simple ideas, whether relating to material or intellectual objects, dependent, for their import, on illustrations addressed to the bodily senses; but the elements, also, of the grammatical structure and idioms of a language can be acquired only in the same way. A child

may, at different times, learn the import of the words, 'I,' 'go,' and 'door;' and yet the phrase, 'I go to the door,' would be unintelligible to him, unless accompanied with the action itself of going to the door. 'If you touch that candle, I will whip you.' With the exception of the word 'if,' the child might know the import of all the words in this phrase, and still the phrase itself would be unintelligible, unless accompanied with the attempt of the child to touch the candle, and the forbidding and threatening look and action of the parent; and it is this combination of visible circumstances, under this peculiar form, which enables the child to have any conception, though probably, at first, a very imperfect one, of the import of the word 'if,' and of the peculiar structure of those sentences in which it is employed. It is by the frequent repetition of such phrases, accompanied by illustrations addressed to his bodily senses, that he at length acquires, not only the elements of the arrangement of words into sentences, but also the import of the articles, pronouns, adverbs, prepositions, and conjunctions of a language, and the various inflections of those parts of speech which are subject to them.

How complex is the machinery of language. How mighty its power. The tongue of the orator wields the destiny of a nation. Yet the eloquence which he utters, and its effects upon those who hear it, depend on principles simple as the talk of the nursery, and the thoughts of a little child! Nay, on the same principles depends all that we know of that Being who formed us, and the destiny of that mysterious spirit within us which is to live forever; for what should we know on these subjects without revelation, and how could God himself, — with reverence be it spoken, — have made a revelation to us, but *in the language of man?*

No one can be a profound linguist, without a thorough acquaintance with the philosophy of the human mind. I do not mean by this, that he must have read all that has been written on this subject, or be familiar with all the technicalities of this branch of science. But he must have attentively noticed, accurately analyzed, and well understood the operations, affections, and states of his own mind. Else, how will he comprehend the true import of those numerous intellectual terms in all languages, the explanation of which, as we have seen, eventually depends upon our own consciousness. He finds these terms referring to the workings of other minds; but what does he

know of other minds, only so far as he is acquainted with his own? He may give very subtle and learned definitions of these terms; but what is this, but ringing changes upon words, if he understand not the elements of which his definitions are composed. He may know all the curious points and difficulties of grammatical construction, and talk profoundly about the agreement and government of words, and explain all the joints which bind sentences together, and all the pivots on which they turn, and yet be grossly in the dark with regard to *the true import* of these words, and *the exact train of thought* which these sentences are intended to convey. Nay, he may translate from one language into another with great skill and even elegance, and yet be very ignorant of both.

Paradoxical as the latter assertion may seem, it can easily be shown to be true. A school-boy may translate '*Quousque tandem abutère, Catilina, patientiâ nostrâ?*' and tell you very fluently, that it means, 'How long, Catiline, wilt thou abuse our patience?' But are you sure that he knows accurately the import of '*patientiâ*' in Latin, or '*patience*' in English, or the true meaning of the phrase '*to abuse patience*?' Question him and see, and perhaps you will find that he is, to say the least, a good deal ignorant of both, and that most of his knowledge consists in ascertaining from his dictionary, that '*abutère*' means '*to abuse*,' and that, with the addition of '*patientiâ nostrâ*,' the phrase must mean '*wilt thou abuse our patience*?' The fact is, there is a great deal in the mere grammatical structure of language which is purely mechanical. And the pupil, by the help of the definitions in his dictionary, from which he learns what words in English correspond to certain words in another tongue, and of the rules in his grammar, which explain to him the dependences of these words on each other, may make out what would be called an excellent translation, and still enter very little into the true spirit of the author, and often be quite in the dark with regard to the ideas which are intended to be conveyed.

How many parrot-talkers there are in the world, who, by mingling with those who *think before they speak*, catch their phraseology, and then, to the amazement of thousands, speak ever so fluently without the pain of thinking. By the power of imitation, from the force of habit, or the principle of association, one may learn to combine words together very dexterously, to use high-sounding epithets, and to model sentences wrought up to the highest degree of elegance, and yet neither the author nor

the reader be a whit the wiser for what is written ; a very pretty pageant, save that you cannot discover its design ; a sort of rareeshow, in which the characters concerned are very great, you are told, but very mysterious personages.

ART. III. — JACOTOIAN SYSTEM OF INSTRUCTION.

MY DEAR FRIEND — In my former letter, I observed that the great object of Jacotot's efforts is ' Universal Emancipation ' from the degrading thralldom of depending on other men for that knowledge which he deems equally accessible to all, either in nature or through the medium of books.

It is particularly important in this, as in every other system of instruction, to distinguish carefully between the *principles* adopted, and the *methods* which are prescribed for applying them. Injustice is often done by condemning both for the errors of one. Many a man is capable of discovering and exhibiting important principles, who has not the skill or experience to apply them ; and there are those whose experience has led them to adopt methods deserving the imitation of men whose speculative views are far superior. I would gladly refer you to the works of Jacotot, or furnish you a translation of them, as an exhibition of these principles, but they are so often obscured by diffuseness, and digression, and paradox, that I believe you will derive more satisfaction from the following account which I received from his own lips. I inquired, How would you direct a pupil to learn according to your method ? The following is, in substance, his reply, in which I have retained his abrupt and peremptory style, and have omitted more than one of the appeals which his enthusiasm leads him to employ in support of his sentiments.

' Should any one come to me to learn, I would tell him — You believe that you can learn nothing without the help of others. How did they acquire their knowledge ? By the use of their senses in examining the objects around them — and by the aid of books. The same objects and the same books, (or those which they prepared from them) are within your reach. You have the same senses and intellect. You have only to make as good use of them. I can teach you nothing that you

cannot learn yourself. Shame on you to depend on others for what you can do alone ?

1. 'Resolve to learn something without assistance.

2. 'You may begin with what you please, and with any part of the subject which you prefer. Nothing is easy — nothing is difficult. All is difficult to the will — all is easy to the intelligence.

3. "Believe that you can learn what you resolve to learn. The first artists and learned men had no teachers; and many since have attained the highest eminence without aid. What man has done, man can do. All that is necessary is attention and resolution.

4. 'To emancipate yourself, the *thing learned* is not important. The *manner of learning* is essential.

5. 'Rivet your attention upon what you are to learn.

6. 'Learn it thoroughly, so that every part of it may be *present to the mind*; so that you may *recall it without hesitation*; that you may *refer to it with absolute certainty*.

7. 'REFER ALL THAT YOU LEARN TO THIS. COMPARE ALL WITH THIS.

8. 'Be not discouraged if you do not understand at first. Review and repeat again and again what you learn, and you will gradually understand more and more.

9. 'Do not despise this as mechanical knowledge. The greatest philosopher first learns a subject or an object mechanically, examines all its parts, and then attempts to reason about it. "Avant de comprendre le soleil il faut l'apprendre."* To reason earlier, is to reason prematurely, and to this are due many of the received errors. The subject is decided on before it is thoroughly learned. Sir Isaac Newton said he made his great discoveries merely by *thinking about them*.

10. 'To learn by heart is nothing. It is mere *knowledge* — mere mental perception. We cannot help perceiving unless we shut our eyes. To *use* this knowledge is *intelligence*.

11. 'Commence with the *whole*, and not with the parts.

12. 'Examine it on *all sides*, in *all relations*. When you have thoroughly learned the whole, examine the *parts*. Analyze forms and sounds and ideas, everything which belongs to it, and classify them.

13 'In music and oral language, employ your master as you do a musical instrument — as the machine, the book from

* Before understanding the sun you must learn the sun.

which you are to learn what cannot be written. Imitate him precisely. Observe and compare his tones with yours, correct where you find them vary. Repeat the same tones day after day, until you can perceive no error.

14. 'In design or description observe the object. Describe or draw it. Review what you have done. Observe the defects. Correct, observe, and describe or draw again until you can satisfy yourself.

15. 'In learning a language, observe in the same way the words and expressions used by the best writers in that language. When you have the *same ideas* to express, employ the *same words* in the *same form* and the *same order*, and you cannot but write correctly. There is no other rule for correctness in language, but those derived from its writers and speakers, and if you read good writers you will imitate and practise on these rules.

16. 'Compare the writer with himself. Observe how he employs new words, or how he varies the form and order of words, according to the sense. Draw out from them a scheme of forms or a set of rules. If you prefer it, begin with the grammar. But make yourself master of the principles, and especially verify them all by comparing them with an author.

17. 'In studying any author, learn first what he says on the subject perfectly. Reflect on it. Compare one part with another. Examine for yourself. Write his views and your own reflections. *Verify* them by comparing and re-examining. Thus you will become acquainted with the subject and with the art of writing and reasoning.'

Hereafter I will give you his maxims for teachers.

Yours, &c.

ART. IV. — AMERICAN FOREST TREES.

[We are gratified with an opportunity which the following communication affords, of calling the attention of teachers to an important subject of instruction, completely within the reach of every one, and highly practical, and yet strangely neglected.]

THE subject of Natural History, as a branch of *common education*, has recently been discussed before several conventions of teachers, where it was uniformly, and warmly recommended. It is already introduced into infant schools, where it is a prominent and delightful subject, and the way seems to be

fast preparing for its introduction into district and other common schools.

Geology, which was lately unknown in our colleges, is now taught in numerous schools in various parts of the country, where it is a subject of delightful amusement, no less than of useful knowledge. Children, almost immediately after the subject is introduced to them, become as familiar with the names, ingredients, properties and uses of all the rocks around them, and with many other minerals, as they are with the common articles of table furniture. Their pockets, shelves, and chambers, which are soon loaded with specimens, afford the most satisfactory proof of their industry, as well as of their interest and knowledge in this practical science.

The researches of these young explorers have not unfrequently been rewarded with valuable discoveries, not merely to enrich their collections, but to increase the wealth of the country, and to advance the useful arts.

Botany has, for years, been more or less a subject of instruction, especially in female seminaries, and in classes collected expressly for hearing lectures on that science. It has recently been introduced to the attention of the children, to whom, like every other branch of natural history, it is particularly agreeable. This, like geology, must, at no distant period, become a branch of common education.

From some cause, which it would not, perhaps, be easy to explain, one subject of Botany has hitherto been almost wholly neglected, both by teachers, and the amateurs of science — the *American Forest Trees*, which foreigners inform us, present the grandest object in the vegetable kingdom. It is not greatly to the credit of American science, that the best and almost the only account we have of our own forests, is from two gentlemen from France, who visited this country for the express purpose of examining this interesting department of nature.

These gentlemen inform us, that in this country, one hundred and thirty trees grow over thirty feet in height; while in France, only thirtyseven rise to an equal elevation, and that but a part of these are natives of their forests.

They have named and described fortyfour different kinds of oaks which they examined. The different species of this genus possess almost every variety of character. They differ greatly in their elevation, texture, strength and durability of timber, shape, size and taste of fruit, color, form and size of leaf, and

every other property belonging to wood. While one species is among the most lofty of the trees which tower in our forests, rising to the height of an hundred feet, another seldom rises more than twenty inches above its surface. The timber of one is almost as hard and durable as iron, while that of another is so loose and open in its texture, as to be classed among the soft woods. The acorns of some oaks are large, extending far out of their cups, palatable to some animals, and even much esteemed by the natives, and are very abundant ; while others are small, nearly covered by their envelope, of a bitter taste, with but here and there one upon a tree. The leaves of some are small, others large ; some smooth, others deeply indented ; some of a dark green, others of a light complexion.

The white oak is the most valuable species in this genus, both in Europe and America. Indeed white oak timber is applied to a greater variety of uses than any other vegetable substance produced upon our globe. Ship-builders, carpenters, manufacturers of agricultural implements, coopers, and numerous other mechanics, find this material nearly indispensable in pursuing their arts. Next to walnut, it is also the most valuable wood for fuel.

This tree has a very extensive range, growing in this country, from Vermont and New Hampshire to Florida.

The live oak has some singular and highly valuable properties, but has a less extensive range and is less abundant than many other species, being confined to the southern districts of the United States and the northern of Mexico. It is exceedingly tight and hard, and this quality, with the branching limbs, of almost every possible shape, fits it for ship-building, for which it is extensively employed, especially in our navy.

Next to the oak, the walnut is the most extensive genus in our forests. In this genus are found two classes, somewhat distinct : the one comprehending the black walnut and butternut ; the other all that species known by the general name of hickory.

The two first differ from all the other species of walnut in their timber, leaves and fruit, in all of which they resemble each other. The timber of both is used for many kinds of cabinet work, but the butternut is less valuable for that use than the walnut. The last is almost the only material used for gun stocks, for which purpose it is carried to the different armories in the country. It is procured from Pennsylvania, where it is a native, and grows in abundance. This tree is not known to be a na-

tive of New England, but whenever it is transplanted here from the south, it grows with luxuriance and beauty, and is probably worthy of more extensive cultivation.

The fruit of the black walnut is of a globular shape, inclosed in a husk without incisions, unlike that which envelopes the nuts of the more numerous class under the name of hickory. The husk of the butternut, is also like that of the black walnut, wholly connected, and is not removed except by fracture. The shape of the butternut every one knows to be oval.

The shagbark walnut is the most valuable of the largest class of this genus, both for timber and fuel. For the latter it is more valuable than any other tree growing in the northern or middle states.

Next to the oaks and walnuts, maples, birches, ashes, elms, chesnuts* and beeches are among the most interesting trees in American forests.

ART. V.—MIDDLESEX COUNTY LYCEUM.

[The Journal of Education, for June, 1830, contains some account of the Middlesex County Lyceum, and of a semi-annual meeting then held. We have recently received a record of the proceedings of a meeting held on the 9th instant, accompanied by two reports which were at that time presented. These reports we present to our readers.]

Establishment and Maintenance of Town Lyceums.

REPORT.

THE Committee, to whom was referred the question, ‘What are the best plans to be recommended to all towns for the *establishment* and *maintenance* of Town Lyceums?’ have had that question under consideration, and although not able to offer a report of so definite character as, perhaps, may be expected, respectfully submit the following.

Your committee regret that the gentleman who raised this question, or some other who was present at its adoption, and who might have brought into the committee the particular objects of the mover and the meeting, in relation to it, had not been appointed on that service.

This question asks for the best plans, &c, to be presented. Whether this means two plans only, for the *establishment* and

the other for the *maintenance* of Lyceums, or several plans for each of these purposes, some of which would be best in one place, and others in another, your committee have no certain data for determining.

The question, however, divides itself into two parts; *establishment* and *maintenance*.

With regard to the formation or establishment of 'Town Lyceums,' perhaps something like a uniform plan may be adopted; but for their after-maintenance, by which they presume management rather than pecuniary support, is meant, your committee are decidedly of opinion that no plan could be formed that would be equally applicable, or the best to be recommended to all towns.

As a first step towards the establishment of a Lyceum, a few influential individuals should take it upon them to call a public meeting, at which all classes and denominations should be invited to attend. At this meeting a plain, familiar address should be given, such a one as should exhibit the nature, use, and advantages of Lyceums; their effect upon schools, the manufacturing and mechanic arts, as well as their salutary and more general effect upon the moral and intellectual welfare of the community at large.

At the close of this meeting, both ladies and gentlemen should be invited to unite in the formation of a Lyceum; a committee be chosen to prepare a constitution, and take any other measures they may think necessary; and another meeting should be appointed for the adoption of said constitution.

A constitution like the following, your committee suppose would, in the main, be applicable to the situation and circumstances of most of the towns in this county.

1. This association shall be called the ——— Lyceum.
2. Its object is the promotion of useful knowledge.
3. Any person may become a member by signing this constitution and paying ———.
4. Members under eighteen years of age shall be entitled to all the privileges of the Lyceum, except voting, and be required to pay but ———.
5. This Lyceum shall be auxiliary to the Middlesex County Lyceum.
6. Its officers shall be chosen annually, on the ——— and shall consist of President, Vice President, Treasurer, Secretary, and three Curators, which together shall form a Board of Di-

rection for the general management of the society concerns. There shall be chosen three Delegates to represent this Lyceum in the meetings of the Middlesex County Lyceum.

7. The President, Vice President, Treasurer, and Secretary, will perform the duties usually implied in those offices. The Curators will take charge of the library, apparatus, &c, belonging to the Lyceum; and on them will also devolve the labor of procuring lecturers, and such other measures as may be necessary for sustaining an interest in the meetings.

8. The constitution may be altered or amended by a majority of members present at any annual meeting.

Particular care should be taken to prevent the introduction of party feelings, either political or religious. The Lyceum room should by all be felt to be common ground; a retreat from party strife, where all are in pursuit of one common object, and that object useful knowledge. To this end the officers and lecturers should be taken from all parties in politics and all denominations of religion.

As to that part of the question which relates to the maintenance of Lyceums after they are formed, for reasons already stated, your committee decline offering any definite, fixed plan. They will, however, take the liberty of submitting a few general remarks in relation to this part of the subject.

The possession of a library should be a primary object with all Lyceums. Its extent must, of course, depend on their pecuniary resources. History, biography, voyages and travels, are well calculated to elicit a taste for reading, and impart useful knowledge. Works on science, scientific periodicals, and an encyclopedia will all prove valuable helps to the young inquirer, whether farmer, mechanic, or manufacturer, and should be procured as soon as circumstances will permit. Philosophical and mechanical apparatus for illustrating the arts and sciences, together with large manuscript skeleton maps, diagrams, &c, to aid in the study of geography, astronomy, &c, are valuable appendages to a Lyceum.

A committee should from time to time be raised for the purposes of visiting and inquiring into the state of public free schools, and recommending improvements. Such recommendations might form a very useful and interesting topic of discussion at the Lyceum meetings.

It should be the duty of such committee also to visit schools out of town, and keep themselves well informed as to improve-

ments, whether in books, apparatus, or general modes of managing and instructing schools elsewhere.

This committee should also notice carefully the characteristics of the young members of the Lyceum and where ambition and capacity are developed, lend a helping hand ; where a spirit of inquiry is excited, encourage and give it a proper direction.

The meetings of Lyceums should be as often as the circumstances of the society enable its managers to sustain and keep up a lively interest in them. Possibly this may be done in some places for about half the year as often as once a week, in others not oftener than once a fortnight ; and probably this is as often as most of the towns in this county, would, on experience, find to be best.

As to the mode of conducting these meetings, your committee are of opinion, that to be useful and interesting it must from time to time be changed.

One object of Lyceums, and the most important one too, is to bring out and put into exercise the thinking and speaking talents of the rising generation.

Familiar discussions are happily adapted to the accomplishment of this desirable object. Questions relating to science, the arts, history, or the most prominent and interesting topics of the day, (provided they do not elicit party feeling) are among the most interesting as well as useful modes of spending an evening.

One of the most common difficulties to be met and obviated in these discussions is, that of the time being engrossed by a few individuals, while the mass of the association are thereby, or by their own diffidence, excluded from taking any part. To avoid this evil, some Lyceums have with good effect been divided into such classes as combine something like an equality of circumstances and age, who hold meetings by themselves, pursuing a course of mutual instruction in relation to some subject or science, or entering on the discussion of such questions among themselves in the first instance as are afterwards to be introduced and discussed in the Lyceum.

Another mode of encouraging the young and diffident, is to permit them to write their views and read them, or hand them to the secretary, to be read by the President, either with or without attaching their names thereto, and in this way giving them an opportunity of learning to swim without going into the water.

The most usual mode of conducting Lyceum meetings has

been by lectures. In most country towns, however, the number of gentlemen qualified to prepare interesting lectures is small, and the number of those who can be made to believe themselves qualified, much smaller. The consequences of this are, that a heavy labor devolves upon a few, and too much of a sameness is experienced in the exercises, which, while it calls for an unreasonable sacrifice on the one part, becomes tedious and uninteresting to the other.

This may in part be obviated by an exchange of labors among lecturers of neighboring Lyceums; and also by appointing more than one individual to speak, or write, and read, upon the same subject on the same evening. Many may be induced to write an essay which may occupy ten minutes in reading, who could not be prevailed upon to undertake a lecture of an hour's length. And this course, on the whole, might be expected to prove quite as interesting, and more useful.

It ought, however, to be remembered that the prosperity and success of a Lyceum do not depend solely on those who take the lead in them, who lecture and engage in discussions. Punctual and uniform attendance of those members who take no part in the exercises, or the want of it will have quite as much of good or bad influence as good or bad lectures would do.

In a word, a Lyceum is a body voluntarily engaged in a mutual effort to assist each other in gaining and imparting knowledge, in which each individual, when he puts his name to the constitution, should resolve to do what he can, as well as he can, whenever he is called upon, whether he deem himself qualified or not.

All which is respectfully submitted,

WILLIAM JACKSON,	} Com.
JONAS WILDER,	
SETH DAVIS,	

Improvements in our Common Schools.

REPORT.

The important subject presented to the consideration of your committee, has ever been, with learned men and free citizens, one of great and constant interest; but never has it excited more universal attention than at the present time. The press is teeming with information in the form of periodical works, reports, essays, or elaborate treatises on the subject of education; men, governed either by a desire to promote their own interest or the

public good, are actually burdening the community with new school books, each claiming some peculiar merit to recommend them to public favor, which was not possessed by their predecessors; and systems of education are adopted in many places, which are represented to be great improvements on those in common use. That great improvements in all these particulars have already taken place, and that the universal inquiry on the subject will elicit others, there can be no doubt; but that all the pretensions by which new school books and new systems of education are brought into public notice, do not render them worthy of public patronage, must be equally true. To judge accurately, and adopt those only which shall be found useful, after the test of experiment, should be the aim of every one who attempts a reformation.

It cannot be expected that the subject, as presented to the consideration of your committee, can be very minutely examined in a single report. In general, we remark, that the great object of education is to bring all our physical, intellectual, and moral powers to the highest perfection of which they are capable; to develop those powers so as to make every individual educate himself; to fit us to perform skilfully and properly the duties of every station in life; and to secure to us the greatest possible happiness on earth, and forever. The family circle and the school room are the places where mind is first formed and receives its direction. The former is of primary importance, and should be well conducted, but is of a private nature; the latter not less important, must be regulated by public opinion and public direction. Your committee are directed to consider this subject under three distinct propositions.

I. *Whether any, and if any, what measures can be taken to provide for our common schools, teachers of greater talents and more practical knowledge of their profession, than are now generally employed?*

This proposition presupposes that our common schools have not been supplied with competent teachers. That this is true, even a slight examination into their condition will be a sufficient proof. Persons are too often employed, without character, without a love or knowledge of the profession, unable to govern, and incompetent to teach. Those who have given their attention to this subject, though there are exceptions to the general remark, have found the great majority of the common country schools conducted so as to accomplish comparatively but little good.

These defects, arise, in a great measure, from causes embraced in the subjects submitted to our consideration ; unsuitable teachers, ineffectual systems, improper school books, and a total want of apparatus.

Some of the general qualifications requisite to make a good teacher, are, appropriate natural talents, a love of his profession, and a constant endeavor to become better acquainted with it in all its branches ; a thorough acquaintance with every branch of knowledge he attempts to teach, and the methods of imparting that knowledge to others, which would make it most easily understood, and most practical in actual life ; an address and deportment which inspires confidence and respect, and a systematic energy in all his affairs ; a competent knowledge of the powers and faculties of the human mind, and of human nature as it is practically exhibited, to enable him to distinguish accurately those little grades of difference which exist in the minds of children, arising from native defect, habit, prejudice, or education ; that real practical religion which produces moral action ; a deep conscientious concern for the improvement of his scholars, an habitual sense of the responsibility of his office, the vast influence of his example and instruction, his accountability to that Being in whose presence he acts, and a desire to discharge every duty in such a manner as will be acceptable to Him.

This brief enumeration of some of the characteristics of a good teacher gives to his profession great importance. To attain a thorough knowledge of it requires no ordinary exertion. Those who intend to devote their time to train the human mind to knowledge, and virtue, and happiness, should in the outset possess requisite native talents, and should improve all the means in their power to acquire competent knowledge. And what means can be recommended to enable individuals to obtain this knowledge ? ‘Seminaries for teachers’ have been proposed, but have uniformly proved ineffectual, and, in the present state of society, they are likely to continue so. The best means your committee can recommend, are, 1. Practical lectures on the subject of education, exhibiting different methods of instruction, to be delivered in our high schools and academies, or before conventions called for the purpose. This method of communicating knowledge on this subject, has already been adopted in various places with the brightest prospect of usefulness. 2. Approved practical writers on the subject of education should be carefully read, and the methods recommended tested

by experiments. The Education Reporter, edited by Mr Rand, the Annals of Education, by Mr Woodbridge, periodical works published in Boston, and Hall's Lectures on School Keeping, should be in the hands of every teacher. 3. Visiting different schools which are conducted on approved models, and carefully observing and adopting useful ideas and methods. A model school, organized in every town, would be productive of much good. Teachers may, however, possess requisite qualifications, but unless school committees are judges of school keeping, and understand and discharge their duties with intelligence and faithfulness, our schools cannot be improved. Great care ought to be taken, in all towns, in the choice of school committees, and when chosen, they ought to be as anxious to obtain a competent knowledge of practical education as teachers themselves. The best means, therefore, your committee would recommend to provide for our schools competent teachers, are, that school committees and teachers should attend conventions where lectures are given, read judicious works on the subject, visit approved schools, and especially think and improve their own methods by inventing and trying experiments themselves. By a judicious attention to these sources of information, a person who possesses natural talents may readily acquire the requisite information.

II. *Whether the method in which our schools are generally conducted, may not be improved by introducing a modification of the system adopted in schools of mutual instruction, and in infant schools?*

One of the greatest evils attendant on the present system of conducting our schools, is the want of that pleasant, constant, and profitable employment which would always bring forward the whole energies of the children. Much time is spent in useless confinement. Habits of idleness and inattention are thus formed, which are the greatest barriers against progress in the expansion of the powers of the human mind. That system, therefore, which tends to remove these great and radical defects, should be encouraged. Some essential changes are necessary, before our schools shall accomplish all that they might accomplish. The system of mutual instruction, though adopted several years since, in many populous towns, is comparatively unknown in the interior of New England. The principles of this system, however, wherever known, have been generally approved. We are not of the opinion that it would be expedient to introduce it

in all its parts at once. In the first place, our school houses are built without taste or much convenience for any school, and are more especially unfitted for one of this kind; and our teachers are generally unacquainted with it. But where houses will admit of it, and where teachers can be obtained who understand the system, there is not the least doubt that the adoption of a part of its principles, modified to meet the circumstances of the several schools, would be attended with the greatest advantages. On this subject we speak from personal observation and experience. By this system a greater number of scholars are taught with equal ease, each scholar is more constantly employed, and the instruction is more practical. The same remarks apply to the system of infant school instruction, in its application to our primary schools taught by females. If it should be partially introduced into these schools it would do much good. We earnestly recommend to teachers and school committees, to make themselves acquainted with these systems of instruction. No one could visit some of the most approved infant schools, the monitorial school in Boston under the care of Mr William B. Fowle, or that of Mr Wells, at South Boston, without deriving great pleasure and profit.

III. *‘What apparatus is it desirable should be introduced into our schools; and what series of books can be confidently recommended, that would facilitate their improvement?’*

With regard to apparatus, your committee think it important that every scholar should be furnished with requisite books, and a slate and pencil. There should be in every school room a large black board, a manuscript alphabet, a map of the district, town, and state, and such other geometrical blocks and diagrams as may be necessary for the full illustration of the several exercises of the scholars. In teaching numbers, an arithmeticon or counters; in length, a rule a foot or yard long; in weight, a pair of steelyards, or a set of weights; in measure, a set of measures; in time, a dial, &c, &c, are essential. After they are explained, something should be shown the children, and they should be required to guess its length, its weight, its measure, &c, that their judgment might be cultivated. All these and many other articles, which the experience of an ingenious, energetic teacher will suggest, are easily made by himself or the scholars, or procured at a trifling expense. The objects of nature around us should always, when practicable, be brought in to aid illustrations. The vegetable, the mineral, the animal

kingdom, the heavens above, the earth beneath, and the world within us, afford abundant material for this purpose. A child's mind cannot be directed to too many objects of this kind. A great remissness prevails among school-committees, and especially teachers on this subject. They have not been aware of the great use which may be made of these natural and artificial tools in cultivating the mind.

Reading, spelling, pronunciation, and defining, should be taught together. Books in a regular, systematic series, from the simple to the more difficult, adapted to the capacity of those for whom they are intended, printed on a type, paper, and in a style that would please children, and each calculated for teaching all these branches, ought to be preferred. To commit columns of words in a spelling-book, without definitions, and unintelligible to children, or definitions in a dictionary, without an association of ideas with those definitions, is nearly useless. The child's progress should not be impeded by a labyrinth of mysteries, but every step should be made intelligible, that it may be pleasantly and quickly taken.

There are few branches in which our schools are more deficient than in Penmanship. Our teachers, generally, are entirely unqualified to instruct in this department, and the habits the children acquire under their superintendence, are almost universally bad. The idea that a child should not begin to write till it arrives to a certain specified age is altogether incorrect. It cannot begin too early to make letters, draw diagrams, or imitate other objects of sight with a slate and pencil. After just ideas of letters are thus obtained, he may more readily acquire the use of the pen, and an easy, rapid style of writing. We would recommend the universal use of slates for young children, good printed copies for older ones, and the writing of select pieces of composition for the oldest in our schools. Connected with this subject, the drawing of maps, and the elementary principles of linear drawing, may with propriety be recommended.

In teaching arithmetic and the elementary principles of Mathematics, the first object should be to give a just idea of number; and each successive step, from the simple to the more difficult, in teaching their combination, should be made perfectly intelligible by frequent simple illustrations, as in other branches, by verbal explanations, operations on the black board, or by other sensible objects. Taught in this manner, no science is better calculated to strengthen the reasoning powers of children, and

no age is too young for commencing its acquisition. While, however, we disapprove of the old system of written arithmetic, we do not approve of laying it aside entirely. Rules should be laid down as the *result* of certain mental operations. A knowledge of this science, it seems to us, can be best acquired by a combination of the two systems. Every child, that can answer a question mentally, ought also to be able to do it equally quick and correct by writing the operation at length on the black board or slate. The study of Book Keeping and the elementary principles of Algebra and Geometry, are strongly recommended to the most forward scholars in our common schools.

In Geography, the first step in a family should be to show a child a plan of its own dwelling-house, and by familiar conversation, describe its several parts, and then require the child to do it. A plan of the district or town should be in every school, and be described in like manner. Such plans of objects which a child has seen, are easily understood, and are necessary to prepare him to obtain just ideas of county, state, or other maps. Geographical and Astronomical definitions, which usually precede the study of descriptive geography in our school-books, are out of place. This science is almost universally taught to young children; and with them, that system which shall begin at home, regularly advance, and shall define each new principle which it meets, will be most successful. The lessons should always be illustrated by diagrams on the black board or slates. As soon as the scholar is sufficiently advanced, he should be required to draw maps on paper. The science of Astronomy should follow that of Geography, and it cannot be successfully taught without diagrams, copious illustrations on the black board, or apparatus.

Grammar, taught according to the common system, is productive of very little practical good. A mere knowledge of parsing does not give a person the use of language. The inductive method, which commences with learning to express the most simple and proceeds to the more complex ideas, arriving at just rules for their construction at each step of its progress, seems to be the most natural, in gaining a knowledge of language. The scholar should be required to make the application of every rule, *in writing*, not merely in the examples laid down in his text book, but in describing other objects. In classes sufficiently advanced, the committee here recommend that rhetoric and logic, the history of the United States and its civil and polit-

ical institutions should be studied. As we believe no book has hitherto existed on the last subject, it is proper to mention that Sullivan's Political Class Book is expressly adapted to this object.

Your committee would recommend that it be one of the daily exercises of the teacher to read a select portion of the Bible before his scholars; and they ought to be taught to regard it not as an ordinary book, but as a divine revelation of truth.

If all school-committees would require of the teachers in each district to keep records of their schools, specifying the name, age, parent's, master's, or guardian's name, when admitted, when left, days attendance, absent, and tardy, and progress of every scholar, general remarks on the system of instruction pursued, &c, it would be of great general benefit. An abstract from these returns might be made and transmitted to the county Lyceum or some other channel, through which it might go to the public. This system has already had a very favorable influence in our towns where it has been adopted, and the influence elsewhere, we have no doubt, would be the same. It furnishes the best report for a town school-committee which ought annually to be made.

Your committee might remark on other branches sometimes taught in our schools, and enlarge on those already adverted to, but sufficient has been said to call the attention of this Lyceum and the public to evils in our common school system, which

'To be hated, need but to be seen.'

Respectfully submitted in behalf of the Committee,

LEMUEL SHATTUCK, *Chairman.*

Concord, Nov. 6th, 1830.

ART. VII. — SCIENTIFIC TRACTS.

[Prepared for the Annals of Education.]

*Scientific Tracts, designed for Entertainment and Instruction, and adapted to Lyceums, Schools, and Families. Conducted by JOSIAH HOLBROOK and others. Vol. I., Nos. I and II.** Boston: Carter and Hendee. 1830.

A SHORT notice of this series of tracts, illustrated by an extract, was given in a previous number of the Journal. They

* Since the preparation of this article, No. III. has appeared.

are designed to meet the wants of the great mass of the community, and purport to be intended for companions in families, visitors to schools, and instructors to lyceums. To accomplish in the most effectual manner the objects proposed, it will be necessary to enlist a variety of talent, and to exhibit in a most popular and practical manner, subjects in every department of useful knowledge. The plan does not contemplate complete systems of the abstract sciences, or the writing of learned treatises, which it requires long study to comprehend; but to present to the public, devoid of technicalities, the most instructive and useful points, connected with the physical sciences, natural history, mathematics, astronomy, political economy, agriculture, and the mechanic arts. The two first numbers, on the Atmosphere, and Geology, the publishers need not hesitate to recommend to their subscribers as specimens of the plan they will pursue.

Aside from our views of the general utility of these tracts, we wish to present a few thoughts on the importance of calling the attention of the community to the subject of the second number. Men have always searched with great cupidity after those mineral treasures on which universal demand has stamped a value; and yet, very little interest has been felt, until within a short period, in the manner of their occurrence, or in anything relating to the internal structure of the earth.

Chemistry, botany, astronomy, *all* the physical sciences, except that of geology, have been long and successfully cultivated; but, till within fifty years, this had scarcely arrested the attention of philosophers. In our own country, the attention to this science has been still more recent. Our statesmen and philosophers, who entered the scenes of public life before it became a requisite of liberal education, might now receive instruction from many of the pupils of our infant schools. Our predecessors no more thought of establishing professorships of geology, than of phrenology, and had they been so disposed, there were no text books from which to obtain any correct ideas of the system.

A change has within a few years taken place for the better, but in no degree to the extent which the subject demands. It is only in a few of our colleges, that the professor of natural history is required or chooses to give lectures to his pupils on geology; and to the graduates of these few, an acquaintance with it has been almost entirely confined. In our common

schools and academies, youth are instructed in almost every other branch of education but this, all of them, indeed, studies of positive utility, so far as they discipline and strengthen the mind. In consequence of this neglect, not only is the name of this science generally unknown, but the idea of any attention to the earth, disconnected with the pursuits of agriculture, would be considered absurd. The curiosity and the ridicule bestowed on geological surveyors and mineral collectors might afford an apt illustration of this remark. A geologist in a retired town, engaged in his examination of rocks, is often surrounded by a collection of individuals, eyeing him with contempt, pity, or suspicion. One of them, perhaps, more intelligent than the rest, has heard of these 'stone-seekers,' and laughs at his foolishness in expending time and money in hammering on ledges and stone walls. Another, more ignorant, conjectures him to be a man of deluded mind, whose mania is the search after some philosopher's stone; while it is not unfrequently the case that the owner of the territory examined, imagines that the mineralogist has discovered some precious stone or metal upon his lands, and is filled with solicitude lest he should lose some of the fancied treasure.

There is another class of facts which strikingly illustrates the prevailing ignorance of geology. The successful discovery, in various parts of our country, of valuable earths, rocks, and metals, has prompted a spirit of ignorant examination in districts where they had not been hitherto found. And how often, as the fruits of such attempts, or of chance discovery, are scientific men presented, sometimes with a mysterious solemnity, with common specimens, which the owners considered invaluable. One uncovers a two inch diamond, represented by a crystal of quartz; another is rich with a specimen of silver ore, changing, by the talismanic touch of the philosopher, into shining mica; and again, an untold weight of gold, in the form of iron pyrites, proves that 'all is not gold that glitters.' But these are instances in which the ludicrousness of the facts blinds us to the blameable cause of ignorance. Reference can be made to facts involving greater interests, where serious errors and losses arose from a want of information which education might have easily supplied. Great expense has at times been incurred by individuals in pursuit of 'treasures of the earth,' supposed, with or without reason, to exist concealed, because they know other people have mined and obtained wealth, or because, as they avow,

they have actually obtained specimens of the mineral they seek. In one town in New England, on the strength of this last reason, a thousand dollars were expended to reach the vein of a tin mine; and although told that but one crystal had been found in the United States of the ore, yet they had no doubt their specimens of tin-colored mica, were indicative of a tin mine. Of the same class of mistaken expenditures on false promises, are the numerous attempts to find mineral coal, where it is indicated by nothing but dark rock or earth. In one of the largest towns in Vermont, the inhabitants have expended several thousand dollars in boring for a salt spring, upwards of one thousand feet, through solid rock, to obtain salt from strata, which the most superficial student in geological formations could have told them never would yield it. The laws of Massachusetts themselves show that in one instance at least, the misplaced enthusiasm of some, had obtained an act of incorporation for a company with a capital of eighty thousand dollars, to prosecute the working of a silver mine.

These instances have been cited only to exhibit the state of society on the subject of geology, and by no means to throw ridicule on those who have generously shown their disposition as far as instruction was afforded them, to bring forth for the public, what they believed had been bestowed by the hand of Providence. They should, however, serve as examples to excite the community to reflect on the propriety of an increased general attention to the subject. It is not sufficient that its light should be in the hands of scientific men; entire ignorance has never relied and cannot rely on the opinions of mere philosophers. Some instruction in the science should be communicated to every class of the community, and in a science so highly practical in its effects, there are not wanting motives to stimulate very many to the necessary exertion. All classes of builders, the agriculturist, the miner, and the artist, can successfully apply it to their occupations.

With a conviction of the truth of these views, of the importance of geological knowledge, we hope some friends of general education, have been prompted to inquire, how shall it be disseminated? It may be done cheaply and expeditiously in these three ways: 1. By personal examination of a cabinet of minerals: 2. By attending lectures before lyceums: 3. By the perusal of some popular treatise. And these three objects can be gained by the following methods. A collection of one hundred simple mine-

rals with their compounds, is amply sufficient to give a general knowledge of geology, and these specimens can be obtained in Boston, labelled and described, for less than twenty dollars a set. It is not necessary to obtain an immense collection of all the varieties of the mineral creation in the world, but simply the common minerals, the knowledge of which, by critical examination of their external character and physical properties, may be employed to actual advantage; a small collection of such being of infinitely greater value to a learner, than an extensive cabinet, containing only the uncommon and costly minerals that have been but rarely formed in the laboratory of nature, and the value attached to which is in the inverse ratio of their practical utility. As we cannot have lectures before lyceums without lecturers, it ought to be considered the duty of the teacher of some school in each town or some other intelligent man, to make himself acquainted with the science, by the study of the principal works on the subject, and prepare a course of half a dozen lectures, to be delivered before the lyceum, at the same time exhibiting specimens to be passed around the hall during his discourse. And, what will be more *generally* efficient than this, there should be published a popular text book for schools, comprising a complete system of the structure of the earth, with a description of the rocks. The author of such a work should endeavor to keep himself free from all theoretical and technical language, not present any peculiar views, or endeavor to establish hypotheses for the support of a party. Teachers should make it the ally and companion of school books on natural philosophy and chemistry, illustrating the whole by specimens; and publishers should afford it at a cheap, reasonable rate, to give it a greater circulation, making it accessible to all classes.

Possessing these views of this science, we cordially greet this tract on geology as an entering wedge, and as one means of rendering its study universally popular. Some persons are deterred from the perusal of such tracts, by uncommon, forbidding names; but we presume those for whom this tract was intended, who can be induced to read it, will be stimulated to learn something more of those interesting *facts*, to inquire for a work more systematically arranged. Every item of knowledge gained by individuals is so much gain to the community. *Knowledge is power.* 'There is no kind of information, however trivial, that is to be despised, and if I could know, without

trouble, the position of the highest stone on Chimborazo, I should say, let me know it, and the knowledge may be at some time turned to account.' Let it be the aim of educators and instructors, to impart to those with whom they are connected, as great an amount of information on all the physical sciences as possible; and may our population be able to understand the poet when he finds

‘Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.’

ART. VIII.—EPITOME OF UNIVERSAL GEOGRAPHY.

An Epitome of Universal Geography, or a Description of the various Countries of the Globe, with a view to their Political Condition at the present Time; with sixty Maps. By Nathan Hale. 12mo. pp. 404.

FEW men in our country, we are persuaded, are better qualified to write a work of the kind described in this title, than Mr Hale. We need such a work, frequently reprinted, from some one like this gentleman, familiar with passing political events, if it were only to supply the chasms and correct the errors of the larger works, whose early volumes must be out of date, before the later ones are printed; for even the present work already requires some changes. We regret that the author has not added the tables referred to in the preface; but in its present form, as *a recent, correct, and convenient manual for reference*, we think that it deserves a place in every study and every family; and its cheapness, and the insertion of sixty wood cut maps, will render it acceptable to many. In adapting it for *reference*, however, we conceive it is rendered unsuitable for *instruction*. The first book on Geography should proceed by an induction of particulars. But in a later and more complete course of study, (and in such a course only can this work be employed,) facts should be traced to causes and combined into principles. To accustom the pupil to look upon the earth merely as its kings have parcelled it out among themselves, to speak of mountains, and rivers, and climates, and vegetables, and animals as belonging to one of these arbitrary divisions, varying with every revolution and every treaty, and to keep out of view in this way, the original and immutable boundaries and charac-

ter which the Creator has established in the various portions of the globe, is to give imperfect, disjointed, and often false views of this important subject. It separates facts naturally connected. It unites the most dissimilar. It accustoms the pupil to that *association by juxtaposition*, which is characteristic of immature and uncultivated minds, which leads them to connect objects merely because they are near each other, and often lays the foundation for habits of incorrect reasoning. It does nothing to promote the development of the reason, or the habit of investigation, or the discipline of the mind, for which Geography may be so happily employed; and would deprive our schools of almost the only exercise which is not merely mechanical, and which is made to subserve these great ends of education.

Wood cut maps were used for illustration in the 'System of Universal Geography' published in 1824, and measures were taken for preparing a complete set on the plan of this work. But the project was laid aside, chiefly from the conviction of the importance of seeing countries as much as possible in their connexion and comparative size; but in part also from the difficulty of giving to these maps that precision and beauty which are desirable in a school-book. Both difficulties we think will be found connected with the *maps* of the work before us, if used for instruction; though we still consider these also a useful present to those who cannot procure larger works for *reference*. For this purpose, and in aid of our Lyceums, we believe Mr Hale's work deserves, and will gain, an extensive circulation.

ART. IX.—STATE OF EDUCATION IN RUSSIA.

PERHAPS no country in the world presents us with refinement and barbarism in a more singular contrast than Russia. Through the kindness of a friend, we have been allowed to extract the following sketch of the state of education there, from a valuable work by Schintzler, recently published at Paris, entitled *Statistique et Itineraire de Russie*. It will serve as some consolation, perhaps, in contrast with the views we are compelled to give of our own country.

In Petersburg, Moscow, Odessa, and Riga, the traveller finds every important branch of science, art, industry, and luxury ; but in the country generally, there is every state of society, down to absolute barbarism. The number of well-educated persons is very small, and chiefly merchants, nobles, and foreigners. Peter the Great gave the first impulse to literature, and caused types to be founded for printing in a new and improved character. He established fiftyone schools for the common people. Catharine II. founded one hundred and fifty more. Alexander, one hundred and forty, besides other institutions. Thirteen thousand two hundred and fortynine Russian works have been published, one third of which are translations. In 1800, there were only one thousand. In 1815, sixtyone presses printed five hundred and eightythree works in different languages. The knowledge of the Russians is, to a great extent, acquired by imitation more than by invention, and therefore it is generally superficial rather than solid. They are acquainted with numerous languages.

The peasantry are plunged in ignorance, and consequent indifference to improvement. The inhabitants of Little Russia are superior to the rest.

The sciences are in a very flourishing state, in the hands of foreigners patronised for this purpose by the government, some of whom, as Euler, Klaproth, Palas, Kotzebue, and Adelung, are among the most celebrated men of Europe. The arts are also in a good state.

The Libraries are, the Imperial Library, containing three hundred thousand volumes and thirteen thousand manuscripts ; the Hermitage Library, one hundred thousand ; that of the Academy of Sciences, one hundred thousand ; the Marble-Palace Library, thirty thousand ; the Imperial Library of Moscow, thirty thousand. There are botanic gardens at St Petersburg, Moscow, Wilna, Dorpat, and Govenki. There are also a number of literary, agricultural, and philanthropic societies.

For the purpose of education, Russia is divided into seven districts, each containing a university, under the direction of a curator, all of which are subject to the minister of instruction. They contain about three thousand students. Wilna and Dorpat are the most distinguished.

The following table exhibits the number of professors and students in each.

<i>Places.</i>	<i>Prof.</i>	<i>Stud.</i>
Wilna,	42	927
Dorpat,	39	363
Helsingfors, (formerly at Abo),	40	338
Moscow,	59	820
Kharkof,	43	337
Kasan,	34	118
St Petersburg,	38	51

Besides these universities, there are numerous superior seminaries for law, theology, medicine, and classical learning. The Pedagogical Institution at St Petersburg, is on the same footing with the universities. The students have three courses, each of which occupies two years, the last, devoted to pedagogical science. Theology is taught at Kiev, Moscow, St Petersburg, Kasan, and in fiftyfive seminaries, containing in all, twentysix thousand pupils, and four hundred and twentyseven professors.

There are also schools for the military sciences, and the Oriental languages, for mines, forests, naval affairs, commerce, the arts, and other special objects. The military schools contain three thousand pupils, and the school of navigation, thirty. The schools for teaching the arts are one hundred and thirtytwo in number.

There is a certain number of gymnasia in each district, amounting in all to fiftyfive, and many other secondary schools. There are two hundred and fortyseven private boarding schools, subject to the control of the university, thirtyeight of which, are at St Petersburg, and thirtyone at Moscow. The whole number of primary district schools is intended to be five hundred and eleven, but not more than one third are in existence. There are others established by regal or private munificence, of the same character. There are also schools for forming elementary teachers. The elementary or parish schools, are multiplying, but are far below the necessities of the country in general. They are the most numerous in the Baltic provinces, and among the German colonists on the Volga. The latter, fiftyseven thousand in number, have eleven thousand children at school.

The government of Wilna has the most schools, and next, that of Livonia, which contains one hundred and fourteen schools and four thousand one hundred and twelve pupils, for a popula-

tion of seven hundred thousand, or one to one hundred and seventy souls. Yenisseisk is the darkest province, and has but two schools and eightyone pupils, in a population of one hundred and thirtyfive thousand, or one to sixteen hundred persons.

	<i>Inhab.</i>	<i>Schools.</i>	<i>Pupils.</i>
Irkutsk contains,	400,500	6	9,245
Orenburg,	1,043,500	5	259
The public establishments contain,			69,269
The clerical schools,			45,851
Amount,			115,110

The whole number of pupils, including private establishments, may amount to one hundred and fifty thousand, or one in three hundred and sixtyseven. Three millions of rubles are paid annually for public instruction.

The number of periodicals which have appeared, are two hundred and thirty, of which seventythree now exist in twelve different languages. The *Abeille du Nord*, probably has the most subscribers. The nobility pride themselves in rivalling other countries in cultivation, and they often surpass foreigners in manners and refinement. They consider it no degradation to cultivate the arts and sciences themselves, and they are beginning to attend to the improvement of the lower ranks. The peasantry are advancing in civilization, and the number of free laborers is increasing.

NOTICES.

A School Dictionary of Selected Words according to the Orthography of Webster, with a Key to Etymology, being Introductory to a System of Practical Analysis. By Aaron Ely. New York. 1830. 18mo. pp. 140.

The principal object of this work is to present to the pupil a *selection* of words to be committed to memory. There is some difference of opinion among teachers in regard to the expediency of teaching definitions at all in this way. The method is however extensively practised, and a selection like this must greatly promote the objects aimed at, where the plan is pursued. The appendix seems to us quite valuable. It contains, in the first place, a list of the most important prefixes in our language, with their definitions; such as *ad*, *ac*, *as*, *pre*, *pro*, *sub*, &c. These are arranged and defined in

such a manner as to be easily understood and remembered by the pupil. There follows, then, a considerable number of *primitive words*, with the various derivations coming from them, by their combination with these prefixes. They are arranged in the following manner. It will be observed that the first column, marked D. gives the definition of the prefix; the second, the prefix itself; the third, the form of the verb; the fourth, that of the noun; and the fifth, that of the adjective.

SPIRO. Latin, to breathe, to throw out gently.

D.	P.	V.	N.	A.
in	in	spire	ation	ed.
again	re	spire	ation	ory
through	per	spire	ation	ory
with	con	spire	acy	ing
to	a	spire	ation	ing
beyond	tran	spire	ation	ing

Dictionary of Chemistry, containing the principles and modern theory of the science, with its application to the arts, manufactures, and medicine. For the use of seminaries of learning and private students. Translated from 'Le Dictionnaire de Chimie approuvé par Vauquelir.' Including the most recent discoveries and doctrines of the science, with additions and notes, by Mrs Almira H. Lincoln, vice-principal of Troy Female Seminary, author of 'Familiar Lectures on Botany.' New York. 1830. 12mo. pp. 531.

This work was prepared by the translator at the request of Professor Eaton of the Rensselaer school. We cannot give a better evidence of its scientific character, than the remarks of Professor Silliman, who styles it 'a learned, judicious, and able performance,' and expresses his belief, 'that it will answer a valuable purpose, both to the learners and teachers of the science.' The style is what it should be, in a work of this kind — very concise, and yet clear and accurate. The sketch of elementary chemistry at the end, is executed in the same manner, and the whole is highly creditable to a translator engaged in the labors of a seminary so extensive as that of Troy.

Tales of Travels west of the Mississippi. By SOLOMON BELL, Late Keeper of the Traveller's Library, Province-House Court, Boston. With a Map and numerous Engravings. Boston. 1830.

This book furnishes useful and entertaining reading for a class of readers whom it is rather difficult to suit, — youth just beginning to feel that their minds are above what commonly go under the name of juvenile books, and who are in search of something fitted to gratify a more manly and rational taste.

Narrative writing is decidedly the most attractive to the young mind, and when combined with description, as it is in the relations of travellers, its interest is greatly enhanced. There is much unobtrusive instruction emanating from such forms of composition. The love of nature is thus silently cherished, a general sympathetic interest in the condition and the welfare of man is strengthened in the young mind, and a preparation made for the exercise of active benevolence. Romance is here enjoyed without the question-

able aid of fiction. The imagination moves in ideal worlds, without losing its relish for real and useful employment.

The plan adopted by the author of this work, seems to promise much interesting and useful reading to the young, in a form well suited to juvenile taste. We hope the enterprise will prove as successful as it is meritorious.

Mathematical Tables; comprising Logarithms of Numbers, Logarithmic Sines, Tangents and Secants, Natural Sines, Meridional Parts, Difference of Latitude and Departure, Astronomical Refractions, &c. Stereotype edition. Boston. 8vo. pp. 80.

The above is the title of a very neat volume lately published by Carter & Hendee. The want which it is likely to supply, has been long felt by mathematical students and teachers, who have often been obliged, with the greatest inconvenience, to make one set of tables serve a whole class, thus rendering almost unavoidable, an ignorance of the mode of finding logarithms, and a want of that expertness in using them which nothing but practice can give. So long as Navigation, Surveying, indeed so long as *numbers* exist, logarithmic tables must be in use, and the accuracy and despatch with which calculations in the different branches of mathematics can be made, depend, of course, upon the accuracy and convenient arrangement of the tables employed.

It is not sufficient that they should be appended to folios and quartos of mathematical works, in so expensive a shape as to be accessible to very few students.—A manual is wanted, like the one before us, which contains all the tables necessary in the most complex calculations, in a thin octavo of 80 pages.

One prominent superiority which these tables have over many in use among us, is, that the logarithms are carried to seven decimal places instead of five, a difference materially affecting the accuracy of a result in an extended operation. In the tables of the logarithms of numbers, sines, cosines, &c, are columns of differences between the logarithm of one number or angle and the succeeding, which are not to be found in tables generally, and which save the student much necessary labor. The explanations in the introduction, of the mode of finding and using logarithms are very clear and distinct. In the table of Meridional parts also, there is a great improvement upon most tables in use. The student need not be told, that arcs of Meridians, in Mercator's chart, differ according to their distance from the equator, that is, all the Meridians being made parallel, and the parallels of latitude, of course, equal, in order to preserve the true relation between them, the meridional arcs are increased in a certain ratio.—These meridional arcs, in the Mathematical Tables are reduced to geographical miles for every *minute* of latitude—in many tables this is done for every *ten* minutes.

The Fourth Class Book, containing Lessons on Reading for the Younger Classes in Schools. Second edition. pp. 136. 18mo.

The Child's Guide, comprising Familiar Lessons designed to aid in Correct Reading, Spelling, Defining, Thinking and Acting. pp. 178. 18mo.

The title of the last work points out the objects which we think should be kept in view in forming reading books for children; and we have seldom seen books so well adapted to them. They describe *subjects* which children can

comprehend, in language which they can understand, — and can scarcely fail to interest and instruct, and what is more important, to exert a happy moral influence.

The Fourth Class Book we have known used with success. The Child's Guide we think obviously superior in its plan and execution. — We hope the sale of both will justify the introduction of engravings, which we think ought to accompany every reading book for children, not merely to excite their interest, and call their faculties into exercise, but to give additional instruction to supply in part the defects of description, and to cultivate their taste. We trust the time has come when their value is understood, and the price cheerfully paid for those of the best kind.

Viri Romæ ; with Introductory Exercises, intended as a First Book in the study of Latin ; with English Notes. By Frederic P. Leverett and Thomas G. Bradford. Boston : 1830. 12mo. pp. 209.

This volume furnishes an important and hitherto inaccessible aid to the teaching of Latin, — a book containing a course of elementary praxis, originally and expressly adapted to Adams' Latin Grammar. It comprises also a simple course of narrative reading in pure and uniform style, adapted to young learners. Copious and instructive notes are added, containing grammatical and other explanations for the solution of sentences and their appropriate translation. The book concludes with a full vocabulary of proper names for the elucidation of the text.

A dictionary appended to the volume, and embracing every word contained in the body of the work, would, in our opinion, have been a useful aid to the pupil. But, on the expediency of affording such assistance, teachers, we are aware, are not agreed.

By the publication of this and other works, the instructors of the Public Latin School of Boston have conferred a valuable favor on classical teachers generally. An entire course of school reading will, we hope, be furnished, ere long, from the same source. Suitable books to be used between the Viri Romæ and Cæsar, are much needed.

C. Crispi Sallustii de Catalinæ Conjuratone Belloque Jugurthino Historiæ — Animadversionibus illustravit Carolus Anthon Lit. Graec. et Lat. in Col. Coll. N. E. Prof. Adj. Novi Eboraci. 1829.

We are glad to see a new and improved edition of such an author as Sallust. We think there is reason for congratulating the friends of sound classical learning, that a series of editions of the most important classic authors has been gradually making its appearance in our country, which, for accuracy in the text, for fulness of illustration and adaptation to the purposes of education and to the powers of the young mind, will compare with any that have appeared. We allude to the works edited by Gould, Leverett, Anthon and others. The plan which combines the most advantages, that of explaining every important difficulty in English notes; translating only the hardest passages, and levying contributions on the history, mythology, manners and laws of the ancients, to clear up a doubtful passage, and lead the young mind pleasantly onward in the study of language by connecting it with all its auxiliaries, seems only to have been acted on within a few years. We believe that this system will do much to lighten the toil and to illuminate the conceptions of the scholar, and as a secondary consequence to induce many individuals to extend the sphere of their reading in ancient authors.

We will go farther, and say, if we had editions of all the classics used in our preparatory schools and colleges, prepared on a similar plan and with equal fidelity to those we have named, this single circumstance would form a new era in the annals of learning in America, and increase in an equal ratio the clear understanding of authors who have, by common consent, held the highest place in the ranks of sound and elegant literature for many centuries, and the interest for the study of these precious relics of former ages.

We have seen no edition of Sallust which satisfied us equally with this of Anthon. We think it will add to his reputation for erudition, research and industry, and be a most valuable acquisition to all our academies and high schools.

Selections from the Holy Scriptures, intended as Sabbath Exercises for Children. Part I. Devotional Extracts. pp. 88.

This little work, designed to be the first of a series, comprises devotional extracts from the Psalms. The writer believes, and we think very justly, that the *material of devotion* ought to be supplied in the lesson given to children more generally than it is, and alludes to the singular fact, that those who are termed Dissenters in England, are almost the only Christians who have not made the devotional portion of scripture an essential part of their public worship. The extracts are accompanied with brief but valuable explanatory notes. But the most important peculiarity of this work is the restoration of the text to the original form, by exhibiting the poetic parallelisms in distinct lines as in the following example.

O come let us sing unto the Lord
Let us make a joyful noise to the Rock of our salvation
Let us come before him with thanksgiving
And make a joyful noise unto him with psalms.

This method of arrangement is so necessary to exhibit the meaning as well as the beauty of biblical poetry, that it ought always to be understood and explained by teachers, and the poetical parts of the Bible should be read by scholars, so far as practicable in the way of response. We are surprised indeed that an edition of the Bible has not been published on this plan; and we believe that a collection of those poetical books, which have been re-translated with a reference to the parallelisms, would be a most valuable present to the libraries of Sunday schools, as well as of private Christians. We think the author of the present work has done an important service in calling the attention of teachers to this subject and we trust the effort will not be without success. We think, however, that some of the Psalms selected are not entirely adapted to the capacity of children, and we hope that those containing imprecations will be omitted in a future edition.

AMERICAN
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AND
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VOL. I.—NO. IV.

DECEMBER, 1830.

ART. I. — SKETCHES OF HOFWYL, LETTER IV.

MY DEAR FRIEND — In a former letter, I stated to you the leading principle of Fellenberg, that the faculties should not be developed too rapidly. As an important means of attaining this end, he adopted the same general plan in the establishment and organization of his institutions, and I cannot better illustrate his views, than by the following account of the origin and progress of Hofwyl.*

FELLENBERG occupied himself in improving agriculture only as a means to the more important end of improving man himself; and during the whole period that he was actively engaged in this subject, he was not less engaged in organizing the institutions of education, which form the great object of his life, and the chief glory of Hofwyl. Soon after his friends withdrew from all participation in his plans, the germ of a scientific institution was formed, by associating two or three pupils with his own sons, and employing private tutors at his own house. About this time, Pestalozzi

* Extracted from an article prepared for the *Encyclopedia Americana*.

was obliged, by the embarrassment of his pecuniary affairs, and the plans of the government of Berne, to leave his residence. On this occasion, Fellenberg was instrumental in bringing him to the chateau of Buchsee, about half a mile from Hofwyl, in the hope of forming, with his cooperation, that republic of education which it was his favorite object to establish. By Pestalozzi's earnest desire, he undertook to advance him funds, and to direct the pecuniary affairs of the establishment for a year. But the strict order and rigid economy, which Fellenberg deemed necessary in a large establishment, ill accorded with the impulses of the good Pestalozzi, whose benevolence was as irregular in its operation as it was ardent in its character. Such a union was, in its nature, impracticable. Pestalozzi soon after was offered the much superior castle of Yverdun, and left the vicinity of Hofwyl with unpleasant feelings towards Fellenberg, inspired by a course of conduct which often restrained what he deemed his best feelings, or arrested him in his noble but wandering flights. In 1807, the first building was erected for the scientific institution. The number of professors, in a few years, gradually increased to 20, and the pupils to 80. After selecting and losing two instructors for the projected school for the indigent, he was entreated by the schoolmaster of another canton, inspired with enthusiasm for this object, to employ his son in the execution of this plan. Fellenberg received the young Vehrli into his family, in order to test his character, and, before the end of the year, was induced, by his earnest request, to place him with three pupils, gathered from the highways and hedges, in the farmhouse of the establishment. Here Vehrli partook of their straw beds and vegetable diet, became their fellow laborer and companion, as well as their teacher, and thus laid the foundation of the agricultural institution, in 1808. About the same time, a School of Theoretical and Practical Agriculture, for all classes, provided with professors of the respective sciences connected with it, was formed at Buchsee, at which several hundred students were collected. But experience satisfied Fellenberg that too many contented themselves with theoretical and superficial knowledge; and he has since preferred to train young men by an experimental course, in his own improved system of cultivation. In the same year he commenced a more important part of his great plan — the formation of a Normal School, or Seminary of Teachers. The first year, fortytwo teachers, of the canton of Berne, came together, and received gratuitous instruction in the art of teach-

ing. So great was their zeal, that, on finding the establishment was not large enough to receive them, they were contented to lodge in tents. The following year, twentyseven were added to this number, from seven other cantons, and a door was opened for regenerating gradually the schools of Switzerland. But the rulers of Berne, without any apparent motive consistent with the spirit of a free government, forbade their teachers to attend these instructions, on pain of losing their stations. Since that period, the seminary for instructors has been connected with the agricultural institution, and none have been received except those who were employed at the same time as laborers. The establishment had by this time become the resort of strangers from all quarters. The governments of some of the cantons, the general government of Switzerland, and several of the German princes, sent deputations to examine and describe it. The late king of Wurtemberg requested permission from the government of Berne to visit Hofwyl incognito, and, after his departure, sent Fellenberg a snuff-box containing a picture of Columbus breaking the egg. In consequence of these visits, a number of pupils of princely and noble families were sent to the institution for education. In 1814, in accordance with a plan suggested by Fellenberg to the emperor Alexander, for the gradual melioration of the state of his empire, he sent the count Capo d'Istria (now president of Greece) to examine the establishment. His report was in the highest degree favorable; and, in consequence of it, Alexander not only presented to Fellenberg the insignia of the order of St Vladimir, but confided to his care seven sons of Russian princes and noblemen, for whose use he maintained a Greek chapel near Hofwyl. In a few years after, the political state of Europe excited jealousy in regard to the influence of Hofwyl on its pupils; many states forbade the education of children abroad; and even the patronage of Russia was withdrawn. Of late, about one third of the pupils have been English, and the remainder Swiss. In 1815, a new building was erected, to accommodate the increasing number of the agricultural school, the lower part of which was occupied as a riding-school and gymnasium. In 1818, another building became necessary for the residence of the professors, and the reception of the friends of the pupils; and, soon after, a large building, now the principal one of the establishment, with its two wings, was erected for the scientific institution, which furnishes every accommodation that could be desired for health or improve-

ment. In 1823, another building was erected in the garden of the mansion, for a school of poor girls ; and in 1827, the last building, designed for the intermediate or practical institution. *

I am, &c.

ART. II. — PHILOSOPHY OF LANGUAGE.

Philosophy of Language. By T. H. GALLAUDET.

WHEN we consider the importance of language with regard to the education of youth, and its influence upon all the business and concerns of life, and its effect upon the intellectual and moral character of man ; and, above all, that it is *the only instrument* by which we can obtain a correct understanding of that Divine Revelation, on which all our knowledge, and hopes, and fears, with regard to our eternal destiny depend ; and that this mighty instrument derives all its force from a few simple principles which are developed in the first stages of our being ; who cannot but lament that so little has yet been done to carry these principles into correct and successful operation, and that children are left to acquire the elements of their mother tongue almost to chance, or if entrusted to a teacher, it is deemed quite sufficient if he can learn them to pronounce, and spell, and read correctly ; whereas, then is the very time to imitate the wisdom of the architect, who knows that all his plans of beauty and magnificence depend upon the support of his building, and whose genius, much as it may delight itself in the labors of a grand utility, or the ornaments of a refined taste, does not disdain to stoop to the humbler task of laying the foundation deep and strong.

It may not be uninteresting to notice some of the causes which have led to this neglect of the early education of children in the import and use of language.

Among these, the difficulty of descending to the true simpli-

* It is much to be desired that this example of slow and cautious progress might be imitated by those who are establishing institutions in our own country, in place of collecting at once a large mass of discordant materials without any preparation which can render them a solid basis for a full, proportioned, or permanent moral edifice.

city of the subject is not the least. How few persons of well cultivated minds know how to talk to children. Progress in knowledge depends very much on *the power of generalization*, and this power, after having been long in exercise, begets modes of thinking and of expression, which are far beyond the reach of the infantile mind, which attends mostly to particulars. ‘Honesty is the best policy,’ is a proverb, which we, who have acquired maturity of thought and of language, readily comprehend. But what a number of particulars are involved in this short sentence. Follow out the trains of thought which it will, on a little reflection, produce, and see through what a wide field of action, and events, and circumstances they lead. The child’s mind must pass through all or some of these trains of thought before it can arrive at the meaning of the proverb. To excite them, by a proper induction of particulars, is the difficulty which, strange as it may seem, even the philosopher is often at a loss how to overcome. To do this, he must for the moment lay aside all the loftiness of thought, and splendor of imagination, and scope of language, to which he has long been accustomed, and go back to the dawn of his now mighty intellect, and become again a little child ; a task of no easy accomplishment ; a talent which comparatively but few of the higher order of minds possess.

To this intrinsic difficulty of the subject, may be added its apparent lowliness. To prattle and play with children serves very well to fill up a vacant hour ; nay, to the parent it may afford one of the sweetest enjoyments of life. But seriously to exercise all the patience and perseverance which are necessary to carry these plans into effect, this seems too humble an employment for those who have long been engaged in the profound labors of science, the fascinating pleasures of taste, the elaborate performances of art, or the weighty business and projects of human affairs. And yet, in truth, what occupation can be a nobler one, than to analyze the first principles of the human mind ; to devise and prosecute the best modes of planting and nurturing the seeds of thought ; of cherishing and unfolding the buds of genius ; of expanding and leading to maturity those intellectual fruits which the frost of death never withers, but which are to bloom undecaying through the spring-time of eternity.

Another obstacle in the way of promoting any reform in the early education of youth in language, is, the popular objection, that nature herself has pointed out the best mode ; that art can-

not mend it; that children will take their own way in learning the elements of speech; and that it does no good to attempt to hasten to maturity, what must of necessity be gradual in its growth. But you do not leave nature to do her own work. You do not let your children rise to manhood like the forest-tree. You pursue modes of instruction; you give them examples; you lead them by the force of imitation to the use of language, as yourself and others around them use it; you even go so far as to send them to school at a very early age, if for no other purpose, at least to save yourself some care and trouble. Now the true question is, not whether nothing or something shall be done, but whether what is done is susceptible of no improvement. There is a mode of teaching children language, a very old and universal mode; — you have carelessly adopted it; are you sure there cannot be devised a better mode? Is human invention, which is now astonishing the world with its discoveries in almost every other field of human effort, to be considered absolutely impotent and useless in that of education? Will fathers take more pains with their grounds than with their children, and devote more time and research to know how to make their orchard-trees yield a few more and fairer apples, than to train up the ‘olive plants which are around their table,’ to the production of richer and more abundant fruit? Will philosophers subject matter to all possible varieties of forms and combinations, in order to elicit some new process of its motion or action for the temporal benefit of man, and yet neglect to ascertain the principles, and cultivate to their highest degree of improvement, the operations of that mind, which is *the very agent* to which they are indebted for all the truths which they discover, and all the wonders which they perform? Statesmen lay the monuments of their glory in cutting canals, that what administers to the bodily wants or comforts of their countrymen, may find its way more easily, and at a cheaper rate, from one part of the nation to the other; and will they leave the fountains of human thought unexplored, and the stream of human intellect, in all its earlier course, to grope its tardy passage through the thousand obstacles, which error, sanctioned by custom, opposes to its broader and deeper tide? Then we do not act up to the dignity of our nature. We prefer matter to mind; the body to the soul; time to eternity.

There is one other cause tending to produce the low state of improvement in the early education of children, that yet remains to be mentioned, — the desire of accomplishing this object in

the most economical way. A cheap teacher, and a large school, will do very well for young children. As well might you say, that an inferior mason and bad materials, are adequate to the laying of that foundation on which you hope to erect a great and permanent edifice. If the principles laid down in the former part of this essay are correct, the very time to have your children under the care of skilful and accomplished teachers, is when they begin to learn the import and use of language. For errors committed then will hardly be quite got rid of through life. Their great task afterwards will be, not so much to learn, as to unlearn; and, perhaps, they will have always to lament the vague ideas which they attached at first to language, the incorrect associations of thought which they formed, the confused modes of thinking which they adopted, and the unmeaning or vulgar phraseology which they acquired. The experience of every one arrived to mature age, must have convinced him of the truth of these remarks. How thoroughly soever his mind may have been disciplined by study, and his judgment rendered profound by experience, or his imagination and taste formed to be classically correct by cultivation; the impressions of his childhood cling to him with a force, and revive with a freshness, almost irresistible. The old meaning of words, which the school dame taught him, and all her illustrations, and stories, and examples to render these words intelligible, start up in his remembrance at times when he least expects or wishes for them, and influence his thoughts, and perhaps his expressions, in spite of himself. It is in mind as in manners, — an awkward trick of childhood is sometimes carried through life; not to be counteracted by associating with the most refined society, or even by acquiring a simple elegance of deportment.

If these remarks have weight as to the intellectual, how much more so with reference to the moral character of man. Whatever may be our opinion in regard to the moral sense, how far it may be instinctive, or how much it depends on cultivation; all will agree, that without instruction in moral and religious truth, man would be grossly ignorant of his duty. This instruction must be communicated by language. Of course, it becomes infinitely important, *that those terms which are used to convey moral and religious ideas should be well understood.* If children are left to attach a false or vague meaning to these terms, who can calculate the influence that it will of necessity have upon all their thoughts and feelings on moral and religious

subjects. Nay, it goes to form their character through life. The man may, by reflection and study, correct the errors of his head, which have grown out of the misconceptions of childhood ; but these misconceptions have already moulded in a great degree his affections, his desires, and purposes, and he finds it a mighty task to subdue the waywardness of his heart.

What care, what skill, what patience, what ingenuity, what precision, ought to be used in teaching children such terms, as serve to form, and perhaps to fix forever, their impressions with regard to moral and religious truths. Are the character and the talents of those, to whom this important task is assigned, of little consequence ? Is the cheapness of the school its highest recommendation ? Miserable economy ! We employ, indeed, for trifling wages, those whom, perhaps, we had better never employ at all ; at the sacrifice, too, of wasting the time, and toil, and patience of our offspring ; and, what is still worse, at the risk of their imbibing errors, which no expense or labor can afterwards remove. A delusion, the folly of which is only equalled by its sad effects.

ART. III. — METHODS OF TEACHING TO READ.

Jacotoian System of Instruction.

MY DEAR FRIEND — You are already familiar with the method of teaching to read, adopted by Mr Gallaudet, in which single words were first presented as entire characters or hieroglyphics, and the letters taught subsequently.*

In visiting the monitorial school of Florence in Tuscany, I was gratified and surprised to find a method, differing indeed from this, but founded on the same general principle. — The first thing put into the child's hand was a simple story, printed on a card. The monitor began with explaining the story itself, or a portion of it. — He then pronounced the first word and each pupil pronounced it after him ; then the second, third, &c, in the same manner, until all the words in the first sentence were pronounced. They were then required to pronounce them when pointed to in a large card, and to point to them when pronounced and the whole sentence was finally read. After

* See Annals of Education, No. I.

the pupil was a little advanced, the words were divided into syllables and the syllables into letters, and in this way the whole card was taught. The principal of the school assured me, that on finishing this single story, he found a pupil so fully in possession of the letters and their combinations, that he could read almost any simple book ; and that the time of learning to read was abridged one half by this method.

On my arrival at Louvain, I found substantially the same plan adopted without any concert by Mr Jacotot. It is described in the following extract from a pamphlet by Mr Payne, in which the example is varied.

‘Supposing that the fable of the Fox and the Swallow were selected ; the attention of the pupil is at once directed by the master to the opening sentence, which runs as follows : —

“ A Fox swimming across a river, happened to be entangled in some weeds which grew near the bank, from which he was unable to extricate himself.”

‘Pointing to the word “A,” the master pronounces it in a very distinct tone, and directs the pupil to repeat it after him. He then recommences with the first word and adds the second, and the two words are repeated in succession by the pupil. Beginning again, the third word is added, and the three are repeated by the child accordingly. The same process is used with the fourth word, still recommencing with the first. A pause is now made, and the pupil is at once called upon to exercise his faculty of noticing resemblances and differences. He is asked to point out the respective situations of the words “Fox,” “across,” “a,” “swimming ;” the interrogation after this manner being continued till he can show without the slightest hesitation, the place of each. He thus learns to distinguish them from one another. Any page of the book is then opened, and some particular sentence or line being pointed out to him, he is asked if the words he knows are to be found there. If he is thoroughly acquainted with the forms of them by the previous interrogation, he will have no great difficulty in perceiving those of the same form, in whatever part of the book they may be. As soon as the master is assured that the child is in thorough possession of these four words, he goes on, adding successively the remaining words of the sentence, always recommencing with the first. If the child become well acquainted with the word “a” when first met with, he is of course expected to recognise it once more in this sentence. The process of interrogation

pursued at the end of the first four words, is now repeated with each word of the sentence, until the child learns accurately to distinguish those words which are different, to recognise those which are similar, and to point out any word of this sentence in any page of the book that may be opened before him. Proceeding according to strict analysis, the master now recommences the examination of each word of the sentence, dividing every word of more than one syllable into its component syllables, thus — “A Fox swim-ming a-cross a riv-er,” &c. The pupil is then called upon to notice and distinguish each syllable after the same plan as that pursued with respect to entire words, and at length he is made acquainted with the name of every letter. After he has been well exercised in this manner upon a few sentences, the teacher directs him to go on by himself without previously pronouncing the words to him, and only assists him when he meets a word, syllable, or letter which has never before come under his notice. Still, however, he *must recommence with the first word learned*, as it is by this means only that all his previous acquisitions are permanently retained. He soon begins to have the first three or four sentences, thus so frequently repeated, impressed on his memory, and he is told to spell them, dividing them into their component syllables and letters from recollection. After the whole Fable has been gone through, he cannot fail to be acquainted with nearly all, if not all the letters of the alphabet, and with a vast variety of their combinations. It is indeed considered that he is now taught to read. If any hesitation, indicative of imperfect perception, is evident in the pupil, the master must return to the same words, syllables, or letters, until they are thoroughly distinguished and comprehended. By this means every new acquisition becomes permanent, and every effort brings with it the proof of some progress. Hence, as has been before remarked, there is no lost labor. If the pupil should only learn one word in an hour, yet is that word forever learned, and indelibly stamped on the memory, by the *incessant repetition of the first thing acquired*, which is the very life of the system. The pupil is never to be assisted except in what is introduced to his notice for the first time. That which he has already learned he is expected to recognise wherever he may meet with it. It is he, and not the master, who is to make remarks and discover relations of difference and similarity. The master asks a great number of questions, and causes the pupil, whenever a wrong answer is

given, to discover for himself the error into which he has fallen. To do this, he must reflect, he must make comparisons, and, however young he may be, these operations of the mind are certainly within his reach, and nothing but a want of attention can prevent him from performing them successfully. The moment an infant opens his eyes to the light in this world, it begins to make comparisons; that is, to discover resemblances and differences. We can imagine no period in its infantile existence, supposing it to be born in the possession of the corporeal senses of humanity, in which it perceives not a distinction between light and darkness, heat and cold, or in which it cannot recognise its nurse from a total stranger. No one, then, can perhaps be found, who will maintain the incapacity of any child that can speak, for the performance of everything required in the process just described, if only its attention can be gained.'

This account will serve as an illustration of some of the maxims stated in a former letter. — A professor in the University assured me that one of his children was taught to read in this manner in six weeks.

ART. IV. — PRACTICAL LESSONS.

Grammar.

THE following is an account of an experiment in teaching the etymological part of English Grammar, made in a district school with a class of an equal number of males and females, between the ages of ten and sixteen years; but generally from twelve to sixteen. Owing to the inclemency of the season, the class consisted of only eight or ten scholars.

Ten lessons were given, of about an hour and a half each, and the whole time devoted to the subject, including the time occupied in studying three or four short lists of words at home, could not have been more than twentyfour hours. Yet during this short period, nearly the whole class acquired a thorough understanding of the nature of an adjective, and the degrees of comparison; of a noun, and its gender, number, and case; of pronouns in general; of verbs and adverbs: also some knowledge of transitive and intransitive verbs, of mood and tense, of government and agreement, and of the nature of prepositions,

conjunctions, interjections, and articles. They could parse etymologically, as well as the majority of scholars (even of their ages) can, who have studied grammar three months on the common plan. More than this, what they did understand, they understood *clearly*; and they had associated none of those painful ideas with the thought of English Grammar, which are too often found connected with it. Enough at any rate was done to convince the instructor of what he had long believed, that if grammar *must be studied* by young children, there is a better mode than that of requiring them to spend weeks and months in committing to memory and repeating definitions and rules to which they cannot possibly attach any meaning. That the plan here detailed is the best, is not pretended. It is believed, however, that conducted in this spirit, and on these general principles, a more steady, rational, and, to the young mind, a more *healthful* progress will be made than on the usual plan. Sensible objects will aid the mind in studying grammar as well as other sciences; and there is no necessity arising from the *nature* of the English language, of making children *miserable* while they are studying this, more than any other branch of knowledge. When children have made considerable progress, *books* may be useful; but till that time I believe it better to pursue some plan like the following; giving each pupil nothing but a slate, pencil, and sponge, and directing him to the book of nature.

Some time before I commenced the following course, I had mentioned to my scholars, that, as the school was large, and the people rather opposed to the introduction of grammar during the day, if they would bring each a slate and pencil, we would commence a series of evening lessons, in January, in that branch. In January we commenced; and as far as I can recollect, the following course was pursued. The scholars having taken their seats, the instructor proceeded;

‘Scholars, will you take your slates, pencils, and sponges?’ They were immediately taken. ‘Now please to write the name of this thing which I hold in my hand, upon your slates.’

Some wrote *staff*, others *cane*. Either was sufficient for my purpose. ‘Now you may write upon your slates the names of all the things you can see in this school-room.’

‘There are but few things in the room.’

‘Well, you may write the names of those few.’

Contrary, however, to the expectation of the lad who remark-

ed, that there were but few things in the room, he thought of more than he could write on one side of his slate. Many of the scholars remarked, that they could not before have believed that the room contained so many things. When most of the class had extended their list of names as far as they could, I requested them to count them. The number that any individual had obtained is not recollected, but it was considerable in several instances. They were next requested to pronounce severally the names they had written; and afterwards the instructor corrected their orthography where corrections were necessary.

‘You may now clean your slates, and write on them the names of all the things you can think of, in or near the highway between this house and Mr B.’s,’ (about a quarter of a mile distant.) A long list of names was immediately written.

‘May we write the names of all the people, and the birds, snakes, and other animals we have seen between here and Mr B.’s?’

‘Yes, if you please.’

Before the lesson had been continued long enough to make it tiresome to the pupils, they were required to read over their lists; corrections, if necessary, were made as before. ‘I wish each scholar to remember the number of words of each sort he writes down; at least as nearly as he can.’

‘Do you know what a *quadruped* is, scholars?’ No answer. The question was repeated in another form. ‘Do you know what sort of animals are called quadrupeds?’ Continued silence. ‘Well, a quadruped is any animal which has four legs. Now will you all write down plainly and correctly, the names of all the quadrupeds you can think of? But wait a moment. Josiah, can you tell me what a quadruped is?’

‘An animal which has four legs.’

‘Very well—you are now ready to proceed.’

A long list was again produced, which was corrected as before. The next lessons were the names of flowers, trees, fishes, trades, articles of household furniture, &c.

‘What did I first do when I came into the room this evening?’

‘You asked us to take our slates and write the name of the thing you held in your hand.’

‘And what did you write?’

‘Cane.’

‘What were you next required to do?’

‘To write the names of all the things in the school-room.’

‘What next?’

This question being answered, several other questions were put, of the same general character, to which appropriate answers were promptly given.

‘Now you have been present in schools where grammar was studied; can any of you tell me what a noun is?’

No one was able to repeat the language he had heard used in defining it.

‘Well, all the words which you have written down this evening are *nouns*. Nouns are the names of things. There are many more of them. You have written down the names of a small part only of the things which the world contains, yet the names of all the things in the world are nouns. Now have the goodness to take your spelling-books, and turn to those easy sentences on page —. I will read the fourth line from the top of the page. S., which are the nouns in that sentence?’

The answer was given promptly and correctly. Other questions of the kind were asked respecting other simple sentences, to which answers were given.

A COMMON SCHOOL TEACHER.

Carrying in Arithmetic.

On visiting an infant school, I found the children occupied with arithmetic. ‘How can I best explain carrying to the children?’ asked the teacher. It would have been out of place, even had the time allowed it, to have described the whole system of inductive instruction, and the only course seemed to be, to meet the present difficulty, in the best manner.

I put down the nine digits, in order, in one column, on the black board, requiring the children to name them as I wrote. I then commenced another column with 10; and the following conversation passed.

What is this? ‘Ten.’ But here is 1 just like 1 in the first column. ‘But there is 0 after it; and 1, with 0 after it means ten.’ How many tens? ‘One ten.’ What does the 0 mean? ‘Nothing.’ But does the figure 1 in the first column mean one ten? ‘No; it means one one.’

And what is this? (writing 11 at the same time.) ‘Eleven.’ What is eleven? ‘Eleven is ten and one.’ How many tens,

and how many ones? 'One ten and one one.' How is it written? 'With one before one.' What is this? (12.) 'Twelve.' How many tens in twelve? 'One ten and two ones.' How is it written? 'With 1 for one ten first, and 2 for two ones after it.' The remainder of the column, up to 20, was written and described in the same manner.

Now see, children; the figure before the last in every number in this column is one. What does this one mean? 'It means *one* ten.' Then all the figures next to the last mean tens? 'Yes, Sir.' And what does the last figure in every number mean? 'It means ones.' Now tell me all this at once. 'The last figure in every number means ones; and the next figure to the last always means tens.'

Well, now let us add 5 and 14 and 12 together. What is this five? — five what? 'It is five ones.' And what is this? (pointing to 14.) 'One ten, and four ones.' And this? (12.) 'One ten, and two ones.' Well, if we had apples and pears to count, we should not put them all together, but count each separately. Let us do so here.

Here we have 5 ones, and 4 ones, and 2 ones. How many ones do these make? 'Eleven ones.' How many tens in eleven ones? 'One ten and one one.' Here we have two columns, one of *tens*, and one of *ones*, just like the two heaps of apples and pears. Shall we put the one *ten* and the one *one* together under the column of ones? 'No, Sir; we must put the one *one* there, and the one *ten* must be the figure before the last.' But there is one *ten* and one *ten* besides, in the column of tens, can we not put them together? 'Yes, Sir.' How many tens will that make? 'Three tens.' And where shall we put the 3 for three tens? 'Under the column of tens, — the figure before the last.' How much do the 5 and 14 and 11 make then? 'Three tens and one one.' Three tens are called thirty. What will you call this? 'Thirty and one.' You may say, thirtyone.

Now when you take a ten in this way from the column of ones, and put it with the other tens, it is called *carrying*. It is *carried* to the other column, because it is too large to be in the column of ones. And now tell me what you will do when you add a column of ones, and there are ten ones, or more than ten ones? 'We must carry all the tens to the column before the last.' And what will you do with the ones? 'We must put them down under the column of ones.'

AN OBSERVER.

ART. V. — NEW YORK LITERARY CONVENTION.

It is well known that a plan has been formed for establishing an university in the city of New York. The committee to whom the arrangement of measures for the purpose was confided, resolved to call a convention of gentlemen engaged in education and literary pursuits from various parts of our country. In compliance with their invitations, a number of gentlemen assembled in New York on the 20th October, in the City Hall, where a room was politely furnished them by the authorities of the city.

President Bates was appointed president of the convention. The Hon. Albert Gallatin and the mayor of the city, vice presidents. The mayor having declined, Judge Betts was nominated in his place; John Delafield, senior, Esq. was appointed secretary, and W. C. Woodbridge, assistant secretary. The latter found himself obliged to decline and Rev. Thomas H. Gallaudet was chosen in his room. On motion, the meeting was opened with prayer by the Rev. Dr Wainwright.

The business of the meeting was opened by a communication from the committee of the University, which was read by Dr Mathews. It appeared from this address, that in addition to a considerable amount of money subscribed, the Athenæum, the Lyceum of Natural History, and the Historical Society of the city, had respectively offered to unite with the University, and contribute their libraries and museums for its use, and other institutions in the city were expected to follow their example. It was then stated that the object of the committee in calling the convention was to lead to an interchange of views among gentlemen interested in literature and education from all parts of the country, as to the state of our institutions and the improvements which may be desirable. They hoped thus to obtain light in regard to the course to be pursued in the proposed University, and also to promote the diffusion of information on this subject, and, if possible, to lay the foundation for similar annual meetings hereafter.

Letters were read from President Nott, Professor Stuart, Messrs Duponceau, Everett, and a number of other gentlemen of distinction, expressing their interest in the meeting, and regretting their inability to attend.

The committee then presented the following topics for con-

sideration and discussion, and distributed to the members on printed sheets.

I. As to the Universities of Europe: and how far the system pursued in them may be desirable for similar institutions in this country.

II. The organization of colleges and of universities in this country — exhibiting defects to be remedied, and improvements to be made.

III. Police, with the best system of discipline, the distribution of rewards, or honors, and whether the exercise of such discipline should be confined to a faculty, or shared, and to what extent, with the students.

IV. The advantage of a large city as the seat of a university, and the demand at this time, by the community, for such an institution.

V. The importance of extensive libraries for intellectual improvement.

VI. Instruction by public lectures — the advantages and disadvantages of open lectures and recitations from a text book; how they may be combined so as to excite the teacher to keep pace with the knowledge of the age, and make the pupil not only a hearer, but also a diligent learner.

VII. The necessity for improved, and more extensive means for educating classical teachers.

[The following additional subjects were proposed by different members, and added to the list.]

VIII. The importance of adding a Department of English Language, in which the studies of Rhetoric and English Classics shall be minutely pursued.

IX. A National Society, for the promotion of Science and Literature.

X. The importance of making the civil and political institutions of our country the subject of special study for all our youth.

XI. Whether any religious service, and if any, what, may with propriety be connected with the University.

XII. Whether any course of instruction on the evidences of Christianity will be admissible.

XIII. The propriety of studying the Bible as a classic in the institutions of a Christian country.

A communication was then read from Professor Vethake of Princeton college, on the changes to be desired in the organiza-

tion of our colleges and referred to a committee consisting of President Marsh of Burlington, Mr Sparks of Boston, and Professor Robinson of Andover. — Another communication was read from Mr Bancroft of Northampton, Massachusetts.

In the afternoon a communication was read by Dr Lieber of Boston, on the subject of the German universities and the application of their system to this country ; and an address by Mr T. D. Woolsey, containing some account of the institutions of France. The committee then proposed for debating the topic relating to the proper mode of appointing professors. Remarks were made on the topic by Mr Hasler, Professor Silliman, Mr Sparks, President Bates, Professor Adrain and others, generally advocating the importance of giving the faculty themselves the chief influence in the choice of new professors.

Thursday, Oct. 21. The convention was opened with prayer by President Bates.

Professor Perdicari of Washington college, a native of Greece, read a communication on an improved method of teaching Greek, in which the black board was employed, and the importance of adopting the modern Greek pronunciation, which was referred to a committee consisting of Professor Robinson, Professor Patten and Cushing.

President Marsh of the committee to whom was referred the communication of Professor Vethake, reported the following questions, as calculated to bring into discussion the most important subjects of that communication.

1. Is it expedient to bring together into the same institutions, students who are seeking only such instruction as will prepare them for the active employments of society, and those who aim at a general or what is called a liberal education ?

2. Is it expedient that all who are aiming at the liberal cultivation of the mind, should pursue, in order for its attainment, the same course of study and to what extent should it be the same ?

3. What are the advantages and disadvantages of the present arrangement of classes in our colleges, and how far is it practicable to admit the method of classing students with a reference to their progress only in the several departments of study.

4. How far is it expedient in the discipline of a literary institution, to dispense with such punishments as bring public disgrace upon the student, by the more efficient employment of the parental mode of discipline ?

5. Are the methods now employed to excite the ambition and promote the industry of students, such as giving discriminating appointments to the most distinguished, and bringing them forward in public exhibitions, wisely adapted to their end, and what are the best methods of securing the industry of all?

6. Is it expedient to retain the degree of Bachelor of Arts, as now bestowed in our colleges; and if so, what should be the qualifications of those on whom it is conferred, and how are they to be ascertained?

Several of these points were then discussed by Col. Knapp, Dr Lieber, President Marsh, Mr Sparks. Mr Gallaudet suggested a plan of a double course which might be adopted. — Mr Woodbridge gave some account of the plan pursued at the Fellenberg institution, to the exclusion of a fixed classification and a system of rewards. The effect of classification in favoring combinations was then discussed by Mr Sparks, Professor Silliman, Professor Adrain and others.

The convention was opened in the afternoon by an anonymous communication read by Dr Malthus on the expediency of making arrangements in connexion with a university to afford instruction to the poorer classes. The expediency of dividing the university into several departments was then discussed by President Bates. The present mode of conferring degrees was next examined; the abolition of the lower degrees in Germany was stated and a similar system was proposed. The subject was then laid aside, and the committee proposed for discussion the necessity of adopting measures for educating classical teachers. Dr Wainwright remarked on this subject, and was followed by Mr H. E. Dwight, who described the peculiarities of the German Gymnasium.

Friday, Oct. 22. The meeting was opened with prayer by Dr Yates. A communication was read by Col. Knapp on the advantages of New York as the seat of a university. The subject of discipline was then discussed by Messrs Marsh, Wainwright, Hasler, Yates, Woodbridge, Bates, Adrain, Dewey, Silliman, Emory, and Sparks. The prevailing opinion appeared to be in favor of the parental system of discipline, to the exclusion of public disgrace or expulsion, which would deprive the student of the privilege of entering another institution. The necessity of employing religious influence as the leading means of government in addition to others, was also urged.

Lieut. Mitchell of West Point addressed the convention in

behalf of an association of young men designed to promote the formation of a national society, and expressed their desire to cooperate in any measures which might be adopted for this purpose.

In the afternoon, Dr Rice remarked on the subject of discipline, and urged the importance of making religion its basis. Professor Patten remarked on the importance of a greater degree of familiarity between the officers and students. The whole report of the committee was then referred to a committee consisting of Dr Wainwright, Professor Silliman, Dr Rice, Professor Patten, and Professor Dewey, who were required to report with all convenient speed.

The Hon. Edward Livingston, in behalf of the committee, made a report in favor of a national society. The subject was referred for consideration to a committee consisting of Dr Mathews, Hon. A. Gallatin, Mr Sparks, Dr Lieber, Professor Marsh, Mr Dwight and Mr Delafield, to report at the next convention.

The Hon. Albert Gallatin, proposed, as an additional topic, the expediency of uniting with a University a *preparatory institution*, in which classical studies should be pursued or omitted, at the option of the student, and advocated the plan in an address, in which he gave an account of the University of Geneva.

Professor Robinson, from the committee on Professor Vet-hake's communication, reported favorably on the method of instruction he proposed and the expediency of studying the modern Greek in our institutions.

Mr Livingston then proposed for consideration the expediency of establishing professorships of legislation, considered as a science; which was referred to a committee consisting of Messrs Livingston, Jones, Tallmage, Betts and Adrain.

Saturday, Oct. 23. The convention was opened with prayer by Dr Rice of Virginia.

A communication was read by Dr Corey on the universities of Dublin, Oxford and Cambridge. The 11th and 12th topics were withdrawn by Dr Emory.

Mr Sparks proposed the appointment of a committee to consider the expediency of establishing a professorship of History in our colleges, and also of a committee to inquire into the present condition of King's College and the London University.

Messrs Sparks, Woodbridge and Lieber were appointed on the first subject, and Messrs Woolsey, Sparks and Knapp on the second.

After some remarks by Professor Perdicari, Mr Gallaudet advocated the plan proposed by Mr Gallatin, of establishing institutions where the sciences might be studied without the necessity of attending to the classics. The indispensable necessity of classical studies to a good education was then advocated by President Marsh, Professor Patten, and Dr Mason of Geneva College.

On motion of Mr Woodbridge, the 13th topic, on the propriety of introducing the Bible as a classic, was referred to a committee, and Mr Woodbridge, Professor Robinson and Mr Gallaudet were appointed. — On motion of Mr Sparks, Messrs Woolsey, Lieber, and Keating, were appointed a committee to inquire concerning the popular lectures delivered in France and other parts of Europe.

Dr Wainwright then proposed a series of resolutions, expressing the conviction of the members of the Convention of the benefits to be derived from such meetings, and appointing another to be held next autumn, to which the heads of our principal literary institutions and other literary gentlemen should be invited.

The Rev. Dr Mathews, Rev. Dr Wainwright, Hon. Albert Gallatin, and John Delafield, Esq. were appointed a committee of arrangement and invitation.

The convention was then closed with prayer by President Mason of the college of Geneva.

This convention, on the whole, was deeply interesting. Important questions were discussed, differences of opinion were freely expressed, but the debates were conducted with an urbanity and dignity which we have seldom witnessed in a deliberative assembly. The seats assigned to spectators were almost constantly filled, and the public interest seemed to increase with the progress of the discussion. We think the interchange of opinion which took place, cannot but be salutary in its influence. For a more extended account of it, we would recommend to our readers the journal of the convention, now in the course of publication, which will compose not only the proceedings, but the various communications which were presented to the convention, sketches of the addresses made, will form a valuable document both in regard to facts and principles. The topics assigned to the various committees for examination, which are to be presented to the next convention for discussion, are of deep interest, and some of the reports we trust will

give rise to important practical results. We hope this will be followed by annual meetings of the same kind, which may have the same happy influence on the state of literature and the higher institutions, which school conventions are exerting on the cause of common education.

ART. VI. — INTELLIGENCE.

Diet of Students. — Several literary institutions seem disposed to try the effects of Prof. Hitchcock's principles in regard to Diet. At Williams' College, an Association, comprising a majority of the students, have made arrangements for board, on the principle of abstaining from the use of tea and coffee, and making use of very simple food in every respect. The plan has already been for some time in successful operation. It began with two students, and has extended to the majority.

A similar plan has been adopted in the Commons Hall, at the Theological Seminary at Andover. The diet is found to be very favorable to the health and spirits. More intellectual work can be accomplished with less labor, and less necessity for bodily exercise. The plan when first adopted was very much ridiculed and opposed.

Blank Globes. — Most Teachers are familiar with an article called *The Elastic Slate*, which is formed by covering pasteboard with a black and hard composition, upon which the common slate pencil will leave a trace. Mr J. Loring of this city has been manufacturing globes covered with this composition, so that they resemble a *globe of slate*. He has others, which he calls *ivory-surface* globes, similar to the former, excepting that they are covered with a composition resembling ivory, upon which the common *lead pencil* is to be used. The globes are about 9 inches in diameter, and are mounted upon a simple frame. The ingenious teacher will think of many useful purposes to which they may be applied in schools. Drawing the outline of the countries of the earth upon such a globe, would give the pupil more correct ideas than could be obtained in any other way. As the trace is easily removed, the

same globe is to be used by many pupils. Every college ought to possess such an apparatus for the illustration of spherics.

New York State Convention.—A convention of Teachers was held, for the State of New York, in October, at Utica. It was intended to be a preliminary step towards organizing the teachers and the friends of education in that State into a public body. The session continued two days. The subject of defects in the existing system of Common Schools was fully discussed, and some measures for their removal and for the improvement of teachers were proposed. Preparations were also made for a more general meeting to be held in January. We anticipate with much interest the account of the proceedings which will then take place, and shall endeavor to give our readers a full account of them.

NOTICES.

Easy Lessons in Perspective, including Instructions for Sketching from Nature. 18mo. pp. 66.

Among the thousands who devote no little attention to the practice of drawing, comparatively a small number trouble themselves much with the mathematical principles of Perspective. To fix them in the memory as *mechanical rules* is laborious,—to comprehend their nature as scientific principles, so as to have them *interwoven* with the mind and become as it were a part of its very habit of thinking on these subjects, requires more mathematical skill, and more power of thought, than young pupils can generally bring into requisition. The difficulty seems to be that the demonstrations are all in solid geometry, and the lines and angles are, of course, very imperfectly represented by a diagram upon a plane. The book before us, however, seems to accomplish all which can be done in this respect. The elementary principles only are selected,—the explanations are adapted to popular use and are illustrated by appropriate engravings. We would recommend it to all who attempt the art of drawing.

The Academical Speaker. A Selection of Extracts in Prose and Verse, from Ancient and Modern Authors, adapted for Exercises in Elocution. By B. D. Emerson.

Every teacher has felt the difficulty by which his pupils are pressed, in finding extracts for declamations. This book will afford assistance, until its stores shall be exhausted like those of its predecessors.

The compiler says in his preface, 'Each extract has been made the subject of inquiries like the following:—Has the piece force and spirit? Is its

moral tendency unquestionable? Does it convey a complete sense intelligible to an audience without the aid of title or of note? Is the style pure and in good taste? Is it in fine of such a character that a youth may enter fully into it?' These principles seem to have been faithfully observed in the selection.

A View of the United States, for the use of Schools and Families, with Maps and Engravings. By Rev. Hosea Hil-drith, Author of Books for New Hampshire and Massachusetts Children.

All these works are written in an interesting narrative style, and contain much useful information. Questions for use at recitation are appended to the chapters.

Rudiments of Gesture, Comprising Illustrations of Common Faults in Attitude and Action, with Engravings, and an Appendix designed for Practical Exercise in Declamation. By Wm. Russell. 18mo. pp. 48.

This treatise discusses the faulty and the correct positions and movements of the body, under the divisions of the Feet, the Legs, the Trunk, the Head, the Hand, the Arm. The whole is fully illustrated by linear engravings. It must afford no little assistance, both to teacher and pupil.

A Geography of Essex County, for Young Children; embracing

1. A short Topographical and Historical Sketch of every Town;

2. A general View of the County, and the Employments of the People;

3. A Glossary, explaining the Geographical and other difficult terms.

By James G. Carter and Wm. H. Brooks. With a Map of the County. Boston. 1830. 18mo. pp. 118.

The design and general plan of this work is the same with the Geography of Worcester County, noticed in a recent number.

Lessons in Enunciation, by Wm. Russell. 1830.

The arrangement of these lessons is intended to be varied as occasion may require, in the instruction of various classes of learners. It is mentioned in the prefatory advertisement, that, in commencing with very young learners, it will be advisable to take up the elementary exercises on enunciation, which consist chiefly of words of one syllable, and are intended to fix the true sound of every vowel and of every consonant, whether occurring singly or in combination. Learners more advanced, but whose habits of articulation may have become vitiated through neglect or incorrect example, are to be introduced to the examples of current errors; and students whose object is preparation for professional exercise, are furnished with a course of practice on examples adapted to the tones of public speaking.

The work is thus meant to apply to instruction in enunciation from the earliest age at which pupils begin the practice of reading, onward to the more advanced period at which habits are generally fixed.

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ART. I.—SKETCHES OF HOFWYL. LETTER V.

The principles by which the pupil is to be guided in the acquisition of knowledge.

MY DEAR FRIEND — You are familiar with the general principles of the Productive School of education of which Fellenberg has been so important a member. In accordance with these he divides the whole period of education into two principal portions. The first should be devoted chiefly to the *development* of the physical, moral, and intellectual powers. The second to their *application*, or to the acquisition of that positive knowledge which the destination or taste of the pupil may require. Of course, knowledge must be acquired during the first period as the only means of developing the mind, but he believes it should not be made the primary object. There should be a course, not regulated by the order of science, nor by any fixed rule, but by the necessities of the individual.

The subjects of attention in this period of education should be as various as the faculties to be developed. It would be considered very irrational to leave one limb in inactivity in order to devote the time exclusively to the exercise of the other, when both were equally in need of invigoration ; or to

cover the eyes for months in succession, in order to cultivate the ear for music. It is not less so to employ a child for months together in an occupation which calls into exercise one set of faculties, and leaves another dormant. The whole system should march harmoniously together. The feebleness of his young mind requires that it should not be occupied too long at once. The infantile powers, both bodily and mental, demand frequent changes of occupation — and are incapable of that concentration necessary to success in the course we have described. For this reason, in place of extending the circle of studies as the pupil advances, as is usually done, it should be by degrees more contracted, and he should be required to apply more closely to a single subject, for a greater length of time. It is only when the development of the faculties is completed, and the time for their *application* is arrived, that it is proper to continue, for months in succession, the same pursuits.

In regard to the mode of pursuing these studies, the views of Fellenberg are also in accordance with the essential principle of the productive system. His maxim is, ‘that only which a man produces by combining the materials presented to him, or which he, to a certain degree, reproduces in his imagination, until it becomes a part of his own train of thought, can be considered as a real acquisition; or can contribute satisfactorily to the development of his mind.’ The duty of the instructor is, not to create powers, but to develop those already existing by exciting them to action — not to infuse knowledge into the brain of his pupil, but to direct him in acquiring it. It is to point out the objects which demand his attention, and which are adapted to his age and capacity, to prevent him from following circuitous or erroneous paths, or attending to unimportant particulars, which would only produce loss of time; to lead him to observe in the best manner, and to assist him in overcoming or explaining the difficulties he encounters. If the pupil need more aid than this, it is usually an evidence that the task is beyond his present strength — it should be deferred until his mind is developed and invigorated by other means.

It is with these views that he is required to take each step, as far as possible, by himself, without being carried in the arms of the instructor. He must be led not only to observe and describe, but to connect and classify the objects he observes, to combine the facts he may have learned, and deduce principles; and again reduce these principles to others more general

and more simple. He must be called on to apply them to other circumstances, to employ them in ascertaining or verifying other facts, and in performing new operations of experiment or of practical utility, to devise the means of accomplishing an object proposed, or discover the method of establishing as a general truth, the result of a single experiment, as in geometry and mathematics. In short he should be taught that all human science has been constructed by means of the same faculties, in various degrees of power and activity, which he himself possesses, from the materials which are also within his reach either in observation or in history. At the same time he must be reminded that men have been accumulating facts and observations for ages — that many have devoted their whole lives to arrange them and deduce from them certain principles, which have been established on their present basis only after repeated failures; that a life would scarcely suffice to produce completely a single science, and that on this account, he must often be content to rely on the testimony of other men in regard to facts and principles, which it is not in his power to ascertain, and avail himself of the experience and remarks of others, where it would occupy too much time, or require greater advances in knowledge to obtain the results for himself. It is obvious that this course of reasoning is not to be presented at once in its abstract form, but on the contrary it should be the result of his own inquiries and remarks under the guidance of the instructor.

In this view, observation should always precede reasoning. Theory should always be founded upon practice. In language, for instance, let a number of examples be presented, in which the same arrangement or form prevails. The most inattentive child of ordinary capacity, will be struck by the resemblance, will imitate the form when required to construct new sentences of the same sort, and will usually, of himself, express the rule which they illustrate. Present him a geometrical figure, give him its name, and employ him in observing the relation of its sides and angles, and he will speedily produce a definition more or less perfect. Show him a mineral, a plant, an animal, and require a description of its form and parts; present a number in succession, require him to compare them, and to arrange those which are similar, to observe the parts which are common to several of these groups, and to all, and you lead him to the ideas of individual, species, and genus. He is now

prepared to understand the manner in which others have performed the same task, and to listen with eagerness and interest to the rules, definitions, and classification which they have formed after more extensive observations, or more mature reflection; to use them in correcting his own, and to seek thenceforward to avail himself of these aids, so valuable in avoiding error, and arriving speedily at general truths. He thus learns the necessity of receiving with implicit confidence such statements from authentic sources, as his own experience does not permit him to verify.

The same course should be pursued as far as possible in *moral subjects*, and with the same ultimate precaution. Let him be taught to examine, to reason in regard to all which he can discover; let him be made to feel his ignorance on other points, to perceive that there are subjects which are beyond the reach of human observation or inquiry, and then he may be taught to welcome the light of revelation, and to transfer to the word of God, that faith which he has been accustomed to repose in the declarations of men.

But wherever it is necessary to furnish him with materials which are not within his reach, or assist him in difficulties which he is himself incapable of surmounting; he should be invariably required to *reproduce* what he has learned in descriptions and analyses, both oral and written; to recast the subject in his own mould, to illustrate the object described, and the reasoning employed in his own mode; and to express the views and opinions to which they have led him, or the feelings they have excited.

This method of instruction is not only best adapted to give the pupil a thorough knowledge of all he acquires, but is also the best means of exercising the faculties, and the only method of enabling the educator to ascertain the capacity and defects of the pupil, whose character he is called upon to form.

LETTER VI.

The pleasure of intellectual effort, and the love of knowledge powerful stimulants to exertion.

MY DEAR FRIEND—In the view of Fellenberg it is also a point of essential importance in education, to render every subject, and every occupation to which the child is called upon to attend, as interesting as possible.

The attention which we pay to a subject, the facility with which we receive impressions, and the success with which we

perform any labour, are, from the necessity of our nature, in proportion to the interest they excite. To attempt to excite a painful interest by severe punishments, when the opposite course may be taken, is to produce associations which will lead to the abandonment of the employment in question as early as possible. This is a sufficient ground for condemning such a plan, without speaking of the utter want of benevolence which it involves, or of the question whether we have a right to trample upon the buds of childish enjoyment in order to secure to the pupil an additional amount of knowledge — of knowledge, too, which his repugnance proves is not adapted to his state or capacity; and whose acquisition will become easy as well as agreeable at a later period.

But experience proves that other means are adequate, nay more efficacious, for producing that degree of interest which is necessary to lead on the pupil in studies suited to his age and development.

It is by no means allowable in the view of Fellenberg to render labour a mere amusement; or to reduce the acquisition of knowledge to a series of games. This would deprive us of the means which study, as well as other kinds of industry, affords in exciting the powers to vigorous action, in cultivating the habit of self-government, and in preparing the individual to encounter the difficulties and labours of real life with courage and perseverance. It would produce a feeble development, a sickly taste, which longs after some exterior excitement, and demands that everything which is presented should be rendered palatable, in place of that healthy, intellectual appetite, which finds its gratification in that which nourishes. It is, in fact, encouraging the taste for play, and not for study, and rendering knowledge a *means* when it should be presented as the *end*.

The principles already described, if carried into effect from infancy, will almost of themselves, lead to this result. The Creator has so formed us, that our very enjoyment consists in the active employment of our powers. The butterfly does not more truly rejoice to flutter in the sunbeams, or the lamb to sport in the meadows, than the child to exercise the powers which God has given him, if the proper objects are presented to engage them. Were it a principle to present only such objects, to demand only such efforts as are adapted to their capacity of mind, and the powers of attention belonging to their age and their system, the employment of their minds in the

pursuit of knowledge, would interest them no less than the exercise of their bodies in play.

Unfortunately the early methods of education too often leave many of their powers unawakened, by confining the view of the child to the narrow circle of objects found in his nursery or play ground, because the duties or the indolence of those who have the charge of him do not permit that watchfulness which is necessary in a more extended circle of observation, nor even guidance and assistance in discovering new objects and modes of exercise. His expanding faculties are restrained lest they should interfere with the convenience of others, instead of allowing them ample space, and the free use of all the materials necessary for the examination of all that is presented to him, and the execution of all the projects and experiments which would serve as exercises for his ingenuity, and a means of leading him on to the acquisition of new facts, and the habit of more accurate observations.

A rational course of education is often obstructed by the demands which necessity or prejudice makes for the earliest instruction possible. The child is thus obliged to confine himself for hours to the same positions and the same tasks, at an age when his body writhes with impatience under such constant restraints; and his mind is confused and wearied by the necessity of fixing its feeble powers of attention so long on a single subject. So long as the demands of parents, or the necessity which circumstances seem to impose, require this premature development, the educator is compelled to submit, or to leave the task entirely in the hands of those who will pursue it merely as a means of earning bread. He must therefore endeavour to provide by greater exertions, and by the aid of artificial arrangements, those means of cheerfulness which should arise naturally from giving only such tasks to each pupil, as would excite, without fatiguing his mind; and the child must be taught to sacrifice his inclinations and to make efforts which would not otherwise be demanded, to gratify his parents and comply with the universal prejudice.

LETTER VII.

Means of interesting pupils in their studies.

MY DEAR FRIEND — You will probably ask how the object proposed in my last letter is to be accomplished. In order to render a study interesting, it is of the greatest importance to

present it in connexion with the practical purposes to which it is to be applied, or with sensible and practical illustrations by means of objects, pictures, experiments, or narratives.

Thus the study of a language should be connected as much as possible with the history of those who speak it; and that of the mathematics, natural history, and morals, with their practical application. In the language of Fellenberg, 'Instruction should be followed by action as closely as the lightning by the thunder, and the life should be in complete harmony with the studies. They should be encouraged and assisted to put in execution any plan or experiments which their studies have suggested; and will thus gain more than by any direct explanation. It is in this mode only that we can hope to prevent that lamentable contrast so often visible between the opinions and actions of men, and which is frequently caused by the entire separation of theory and practice to which their early education has accustomed them.'

It is also very important to maintain a degree of harmony in the various pursuits of the pupils. Each science should be connected by as many links as possible with every other. 'The extent of scientific cultivation demanded at the present day,' says Fellenberg, 'renders it particularly desirable that every part of the great edifice should be arranged in a certain harmony with the rest; that all should be so intimately united that the portions most heterogeneous may contribute mutually to the support of each other, and to the strength of the whole fabric.' Their mutual dependence should be illustrated, and the light and aid they afford each other be pointed out. Thus geography and history are closely connected with the natural sciences; and both derive important aid from the mathematics; drawing also has its interest greatly increased when allied with these pursuits, by calling on the pupil to design the objects he described, and draw the diagrams and maps and sketches necessary to illustrate the subjects of his study. The description of the objects observed includes their form and size, involving the principles and definitions of geometry, and at the same time brings into requisition the principles of language. Where several languages are studied, the analogies and distinctions discovered in comparing them, give new interest to every one, and furnish in themselves a rich field of observation. The relation observable between the language, and the general knowledge or favorite sciences of a people, and the influence of the lan-

guage on the sciences, character, and alliances of nations, may also be referred to, although in its extent, it is a subject of profound philosophical investigation. But the pupil of every age will take deep interest in tracing the connexions and variations of languages in the history of nations, and observing the traces of colonies, of conquests, of the union of nations, of the influence of learned men and the progress of science, in the mixture of foreign words and idioms which is found in the modern languages, and which distinguishes them especially from the more ancient.

The connexion of the rhythm and tones of music, with those employed in poetry and declamation, cannot be passed over without obvious neglect of an important aid to the development of the taste, and powers of elocution.

Above all, the connexion and influence of these various studies upon the moral powers and religious feelings should never be lost sight of. The books employed in teaching the languages should also be made the instruments of conveying lessons of a moral nature; and should tend to confirm and elevate the religious feelings. Nature, and the sciences connected with it, as well as history, afford important and ample means of enlarging the moral horizon and elevating the moral feeling. The mathematical sciences and their application furnish frequent occasion to admire the power which God has given to man of measuring space and extending his calculation through future periods of time, while it is highly important to keep in view of the pupil the difference between its demonstrations founded in hypothesis, and never applicable, without modification to facts, and those proofs which rest on moral evidence.

An air of cheerfulness on the part of the instructor himself, is a circumstance of the first importance in inspiring the pupil's interest in his studies. A severe, magisterial air, may impose silence and excite awe, but will never rouse to exertion or animate to inquiry. The pupil should see that the instructor himself is deeply interested in his task, or he will not fail to regard it with indifference. Even animals are not insensible to the cheering tones of their master, and the susceptible feelings of youth imbibe at once the tint of surrounding objects. If children can be induced to commence their tasks with gaiety, they accomplish them with ease. If on the other hand, the gloom of their teacher casts a shadow over the subjects he presents, they approach them with reluctance, and attend to them without zeal or interest.

The same great principles are applied to the education of those who are destined to a life of labour. They are to be prepared for their daily round of occupations by exciting that interest in their labours and associating pleasures with them which shall not only diminish their toil, but inspire attachment to them. On this principle is founded the Agricultural or Rural School of Hofwyl, of which I will give you a brief outline in my next letter.

LETTER VIII.

MY DEAR FRIEND — The agricultural population of every country forms the mass of the nation. It embraces most of its physical strength, and, if well educated, it is usually the most virtuous, the most substantial part of the community. Their moral and intellectual improvement, comprising that of day labourers, is therefore an object of the highest importance, and this was the prominent object of Fellenberg in the establishment of his institutions. It is not accomplished, in his view, by raising them above their employment, or by inspiring a taste for other occupations, which will render this irksome. It is by inspiring attachment to the ground they cultivate, by leading them to find happiness in this employment of their faculties, and in the result of their labours. Is it asked, How shall this be effected? Fellenberg replies, By improving agriculture; by rendering it honorable; by elevating its importance in the eyes of those who are called to exercise it. This influence must be exerted, not merely on proprietors and overseers in the great schemes and arrangements of an estate, but on the *individual labourers* in the minute details of daily life. They should be taught, as far as possible, to find resources for intellectual occupation and enjoyment, in every process of labour, in every soil they till, in every plant or insect they encounter, in every change they observe in the air, or the earth, or its *productions*. They must especially be led to recognise throughout the hand of the Deity, to acknowledge his blessings, to bow to his chastisements, and to feel their dependence upon him.

The Rural School of Hofwyl is intended to accomplish this object by training children to a life of labour, and especially to an agricultural life; and cultivating their intellectual and moral faculties, at the same time, that they may understand the processes they perform, and appreciate the importance of the advan-

tages and the duty of industry, instead of engaging in it as an irksome mechanical task.

Their physical education rests upon the same principles as that of those who are destined to literary pursuits ; but necessarily requires modifications in reference to their future mode of life. The most simple methods of living, and the habit of performing for themselves all that the cleanliness and the comfort of their rooms for lodging, eating, and instruction require, are obviously necessary. At the same time, the wholesomeness of their food, and the airiness of their apartments, and other things necessary to health, are attended to with care. The increased exposure to wind and weather which their employment requires, not only serves as a better preparation for their future life, but secures them from a multitude of little indispositions, in which the pupils of the more favoured classes suffer. They are accustomed to go bareheaded at all seasons of the year, and barefooted in the summer. Their beds are of straw. Their clothing is as simple as possible, but always kept whole.

Their food (which they assist in preparing), consists, like that of the Swiss peasants, generally of soup, vegetables, bread, and milk, at every meal. They have meat but once or twice in the week, and wine (the wine of the country resembling our cider), only at their occasional festivals, at the harvest home, the new year, and the birthday of Vehrli. The aspect of health and cheerfulness which pervades the school, is a sufficient evidence that all their physical wants are amply provided for.

The following sketch will give you some idea of the daily routine of the institution. The pupils are awakened at half past four or half past five, according to their ages. Half an hour is allowed them for washing and making their beds. After a lesson of one hour in summer, or an hour and a half in winter, they attend to devotional exercises and breakfast. Here the task of each division and individual is assigned for the day by their teacher Vehrli. At eleven they return to dinner, and then have a second lesson of an hour and a half. At five or six, according to the season, they have a piece of bread ; and a third lesson of an hour and a half ; and at seven they sup. An assembly is then held for the review of the day, which is closed with devotional exercises, and the younger pupils go to bed. The elder again receive instruction, or occupy themselves in some useful manner.

During the winter, when their employments are not sufficiently active, they pass an hour in the evening in gymnastic exercises or active games.

During the summer, they are occupied almost entirely with the labours of the field, proportioned to their capacity and strength. The youngest are employed in gathering stones and weeds from the fields. At this season, ten or twelve hours on an average are devoted to labour, and three or four to instruction, when circumstances allow it. During haying and harvest, instruction is omitted; and the pupils have sometimes volunteered to labour seventeen hours daily; but this is seldom allowed.

During the winter they spend seven to nine hours in labour, and receive five or even six hours of instruction. The time which is not devoted to the care of the cattle, threshing, and other labours of the farm, is employed in making baskets, straw mats, in selecting seeds, and in breaking up stones for repairing the roads. As an additional occupation, as well as a useful one, all the pupils are *taught to sew*, so far as to mend their own clothes; but to avoid taking them from their work, this task is usually given to the pupils of the girls' school, under the direction of the housekeeper.

In addition to this, every pupil has some part of the household economy entrusted to him. One person, for example, is assigned to keep each of the rooms clean; another to take charge of the tools; another the slates, &c., in order to give the habit of responsibility and regularity, as well as to accustom them to their occupations. Their tasks are assigned and superintended by three persons, called the household council, and are changed every three months, in order to accustom all to each branch of duty. Even the children have some little task assigned them, that they may imbibe the same spirit and the same habits.

They are also furnished with the opportunities and inducements to voluntary labour on their own account. Each of the younger boys has a little garden-spot for vegetables, and another for flowers, which he cultivates himself in his leisure hours. He is allowed no manure but that which he collects from the roads, or from the dry leaves of autumn. He disposes of the productions as he pleases. If he sells them to the establishment, they are credited to him, and at the end of the year, the money is paid to him. He may either employ it, or place it at interest in the establishment, even if only a franc. A fruit tree

is also assigned to every two or three boys, who take care of it, and dispose of its fruits in the same manner. The elder pupils assist the younger in these occupations.

Such is a brief outline of the general arrangements of the Agricultural School.

ART. II.—INFANT EDUCATION. No. II.

SHOULD any parent who has read the article inserted in a recent number, on the subject of Infant Education, again take up this work, we would venture to address to him a few remarks.

You have seen the views expressed on the 'training' of children, which is required by the scriptural injunction, and the age at which it should begin, in order to secure the accomplishment of the promise annexed. You have been convinced, we trust, that you *must educate* your child, whether you choose it or not; that every action, and word, and look, and tone of voice, have their influence upon it; that the manner in which you take care of its body and supply its daily wants, has no small effect; and that the circumstances in which you live, will have a serious, an almost uncontrollable power in forming its character, and deciding its future destiny. You are ready to say, 'Who is sufficient for these things? Who can discharge such a responsibility? Who can guard against such dangers?' Your feeling is natural. But do not, therefore, sit down in despair. *It is a responsibility you have voluntarily assumed. It is one you cannot escape. It is a task imposed on you by Divine Providence, and you may look with confidence to him for guidance and aid.* Do not neglect your duty entirely, because you are in danger of not performing it perfectly. On the contrary, if your danger be so great, let your efforts be proportionally vigorous to avoid it. Let them be directed to everything which has been referred to as having an influence on the infantile character.

The first effort is to be made upon yourself. It is 'out of the abundance of the heart the mouth speaketh;' and if all that you say and do has an effect, it is necessary to cleanse the fountain in order to purify the streams. As the first step towards the proper education of your children,—*be yourself what you wish them to be.*

Watch over your own health, that you may impart to them a vigorous constitution, and that you may not injure their character, by the gloom and irritability arising from disease. Avoid every habit, deny yourself every gratification, which is prejudicial to it, lest they should injure themselves in following your example. Above all, 'touch not, taste not, handle not,' any of those poisons which will introduce them to the high road of intemperance. Can it be necessary, at this day, to add, Do not give them to your children. More than one parent has trained his child to be a drunkard, by commencing with comforting cordials and elixirs, or habituating him to the soothing effects of opiates, to escape from his restlessness or ill temper.

Watch over your own heart. See that the spirit of the Gospel reign there. See that it be so predominant that it shall be evident, even to your children, that you are governed by it. When you feel disposed to irritation, repeat the whole alphabet as Cæsar did, rather than suffer a word, or look, or tone to escape you, which shall bear the features of the demoniac spirit of anger; and when you are overtaken in this besetting sin of an educator (as you probably often will be), in addition to other means of resistance, be persuaded to try an experiment, which has more than once been successful; confess it to your child, and express your sorrow. Nothing will be a more powerful check upon yourself, or a more impressive warning to him not to imitate you. Be equally cautious in the temper you exhibit towards others, and the spirit you show in your remarks concerning them. Be doubly so in your own conduct. Let your child learn from your example 'to be hospitable, courteous;' 'to seek not her own things but the things of others;' 'to suffer long and be kind;' 'to bear all things, to hope all things, to endure all things.'

Regulate your personal habits, and your house, as a positive duty, in a manner which shall teach him that cleanliness and order which are essential to his health and happiness and success in life. Let everything, so far as possible, be calculated to habituate him to simplicity, to frugality, to humility, to dependence on himself, in place of an indolent spirit of relying on others. Accustom him to constant activity in some innocent or useful mode. It is in the moments of idleness and listlessness that evil thoughts intrude, corrupt feelings strengthen, and corrupt habits are formed and fixed. In this view, furnish him such employments as will attract him, as will serve to give

strength to his body and cheerfulness to his feelings, and not merely those whose value and interest a mature mind only can feel.

Watch constantly over all that surrounds him in his tender years. You cannot indeed take him out of the world, or remove him entirely from its temptations; but do not on that account suffer any word to be spoken, or any evil action to be done in his presence, which you *can prevent*.

We have spoken thus far of the *training* which precedes the period of *direct instruction*. But this will arrive probably sooner than you are aware. We need not tell you to teach him names. He would learn them in spite of efforts to the contrary. In teaching them, however, do not imitate a child's incorrect pronunciation, which arises more from the want of habit than of ear; it must retard the period when he will speak correctly. But before he can distinguish or pronounce *names*, lose no opportunity to teach him *things*, or rather *let him learn them*. Give him various objects to feel and examine, and aid him in discovering all about them. Do not interrupt his observations when he seems intensely occupied by a single object, by officious attempts to amuse him. Give him nothing valuable which he can destroy; but do not be too anxious about the destruction of those of little value; and above all do not punish him for the experiments he makes to ascertain their qualities; or for any abuse of them, arising from his ignorance. How can he know that paper can be torn, or glass broken, or what it will bear until he has tried it? And if he destroy a plaything, was it not bought for his benefit? And are you sure that the knowledge he gains by this *analysis* of its parts is not more valuable than the amusement he would derive from it otherwise?

The *subjects of instruction* will be as various as the objects around them, and as irregular as the events of the day. And it matters little what part of general knowledge occupies the child in his first years. But there is one branch of instruction which ought to be begun at the earliest period possible; we mean *religious instruction*. We have spoken of the *practical exhibition of religion* in the life. But the first dawns of reason must be watched to communicate *direct instruction* — to seize every favourable occasion for it to associate with every object and event. The command of God is, Thou shalt teach these things diligently unto thy children and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way,

when thou liest down, and when thou risest up.' On this point the Mahometan, the Hindoo, and the Christian, are *theoretically* in accord, though we fear the Non-Christian world are *practically in advance of us*, in their early and constant attention to their sacred books. We are glad to avail ourselves here of the remarks of several writers, differing materially in sentiment, as more forcible than any we can offer.

Dr Priestley, whose views on many points are widely different from our own, observes on this subject :

'The first thing a Christian should inculcate upon his child, as soon as he is capable of receiving such impressions, is the knowledge of his Maker, and a steady principle of obedience to him ; the idea of his living under the inspection and government of an invisible Being, who will raise him from the dead to an immortal life, and who will reward or punish him according to his character and actions here.'

'On these plain principles, I hesitate not to assert, as a Christian, that *religion* is the first rational object of education.'

'By teaching religion to children, perhaps it may be said, we take an unfair advantage of the imbecility of their rational faculties, and inculcate truth by such a kind of mechanical prejudice as would enforce the belief of anything. But is not the whole of our treatment of children necessarily of a piece with this ; and do we not prejudice them in favour of our own opinions and practices, before they can be acquainted with the proper grounds on which their belief ought to rest ? Why then should we avail ourselves of the authority (influence ?) of a parent in other things, and make an exception with respect to religion only ?'

'I will add as an argument that must more especially enforce the religious instruction of children, that, in fact, a man has no choice, but whether his child shall imbibe the principles of true or false religion, i. e. what he himself shall deem to be so ; as it will be absolutely impossible to keep the minds of his children free from all impressions of this kind, unless they converse with nobody but himself and a few select friends, who may be apprized of his scheme, and concur with him in it.'

On this subject Mrs Moore asks, Shall not religious principles and duties 'be impressed, be inculcated, be enforced, as early, as constantly, as fundamentally, with the same earnest pushing on to continual progress, with the same constant reference to first principles, as are used in those arts which merely

adorn human life? Shall we not seize the happy period when the memory is strong, the mind and all its powers vigorous and active, the imagination busy and all alive, the heart flexible, the temper ductile, the conscience tender, curiosity awake, fear powerful, hope eager, love ardent; shall we not seize this period for inculcating that knowledge and impressing those principles which are to form the character and fix the destination for eternity?"

Madame Genlis observes very justly: 'Conscience is a guide little to be depended on, unless accompanied by religion. Give your scholar religious sentiments; persuade him that every moment of his life the Divine Being sees and hears him; and impress his mind with this sublime and important principle.'

'Devotional feelings,' says Mrs Barbauld, 'should be impressed as early as possible on the infant mind. Being fully convinced that they cannot be impressed too soon, and that a child, to feel the full force of the idea of God, ought never to remember the time when he had no such idea, I would endeavour to impress them by connecting religion with a variety of sensible objects; with all that he sees, all that he hears, all that affects his young mind with wonder or delight; and thus by deep, strong, and permanent associations to lay the best foundation for practical devotion in future life.' On the last point, Dr Priestley remarks: 'Persons whose education has been much neglected, and who begin to hear of religion and apply themselves to it late in life, can never have the devotional feelings of those who have had a religious education; nor can it be expected that they will be uniformly influenced by them. They may use the same language, but their feelings will, notwithstanding, be very different.'

We do not intend, in any of our remarks, to prescribe to parents or instructors what theological system they shall teach; but we would urge them, by all the motives presented, to inculcate, *at the earliest period*, those great truths which may have the proper effect of religion in binding man to his Maker — in enstamping the divine image upon his soul, and in preparing him thus for never ending enjoyment. We would urge them by another motive of a character entirely practical. There is no method of *discipline* so effectual as that which leads the child to refer all his duties and actions to an Omnipresent Being, who will call him to account for actions which his parents cannot see, and feelings which they cannot discover, and to live in the consciousness of his presence.

ART. III.—HARNISCH ON PRACTICAL OR INTERMEDIATE SCHOOLS.

Die Deutsche Bürgerschule.—*Eine Anweisung wie für den gesammten Mittelstand zweckmässige Schulen zu begründen, in das rechte Verhältniss zu den bestehenden Schulanstalten zu setzen, und in geeigneten Fortgange zu erhalten sind. Für sämtliche Staats- und Gemeindebeamte, &c.*

German Citizen or Practical Schools.—*A treatise, the object of which is to show how appropriate schools ought to be established for the middle classes of society, what relation they ought to hold to the schools now in existence, and how they may be continued in a happy state of improvement. For civil and religious officers, and all active and reflective men, in city and country, particularly the directors of schools.* By DR W. HARNISCH. Halle. 1830.

DR Harnisch is a veteran in the cause of education. He has been devoted to it in various ways for twentyfour years with great success, and is now director of the seminary for teachers at Weissenfels in Prussia.

In the above named work he takes up a subject which has long been near his heart, but hitherto not treated of in its full extent. To understand what it is, it may be observed, that society in Germany is divided into three classes, peasants, citizens, and noblemen. The first include those who cultivate the land, engage in handicraft work, or do both; the second, or middling class, includes citizens, military officers, those who own large estates, and some of the lower officers of government; the third, the higher officers of government, the nobility, &c. 'For these three classes,' says Dr Harnisch, 'there must be three grades of education.' The first is already supplied with popular, or elementary schools in abundance; for the third, there are gymnasiums, high schools, and universities. For the second, provision has in some cases been made by the establishment of secondary high schools, uniting two courses in the gymnasiums, &c. In general, however, proper provision has not been made for their wants; they are obliged to be satisfied with a defective education, or go out of their own sphere to obtain better advantages at the high schools, gymnasiums, and universities. The author's object, therefore, in this work, is to urge upon his countrymen, and especially his rulers, the importance of establishing Burger, citizen, or practical schools, which shall furnish this class of society with a thorough course

of education, without requiring them to attend to classical literature and the highest branches of science.

The object for which this work was written seems about to be attained. Petitions were presented to the king of Prussia for the establishment of such institutions as it proposes; and from a letter we have just received from Dr Harnisch, accompanying this work, and enclosing copies of letters from the king of Prussia and his minister to the author, we learn that the king has not only approved of the object but undertaken to patronise it, resolved that a seminary shall be established at Berlin for the preparation of suitable teachers for schools of this kind, and appointed Dr Harnisch as its director. The following note from the king to Dr Harnisch is no less honorable to the ruler than to the subject, as exhibiting his personal interest in the progress of education.

‘I have read the book respecting Schools which you sent to me on the third instant with much interest, and I rejoice that it is in my power to say that in sending me this excellent work, you have shown me a very gratifying attention.

‘I remain your well wisher,

Berlin, May the 20th, 1830.

FREDERIC WILLIAM.’

We hope to present extracts hereafter from this entertaining work. We believe the system which it advocates, and which is now adopted to a greater or less extent in most enlightened countries of Europe, as the method of settling the controversy so long maintained abroad, and recently opened in this country between the Humanists and the Realists, the Classical and the Practical Schools of Education.* In this way the claims of both are respected; the wants of all classes of society are supplied. We apprehend that we have much to learn, in regard to the division of labour. We cannot resist the conviction that this anxiety to be universal in our acquisitions and labours which is so common, must be abandoned, as it is to a great extent in Europe. We must come back to the simple truth. ‘All the members have not the same office.’ We must divide and parcel out the several spheres of activity in accordance with it, and adapt our methods of education and preparation to each, if we mean to have efficient agents in every department of literature and life, if we expect to produce men who shall not merely gain a subsistence or a reputation for themselves, but promote essentially and permanently the objects to which they are devoted.

* See *Annals of Education*, No. I, Art. 1, and the proceedings of the *New York Convention* in the present number.

ART. IV.—LEGISLATIVE PROVISION FOR SCHOOLS.

The Report of the Committee appointed at a public meeting of the friends of Education, held at the State House in Trenton, on the 11th of November, 1828, exhibiting a succinct account of the Common Schools in New Jersey.

Report of the Committee on Education of the House of Representatives of Kentucky, on so much of the Governor's Message as relates to Schools and Seminaries of Learning.

Annual Report of the Superintendent of Common Schools of the State of New York.

THERE is more unanimity of feeling on the importance of improving the state of Education, than as to the means by which it is to be accomplished. To us, it seems, a *preliminary step* is indispensable—to explore the ground thoroughly. Such is the course taken, by every man who engages in a private enterprise,—by almost every benevolent association which aims at cultivating a particular field of usefulness,—and this can be accomplished only as they accomplish it, by employing an individual who shall devote himself to this subject. The desultory and imperfect reports of several hundred scattered individuals, can never give us a complete view of the defects of our schools, or their origin, or the best modes of remedying them. One man, familiar with the subject, should traverse the whole ground—discover its actual state, compare different schools, under different influences; ascertain the origin of the apathy and neglect so prevalent, and the measures which would be at once effectual and acceptable. The energies of a single well balanced mind should be employed in collecting and combining all these elements into one view, and in devising a system of remedies which shall be adequate. We regret that this step, recommended by many friends of education several years since, has not been taken; and we earnestly wish a subscription might be set on foot in each state to accomplish this object. The tax would be too trifling to be felt.

We shall only attempt at present to exhibit the various methods adopted to provide for the support of schools, leaving the subject of their organization for future consideration.

The provisions which have been made for the support of schools may be reduced to three; 1st, by means of funds; 2d, by taxation; 3d, by a combination of both.

Connecticut and Rhode Island are examples of the first plan,

although the fund is small in the latter state, amounting only to 10,000 dollars.

We cannot better express our views of this plan, than in the language of Dr Wayland, President of Brown University, in a letter to a committee on common schools in New Jersey.

‘It is generally supposed that legislative effort should be directed to the accumulation and distribution of large funds to be appropriated to this object. I am disposed to believe that this opinion is erroneous. Funds are valuable in this case as a *condiment*, not as an *aliment*. They should never be so large as to render a considerable degree of personal effort on the part of the parent unnecessary. The universal law of divine providence in the distribution of its favors is *quid pro quo*. The adoption of any other, except in the case of absolute helplessness, is, so far as I have observed, pernicious. Witness the effect of funds for the support of the ministry. A fund is only useful, in this sort of case, in so far as it induces men to help themselves. If they will help themselves without it, so much the better. As soon as they are aware of the value of education, and it has elevated them to a certain point of moral acquisition, they will not want it; nay, if it be continued after they have arrived at this point, I think it may be injurious in its effects.’

The correctness of these views has been fully exemplified in the state of Connecticut, which has a fund of 1,700,000 dollars. One of her most able statesmen, Hon. R. M. Sherman, in a letter to the committee above named, observes :

‘A public fund for the instruction of youth in common schools, is of no comparative worth, as a means of relieving want. A higher value would consist in its being made *an instrument for exciting general exertion* for the attainment of that important end. In proportion as it excites and fosters a salutary zeal, it is a public blessing. It may have, on any other principle of application, a contrary tendency and become worse than useless. It may be justly questioned whether the school fund has been of any use in Connecticut. It has furnished a supply where there was no deficiency. Content with the ancient standard of school instruction, the people have permitted the expense of sustaining it to be taken off their hands, and have aimed at nothing higher. They expended about an equal sum before the school fund existed.’

This statement was fully confirmed by the general opinion at the late state convention in Connecticut, and it is doubted by few, that while the fund might be made an eminent blessing to

the state, its actual influence on the condition of schools is paralyzing.*

New Hampshire, Massachusetts, and Vermont, have from the first adopted the plan of taxation. In Vermont they have a small fund, but no aid has yet been afforded by it to schools. In these states, especially New Hampshire and Massachusetts, where the system has been long tested, agreeably to the views of Dr Wayland, they have felt no need of a fund.

Of the system in New Hampshire, Gov. Bell, says; 'The effect of this system has been very salutary. Scarcely a single native citizen under forty years of age, of either sex, can be found who has not been taught to read and write their native language. It has elevated the character of our population, in point of intelligence and correct moral habits.'

A distinguished gentleman in Vermont, who has long paid careful attention to the subject, thus writes: 'However defective our laws on this subject may appear to those who are abroad, the beneficial effects that have resulted cannot be questioned. Very few men or women can be found in this state, natives of the state, who cannot read and write, and employ figures for common purposes.'

Of the common schools in Massachusetts, Gov. Lincoln, says: 'The practical operation of the laws has been, to secure *in every district and village of the Commonwealth*, the means of regular instruction to children in the elementary branches of

* The following anecdote just received from a careful observer of our schools, serves to illustrate our remarks.

'I visited a school of about thirty scholars the other day, which I learned was regarded by the members of the district as in a better condition than usual. "The teacher," said they, "is very odd, but he is doing well." The *oddity* to which they alluded may be easily explained. He found no reading books except three American Preceptors, about as many of the Introduction to the American Orator, a few Testaments, and a few Jack Halyards in the school. To supply this deficiency, he furnishes them with a new book occasionally, at his own expense. The scholars of the class take the book, and read each a sentence or two from it in succession. They are also furnished with newspapers, as a partial substitute for books. In addition to this, the teacher converses with them familiarly on the subjects of their reading; and often questions them about what they have read. He has used unwearied exertion to induce the proprietors of the school to visit it frequently, but few have yet been induced to call. To the Board of Visitors he has been still more urgent, but although his school has been in operation five or six weeks, they have not yet made their appearance. For his services in the school, the instructor receives eleven and a half dollars per month, and is obliged to pay his own board! Such is the encouragement, and such the compensation which faithful school-masters often receive.'

learning, and where there was wealth and population to justify the occasion, the establishment and support of schools of competent character to prepare youth for admission to college, or to enter upon the active business of life. Certain it is, that there has never been any want of interest manifested here, either in raising a sufficient amount of money, or in attending to its most useful application.'

New York has combined both plans, and the happy effects of this system, directed as it is by the able and laborious superintendent of schools, are fully illustrated in the last report.

In this it will be seen that their fund is only \$1,661,081.24, a little less than the fund in Connecticut. 'The first returns under the present school system were made in 1816. There were reported in that year 2,631 schools, in which 140,106 children were instructed. the increase in the number of schools returned has been 5,661 in fourteen years, and the increase in the number of scholars instructed, has been 339,935, in the same period. The number of children returned in 1816, between five and fifteen, was 176,449; the increase since that time has been 291,808.' The number of new school districts formed within that time is 6,117!

Since the revision of their common school system, which was not in full operation till 1821, the average annual increase of children between five and fifteen has been about 16,500; and the average increase of the number of scholars instructed has been about 20,000 a year for the last ten years. 'In 1830 the number of children between five and sixteen years of age in the districts which made returns, was 468,257; while the number of children actually instructed in those districts was 480,041.' During the single year 1828, 311 new school districts were formed!

It is estimated that the avails of the fund pay 'only one tenth of the annual expenditures upon the common schools; another tenth is assessed upon the taxable inhabitants of the towns respectively; and the two tenths thus made up constitute what is called the school monies. Something less than two tenths is raised by a tax upon the property in the districts, and the residue, nearly six tenths, or \$600,000 (the whole expense being \$1,000,000) is paid voluntarily by the parents and guardians of the scholars.' Such are the results of the New York common school system—where a fund pays only a small part of the whole expense, and the greater part is supplied by taxation. Besides, the system is, as yet, but in its infancy.

Schwartz, one of the most eminent writers on education in Germany, observes, in his History of Education, that the state of New York has the greatest number of children in its schools in proportion to the whole population, of any country he has found.

Maine, it seems, has carried the plan still farther. From the letter of Dr Wayland, before referred to, we make the following extract.

‘The best legislative provision with which I am acquainted, is that of Maine. They have no fund whatever, but oblige every district to raise, for education, a sum proportioned to the number of its inhabitants or its property. If a town or district neglects to do this, it is liable to a fine.’

From a letter of the Hon. A. K. Parris, late Governor of Maine, we gain the following additional facts. ‘The sum required by law to be raised in each town, is equal to forty cents for each inhabitant the town contains. The penalty for neglect is a fine of not less than twice, nor more than four times the amount of the failure or deficiency. There is not an individual in any town within the limits of the state, who may not give his children a good English education.’ ‘In this mode, the school fund is annually collected from the pockets of the citizens; and is paid with more cheerfulness than any other tax to which they are liable.’ ‘The effect of this system, is an intelligent and enlightened population, not confined merely to the large towns, or their vicinity, but spread throughout the state.’

ART. V.—SEMINARIES FOR TEACHERS.

[The point is so universally conceded, that, in order to succeed in any employment, it is of the highest importance to obtain the instructions and profit by the experience of those who are familiar with it, and, if possible, to be trained under their direction, to its practical duties, that it seems a matter of surprise that the occupation of a teacher should so long have been made an exception to the rule; that it should be supposed that the art of cultivating the infant mind, and forming the youthful character, may be learned *intuitively*. That it is not to be thus learned, a single glance at the families and schools around us will prove.

In those countries of the continent of Europe where education has taken its rank as a science, it is now almost as singular to question the importance of a preparatory seminary for teachers, as of a medical school for physicians. The first step which is taken to improve the schools of a country, is the establishment of such an institution. Each of the smaller states, and in the largest states, each considerable district, has its seminary for the instructors of common schools; and no one is considered qualified for this office, who has not availed himself of their advantages. The result has been to place common education on a new footing, to diffuse improvements with rapidity, to render the employment of a teacher more respectable, and to ensure a succession of permanent instructors of continually increasing ability.

We have been so accustomed for several years to think of this as a settled point, that we have found with some surprise that it was still considered questionable. We have therefore solicited Mr. Gallaudet to furnish us with a brief abstract of some remarks published five years since, which arose from his own reflections without any knowledge of foreign institutions of this kind, and in which we think the question is placed on its proper footing. We would merely state, as a single fact, on the subject, that the Canton of Argovie, in Switzerland, which contains only 150,000 inhabitants, (a less number than New York or Philadelphia,) appropriates about \$2,000 annually to the support of a seminary for teachers. It contains about thirty pupils, who are required to remain two years, and are supported in part by the state, and in part by their respective towns, or their own private resources. Why cannot every district of an equal number of inhabitants in this prosperous and favored land, do as much for the welfare of their children, and the happiness, we may say the salvation, of our country? *Ed.*]

REMARKS ON SEMINARIES FOR TEACHERS,

By T. H. GALLAUDET.

No important result can be attained with regard to the accomplishment of any object which affects the temporal or eternal well-being of our species, without enlisting an entire devotedness to it of intelligence, zeal, fidelity, industry, integrity, and practical exertion. What is it, that has furnished us with able divines, lawyers, and physicians? The undivided consecration of the talents and efforts of intelligent and upright individuals to these professions. How

have these talents been matured, and these efforts been trained, to their beneficial results? *By a diligent course of preparation, and a long discipline in the school of experience.* We have our theological, law, and medical institutions, in which our young men are fitted for the pursuit of these respective professions, by deriving benefit from the various sources of information which libraries, lectures, and experiments afford. Unaided by such auxiliaries, genius, however brilliant; invention, however prolific; observation, however acute; ingenuity, however ready; and perseverance, however indefatigable, have to grope their way, through a long and tiresome process, to the attainment of results which a little acquaintance with the labours of others in the same track of effort, would render a thousand times more easy, rapid, and delightful. *Experience is the storehouse of knowledge.* Now why should not this experience be resorted to as an auxiliary in the education of youth? Why not make this department of human exertion, *a profession*, as well as those of divinity, law, and medicine? Why not have an *Institution for the training up of Instructors* for their sphere of labour, as well as institutions to prepare young men for the duties of the divine, the lawyer, or the physician?

Can a subject of more interest present itself to the consideration of the public? Does not the future improvement of our species, to which the philanthropist and the Christian look forward with such delightful anticipation, depend on the plans which are adopted for the developement and cultivation of the intellectual and moral powers of man? Must not these plans begin with infancy and childhood? Do not the attainments of the pupil depend upon the talents, the fidelity, and the integrity of those by whom he is taught? How will he learn to think, to speak, to read, and to write with accuracy, unless his instructors are able to teach him? Shall their ability depend upon their individual experience and attainments? Are you satisfied with a divine, a lawyer, or a physician, who has qualified himself, or pretended to do so, for his profession, by solitary, unaided, unadvised, untaught, inexperienced efforts? You do not do this. Why not, then, require in the instructors of youth, to whom you commit the training up of your offspring, an adequate preparation for their most important and responsible employment?

But this preparatory discipline is considered indispensable not merely for the learned professions, but for the ordinary occupations of life. A term of years is required to fulfil the duties of an apprenticeship to any of the mechanical trades. An artisan does not venture to solicit the patronage of the public, till he has undergone this apprenticeship. This training under the instruction of experienced masters, is deemed of still more importance in what

are termed the liberal arts, such as painting, sculpture, and engraving. To foster them, academies are formed; models are collected; lectures are delivered; and the young novitiate is willing to devote years of patient and assiduous labour, to fit himself for success in his profession. We hear, too, of what is termed a regularly-bred merchant; and the drilling of the counter and the computing-house is considered indispensable to prepare one for all the complicated transactions of trade and commerce. And if men are to be trained to arms, academies are established, at which experience, ingenuity, and science are put in requisition, to qualify the young and inexperienced for military exploits. In fact there is scarce any pursuit connected with the business of life, but what men have endeavoured to render successful, by a process predicated on well known principles of human nature;—by making it, in the first place, a *distinct* profession or calling; then, by yielding to those who have long been engaged in it, the deference which their *experience* justly demands; and finally, by compelling those who would wish to adopt it, to *devote* themselves to it, and to pass through all the *preparatory* steps which are necessary for the consummation of their acquaintance both with its *theory and practice*. In this way *only* we hope to form good mechanics, painters, engravers, sculptors, farmers, merchants, physicians, and lawyers.

Perhaps some of my illustrations may be considered of too humble a kind. But my subject is a very practical one, and I intend to treat it in a practical way. Permit me, then, to inquire of my readers, when they wish to get a *shoe* made, to whom they apply? Do they not take considerable pains to find a *first-rate* workman; one who has learned his trade well, and who can execute his work in the best manner? And when our wives and daughters want a new *bonnet*, or a new *dress*, will they not make a great many inquiries, and take not a few steps, and consume no small portion of very valuable time, to ascertain the important fact, who is the most skilful and tasteful milliner and seamstress within their reach; and are they not willing to undergo many inconveniences, and to wait till their patience is almost exhausted, and their wants very clamorous, in order to obtain the precious satisfaction of having the work done by hands whose skill and ingenuity have been long tested, and on whose experience and judgment in adjusting colors, and qualities, and proportions, and symmetry, and shape, they can safely rely?

Is a *shoe*, or a *bonnet*, to be put in competition with an *immortal mind*!

In your very articles of dress, to clothe a frail, perishable body, that is soon to become the prey of corruption, will you be so scrupulous in the choice of those whom you employ to make them;

and yet feel no solicitude in requiring of those to whom is entrusted the formation of the habits, and thoughts and feelings of a soul that is to live for ever, a *preparation* for their most responsible task; an *apprenticeship* to their important calling; a *devotedness* to a pursuit which involves all that can affect the tenderest sympathies of a kind parent, — the most ardent hopes of a true patriot, — the most expanded views of a sincere philanthropist, — the most benevolent wishes of a devout Christian?

I am told that the Patent-office at Washington is thronged with models of machines, intended to facilitate the various processes of mechanical labour; and I read, in our public prints, of the deep interest which is felt in any of those happy discoveries that are made to provide for the wants, and comforts, and luxuries of man, at an easier and a cheaper rate; and I hear those eulogized as the benefactors of our race, whose genius invents, and whose patient application carries into effect any project for winnowing some sheaves of wheat a little quicker, or spinning some threads of cotton a little sooner, or propelling a boat a little faster, than has heretofore been done; and all this while, how comparatively few improvements are made, in the process of educating the youthful mind; and in training it for usefulness in this life, and for happiness in the life to come!

Is human ingenuity and skill to be on the alert in almost every other field of enterprise but this? How can we reconcile our apathy on this subject with the duties which we owe to our children, to our country, and to our God?

Let the same provision, then, be made for giving success to this department of effort that so liberally made for all others. Let an institution be established in every state, for the express purpose of training up young men for the profession of instructors of youth in the common branches of an English education. Let it be so well endowed, by the liberality of the public, or of individuals, as to have two or three professors, men of talents and habits adapted to the pursuit, who should devote their lives to the object of the 'Theory and Practice of the Education of Youth,' and who should prepare and deliver, and print, a course of lectures on this subject.

Let the institution be furnished with a *library*, which shall contain all the works, theoretical and practical, in all languages, that can be obtained on the subject of education, and also with all the apparatus that modern ingenuity has devised for this purpose; such as maps, charts, globes, orreries, &c.

Let there be connected with the institution a school, smaller or larger, as circumstances might dictate, in which the theories of the professors might be reduced to practice, and from which daily experience would derive a thousand useful instructions.

To such an Institution let young men resort who are ready to devote themselves to the business of instructors of youth. Let them attend a regular course of lectures on the subject of education; read the best works; take their turns in the instruction of the *experimental school*, and after thus becoming qualified for their office, leave the Institution with a suitable certificate or diploma, recommending them to the confidence of the public.

I have scarcely room to allude to the advantages which would result from such a plan. It would direct the attention, and concentrate the efforts, and inspire the zeal, of many worthy and intelligent minds to *one important* object. They would excite each other in this new career of doing good. Every year would produce a valuable accession to the mass of experience that would be constantly accumulating at such a store-house of knowledge. The business of instructing youth would be reduced to a system, which would embrace the best and the readiest mode of conducting it. This system would be gradually diffused throughout the community. Our instructors would rank, as they ought to do, among the most respectable professions. We should know to whom we entrusted the care and education of our offspring. These instructors, corresponding, as they naturally would, with the Institution which they had left, and visiting it, at its annual, and my imagination already portrays, delightful festivals, would impart to it, and to each other, the discoveries and improvements which they might individually make, in their separate spheres of employment.

In addition to all this, what great advantages such an institution would afford, by the combined talents of its professors, its library, its experimental school, and perhaps by the endowment of two or three fellowships for this very object, for the *formation of the best books to be employed in the early stages of education*; a desideratum, which none but some intelligent mothers, and a few others who have devoted themselves to so humble, yet important an object, can duly appreciate.

Such an Institution, too, would soon become the centre of information on all topics connected with the education of youth; and thus, the combined results of those individuals in domestic life, whose attention has been directed to the subject, would be brought to a point, examined, weighed, matured, digested, systematized, promulgated, and carried into effect.

Such an Institution would also tend to elevate the tone of public sentiment, and to quicken the zeal of public effort with regard to the correct intellectual and moral education of the rising generation.

To accomplish any great object, the co-operation of numbers is

necessary. This is emphatically true in our republican community. Individual influence, or wealth, is inadequate to the task. Monarchs, or nobles, may singly devise, and carry into effect, Herculean enterprises. But we have no *royal* institutions; ours must be of more gradual growth, and perhaps, too, may aspire to more general and impartial beneficence, and attain to more settled and immovable stability. Now to concentrate the attention, and interest, and exertions of the public on any important object, it must assume a definite and palpable form. It must have 'a local habitation and name.' For instance, you may, by statement of facts, and by eloquent appeals to the sympathies of others, excite a good deal of feeling with regard to the deaf and dumb, or to the insane. But so long as you fail to direct this good will in some particular channel of practical effort, you only play round the hearts of those whom you wish to enlist in the cause. They will think, and feel, and talk, and hope that something will be done; but that is all. But erect your Asylum for the deaf and dumb, and your Retreat for the insane. Bring these objects of your pity together. Let the public *see* them. Commence your plans of relief. Show that something can be done, and *how* and *where* it can be done, and you bring into action that sympathy and benevolence which would otherwise have been wasted in mere wishes, and hopes, and expectations. Just so with regard to improvements in education. Establish an Institution, such as I have ventured to recommend, in every state. The public attention will be directed to it. Its Professors will have their friends and correspondents in various parts of the country, to whom they will, from time to time, communicate the results of their speculations and efforts, and to whom they will impart a portion of the enthusiasm which they themselves feel. Such an Institution, too, would soon become an object of laudable curiosity. Thousands would visit it. Its experimental school, if properly conducted, would form a most delightful and interesting spectacle. Its library and various apparatus would be, I may say, a novelty in this department of the philosophy of the human mind. It would probably, also, have its public examinations, which would draw together an assembly of intelligent and literary individuals. Its students, as they dispersed through the community, would carry with them *the spirit of the Institution*, and thus, by these various processes of communication, the whole mass of public sentiment, and feeling, and effort, would be imbued with it.

Another advantage resulting from such an Institution would be, that it would lead to the investigation and establishment of those *principles of discipline and government* most likely to promote the progress of children and youth in the acquisition of intellectual

and moral excellence. How sadly vague and unsettled are most of the plans in this important part of education, now in operation in our common schools. What is the regular and well-defined system of praise and blame; of rewards and punishments; of exciting competition or appealing to better feelings; in short, of cultivating the moral and religious temper of the pupil, while his intellectual improvement is going on, which now pervades our schools? Even the gardener, whom you employ to deck your flower beds, and cultivate your vegetables, and rear your fruit trees, you expect to proceed upon some matured and well understood plan of operation. On this subject I can hardly restrain my emotions. I am almost ready to exclaim,—shame on those fathers and mothers, who inquire not at all, who almost seem to care not at all, with regard to the *moral discipline* that is pursued by instructors in cultivating the temper and disposition of their children. On this subject, everything depends on the character and habits of the instructor; on the plans he lays down for himself; on the modes by which he carries these plans into effect. Here, as in everything else, *system* is of the highest importance. Nothing should be left to whim and caprice. What is to be this system? *Who* shall devise it? Prudence, sagacity, affection, firmness, and above all, *experience*, should combine their skill and effort to produce it. At *such an Institution* as I have proposed, these requisites would be most likely to be found. Then might we hope to see the heart improved, while the mind expanded; and knowledge, human and divine, putting forth its fruits, not by the mere dint of arbitrary authority, but by the gentler persuasion of motives addressed to those moral principles of our nature, the cultivation of which reason and religion alike inculcate.

[To be continued.]

ART. VI.—FROM A TEACHER'S NOTE BOOK.

GOVERNMENT.

MUCH advantage will sometimes result from appealing to the pupils themselves in various matters of the *police*, if I may so term it, of the school, and showing them that what is done results from a desire to promote their own comfort and convenience.

‘You leave the doors open a great deal, boys,’ says one teacher. ‘You must put a stop to this practice. I cannot suffer it any longer.’

Perhaps a threat is added ; the boys look with an expression of half sullenness, half defiance at the master, and resolve to forget to shut the doors as often as they can. He who first is guilty of the neglect and receives for it a reprimand or a punishment, is regarded as suffering for noble resistance to tyranny.

Another teacher manages in a different way.

‘How many of you have suffered any inconvenience from cold today,’ inquires he with a pleasant look. A great many hands are raised in reply.

‘I have thought,’ continues he, ‘that the cold is increased by having the doors left open. It is some trouble to take care always to shut them, but I suppose you are willing to take this trouble for the sake of keeping yourselves warm. How many are willing to try to shut the doors, on condition that all the rest will?’

The hands are generally raised.

‘Nearly all. But is it not probable that you will forget. What shall I do if any forget?’

A pause.

‘How many are willing to be sent back if they forget?’

Many hands are up, and the teacher promises to do the best he can to help them keep themselves warm, by noticing who leaves the doors open, and sending them back. The boys will, if the business is kindly and gently managed in some such way as above described, even appoint a committee to notice and report the names of those who neglect to shut the doors. This last measure may perhaps be carried into effect in some such way as the following.

‘I am not certain that I can notice carefully enough to accomplish your object. You know that I am very busy, and sometimes so occupied that I do not observe that the door is open until some of the scholars have become quite cold from it. Whenever *men* undertake to remedy any evil, they always like to adopt efficient measures if they try any. Will you do anything more effectual than to ask me to notice and speak to any person who leaves open the door.’

A pause.

‘I do not know what you can do unless you appoint a committee to notice, who can do it more effectually than I. But I do not know that the boys would be willing to have a committee notice them and report their names to me. Perhaps, however, most of them would, as this is a matter of common interest. How many would be willing?’

In every school where the master habitually treats the scholars with the kindness and frankness which they deserve, nearly every hand will be raised.

‘Nearly all are willing. Then I have no objection to your appointing a committee. How many shall there be?’

Boys. ‘Three.’ ‘Five.’ ‘Two.’

‘Several numbers are mentioned. How many are in favour of five? Of three? Of two? The majority are in favour of three?’

With the same spirit and in substantially the same manner the other arrangements may be made. In all such references of minor business to the boys themselves, however, great care should be taken to prevent their supposing that they hold the reins of government. No principles but those of *implicit submission* will answer at all in a school or a family. The teacher must be an *absolute monarch*. He may, however, like other absolute monarchs, delegate power.

Take another instance of the manner in which the pupils of a school may be led to take an interest in carrying its arrangements into effect.

‘I observed today that several of the boys did not come in immediately after the recess. It was five minutes after the bell rang before all were in. Now I think I should do wrong to take more than fifteen minutes recess, though I should like more myself, and therefore if it takes you five minutes to come in, I ought to ring the bell at the end of ten. How many are in favour of having the bell rung after ten minutes, so as to allow you five minutes to come in.’

No votes.

‘Perhaps then you think that it is not necessary to have so much as ten minutes. I do not know but that you would like to try today, and see how much time is necessary. And certainly if you find that it will not take more than one minute, I shall be glad to let you have the whole time. How many are in favour of being allowed today to try.’

The hands will in such a case generally be raised.

‘I am willing that you should try today, and will regulate the ringing of the bell hereafter according to your own decision.’

The boys will, after such remarks, nearly all be punctual, and will look with uneasiness and impatience upon the loiterers who come in late. The master says, on the next day—

‘I noticed, yesterday, that nearly all were in their seats in a

very short time after the bell rang; but a few were quite tardy. Would it be right for me to ring the bell earlier, and thus shorten the recesses of the whole school, on account of these few loiterers?

Boys. 'No Sir.'

'Would it be right for me to allow these few to be tardy, and come in when they pleased?'

Boys. 'No Sir.'

'What shall I do?'

A pause.

'I will wait until tomorrow; perhaps all will be punctual. I think every generous boy will be, especially when he reflects that by prolonging his play a little for one day, he is doing all in his power to shorten permanently the pleasures of his companions.'

Such a course will, if carried into all the plans and management of a school, soon produce a strong public sentiment in favour of what is right.

ERODORE.

ART. VII.—PRACTICAL LESSONS.

LESSON II.—GRAMMAR.

At the hour appointed, the scholars were assembled, and prepared to resume their studies. I entered the room with the limb of a tree in my hand, which I had procured in my journey. The scholars seated themselves, and I asked them to take their slates again. 'Observe now what I do, and write down some word which will express the action.' I accordingly *broke* a portion of the limb in two. They wrote *broke*, *break*, or *breaks*, all of which terms express the action. One or two of them prefixed a nominative case to the verb, but none omitted the verb itself. 'If you have all written your word, observe me again.'

Taking my penknife from my pocket, I *cut* the stick, and they at my request wrote the verb, or word expressing the action. Nothing, however, was said about *verbs* until some time after this. A very great number of actions were performed on the stick, and in connexion with it, to which the scholars gave names on their slates. Other actions were also performed,

such as smiling, frowning, whistling, singing, walking, sitting, &c. The pupils promptly assigned names to all of these actions, which, though not precisely the *same* in every instance, failed not to express the idea.

When this exercise had continued, perhaps, an hour, I informed them that all the words they had written this evening, at my request, were *verbs*. This, said I, is the meaning of the word verb; it is the name of an action. Then referring them to some short and easy sentences in the Spelling Book, as before, I asked them to mark the verbs, which they did most successfully.

The studies of this and the preceding evening were now reviewed, and the scholars were found to understand the definition of the noun and verb thoroughly. They were shown that simple sentences could be formed from nouns and verbs without any other words, and were furnished with a number of sentences of this sort for exercise. When the noun and verb seemed to be perfectly understood, we discontinued our studies for that evening.

LESSON III.

The scholars were first thoroughly examined in relation to the nature of the noun and verb, that they might not take a single new step until they perfectly understood the one which preceded it.

My next object was to exhibit the pronoun. For this purpose I selected a fable, with which they were well acquainted, and which abounded in pronouns, especially the pronoun *he*; and repeating it slowly, requested them to write it on their slates, exactly as I repeated it. For pronouns I had substituted *nouns* in every instance, and so frequently did the nouns occur, as to make a complete jargon of the composition, as I dictated it to them. They were now required to substitute *something* in the place of such a number of nouns, as would save repeating them so often. Several exercises of this kind were tried, and they were at length told that the words which they could thus substitute for nouns, were *pronouns*. *Pro*, said I, is the Latin word, standing in the place of *for*, in English. *Pro noun*, therefore, signifies *for a noun*. The *personal* pronouns alone were explained at this time. They were now required to parse sentences containing nouns, pronouns, and verbs; that is, to parse them etymologically.

LESSON IV.

Such was the eagerness of my scholars to advance with the experiment, that about this time we had one meeting in the morning at sunrise, and this too, although some of them were females, and had nearly a mile to walk, and the weather was extremely cold.

Taking from my pocket a parcel of keys, and holding up one of them to view, I said, 'Write the name of the thing which I hold in my hand upon your slates, if you please.' *Key* was immediately written by all. The whole parcel of keys was then exhibited. 'You may write the name of all these.' Some were a little confused, but they generally wrote without much hesitation, the word *keys*. This latter word, or plural, was written opposite, and to the right of the former. A book was held up. 'Under the word *key* you may write the name of this.' Several books were now held up together, and at my request the word *books* was written under the word *keys*. Several examples of this sort were given. 'Wherein do the words in your right hand column, differ from those in the column at the left.'

'In having an *s* at the end.'

'But what is the difference in their meaning? Do they mean precisely the same thing? Does *knife*, for example, mean the same as *knives*?' 'Oh, no, sir; *knife* means but one; but *knives* mean more than one.'

'Right; and now tell me if you can whether *key* means more than one or not.' 'Only one.'

'Well, what part of speech is *key*?' 'A noun.'

'Why?' 'Because it is the name of a thing.'

'Very true; and I am now about to inform you what was intended by the exercise upon the slate just now. Nouns are of two numbers, the *singular* and the *plural*. When a noun means only *one* thing, we say it is in the singular number; when it means more than one thing, it is said to be in the plural number. Now will you inform me whether the nouns in your right hand column are in the singular or plural number.'

'In the plural, certainly, because they all mean more than one thing.'

'You may now turn to Lesson or Number—in the Spelling-Book, and tell me if you are able which is the first noun in

that lesson, and whether it is in the singular or plural number.' This was readily and promptly done. They were now exercised for some time in parsing the nouns, pronouns, and verbs, in short and easy sentences, and in determining the *number* of the nouns when they occurred. Nothing was said of any irregularity in the formation of plurals thus far, nor of any subdivision or variation of nouns, pronouns, and verbs; consequently the few ideas they acquired were clear, precise, and distinct. But it was now nine o'clock, A. M. Our lesson was interrupted by the arrival of the other pupils of the school.

INTELLIGENCE.

No Axioms in Geometry. An English writer has published an edition of Euclid's Elements without axioms. He attempts to *prove* everything. The eighth Axiom is made a definition; the very idea of equality being, in his opinion, possible coincidence. The first becomes a theorem, to be proved from it; all the intermediate ones are corollaries of the first. The axiom relating to Parallel lines seems to have puzzled him a little. He makes a long demonstration from it.

Miss Beecher's Suggestions. The Revue Encyclopedique for October contains a flattering notice of Miss Beecher's Suggestions on Education, and draws from it favorable inferences in regard to the state of the best schools in the United States, compared with those in Europe.

The writer comments upon Miss Beecher's opinion, that females alone, ought to be employed in the education of females. He thinks this opinion is expressed in too unqualified a manner. He says that the education of boys is better when partly entrusted to the other sex, and that the same principle is correct when applied to females.

Education without Schools. The following statement, made by Dr. Henderson, who has recently visited Iceland, is worthy of notice.

'On inquiring into the state of mental cultivation in Iceland, we are struck with the universal diffusion of the general principles of knowledge among its inhabitants. Though there be only one school in Iceland, and that solitary school is exclusively designed for the education of such as are afterwards to fill offices in church or state; yet, it is exceedingly rare to meet with a boy or girl, who has attained the age of nine or ten years, that cannot read and write with ease. Domestic education is most rigidly attended to; and I scarcely ever recollect entering a hut, where I did not find some individual or another, capable of entering into conversation with me on topics which would be reckoned altogether above the understandings of people in the same rank of society in other countries of Europe.'

Infant Schools in New York. Infant schools were established four or five years since in New York. There are now nine large public schools, and from twenty to thirty private ones, besides one or two dozen attached to Sunday Schools. One under the care of the Society of Friends has about 250 pupils. Another school, which has usually 120 scholars, costs but \$400 per annum.

Manual Labour Schools. We have already given an account of the Manual Labour School of Germantown. It is well known that a similar plan has been for some time in operation in the Western Theological Seminary at Maryville, in the Seminary at Danville in Kentucky, in the Maine Wesleyan Seminary, and at the Oneida Institute in New York, with the most happy effect upon the physical and intellectual vigor of the students. From two to four hours are spent in labour, a large part of the students' board is thus paid, and yet, an obvious gain is perceived in intellectual progress.

We rejoice to perceive that institutions of this kind are multiplying in our country. Anthony Morris, Esq., whose interest in this subject was excited by a visit to Hofwyl several years since, has constantly endeavoured in various ways to excite public interest on this subject. He has recently been able to carry into execution a plan he has long had in view, of establishing a school of this kind on an estate of his own, called Bolton Farm, near Bristol, Pennsylvania. We hope it may prove useful, not only as an example of benevolent enterprise, but as a model for other institutions. We have mentioned the institution at Germantown. Another school of the kind is about to be established by Mr Mead, in Frederick County, Virginia, in which agriculture, both in theory and practice, will be combined with a course of English studies, and Hofwyl is adopted as the model for discipline and economy. A similar school has also been founded at Elizabethtown, New Jersey — and another is proposed in Litchfield County, Connecticut.

But we are particularly gratified to see this subject taken up from *the pulpit*. In a discourse by the Rev. Mr Tyng of Philadelphia, on 'The importance of uniting manual labour with intellectual attainments, in a preparation for the ministry,'— we find the value of these schools ably and warmly advocated. This discourse was addressed to the Episcopal Education Society of Pennsylvania. This body have gone forward with praiseworthy enterprise to purchase a farm near Wilmington, on the Delaware river, on which they propose to educate twentyfive young men, who shall contribute most of their own support by four hours of daily labour. We cordially wish success to every effort of this kind. We almost envy our successors in the academic course, and look forward with eager and delightful anticipation to the day when something of the vigor of our fathers shall be found among the intellectual labourers of the day, and the sallow tinge of dispepsy shall cease to be the uniform testimonial of a life of study.

We have received the second annual Report of the Trustees of the Manual Labour Academy of Pennsylvania. Our readers will find a notice of this institution in our number for August. The second report speaks of the experiment as going forward quite successfully. Twenty three students earned in three months, \$312, and the whole charge for their tuition, board, &c., was \$716. One individual earned

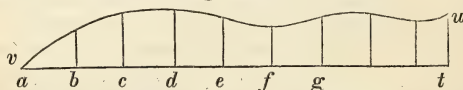
\$25, and all his expenses were but \$31. Ought not the interest of the money expended in the purchase of the farm, workshops, &c., (in this case about \$7000), to be taken into the account in judging of the *pecuniary* results of a Manual Labour Seminary?

The report states that there are now in operation, in the United States, ten similar institutions.

African Education Society. A society has been formed under this title, and an institution is about to be established in the District of Columbia, for the education of colored persons in 'Letters, agriculture, and the mechanic arts,' in order to qualify them for usefulness and influence in Africa.

We are happy to see, that those who are labouring for the welfare of Africa, have adopted this important means of *securing* their success. An institution of this kind, is almost indispensable, to prepare such as may be sent to Africa, not merely to govern themselves, but to influence those around them—to explore those unknown countries, from which the color and constitution of the white man exclude him, and to form at once, a centre of information, and radiating point of light and civilization, for that vast continent.

Area of an Irregular Figure. The following method of finding the Area of an Irregular Figure, will interest teachers of geometry and surveying. We are indebted for it to a writer in the Journal of the Franklin Institute, under the signature of W. B.



Let v, u , be the boundary curve, to any figure v, u, t ; a , (in this case $= 0$) b, c, d, e, f, g , &c. be given perpendiculars from the base line v, t , at any given equal distances, to meet the curve. Put n for the equal distances, and the area required $= s$. Then by the property of the trapezoid

$$\frac{na + nb}{2} + \frac{nb + nc}{2} + \frac{nc + nd}{2} + \frac{nd + ne}{2} + \frac{ne + nf}{2} + \frac{nf + ng}{2} = s,$$

reduced gives

$$s = \frac{na + 2nb + 2nc + 2nd + 2ne + 2nf + ng}{2}$$

$$= a + 2b + 2c + 2d + 2e + 2f + g \times \frac{n}{2}.$$

Rule.—Add all the perpendiculars twice over, except the first and last, which must be taken but once; this sum multiplied by half the equal distances between the perpendiculars, gives the area.

The writer of the above has often made use of this rule with much satisfaction, particularly in land surveying, where the boundary lines fell upon water courses, or curve fences. It may likewise be applied to find the contents of all irregular solids, the superficial contents of their surfaces, and in finding the contents of irregular excavation where the bottom is curved.

NOTICES.

System of Natural Philosophy, &c. Illustrated by more than two hundred engravings; to which are added Questions for the examination of the Pupils. Designed for the use of Schools and Academies. By J. L. COMSTOCK, M. D. Second Edition. pp. 296.

The work before us differs from some of its predecessors, in adopting the didactic instead of the interlocutory style. It has the same simplicity in explanation, without the embarrassment of a dialogue, which seems to us better suited to a book for family use, than to one designed for schools. The arrangement is good; the illustrations and diagrams generally well chosen, and the style is familiar, but susceptible of improvement. This work is among those best adapted to the object in view. Its adoption as a text book by a man of science so well known as Dr Griscom, and the sale of a considerable edition in a few months, afford satisfactory testimony of its value. We observe that some errors which occurred in the first edition, have been corrected in the second.

The Young Reader; to go with the Spelling Book. By JOHN PIERPONT, Compiler of the 'Introduction to the National Reader,' 'The National Reader,' and 'The American First Class Book.' Boston, 1830. 18mo. pp. 162.

There is, as the compiler says in his preface, a great difficulty in finding pieces interesting and profitable to young children. We are sometimes almost ready to conclude that the skill and talent requisite for exerting intellectual influence, is inversely proportional to the age and capacity of minds to be acted upon.

Mr Pierpont has, on account of the scarcity of materials, selected some of his pieces from former publications. He has apparently, in other cases, taken some simple and familiar fable, and with a dexterity which makes us wish that all his articles had been wholly or partially original, given them a new form and dress. Other lessons are wholly original. The whole forms a very fine collection, not only for the use as a reading book for schools, but as an addition to the child's library at home.

We cannot forbear quoting the following few lines as a specimen of the apparently original versification. The way to ascertain its character is to read it to a child, and observe the interest which he takes in it.

'Honestus Woodman's cottage stood
Just by the margin of a wood;
Through which a river deep and slow,
By old trees shaded used to flow.
He was not rich, this Mr Woodman,
But yet, he was an honest good man,
Who got his living by his labour,
And Mr Cheatham was his neighbour.
The little Woodmans, though 't was cool,
For it was now quite late in autumn,—
Went daily to a distant school,
Where a good lady came and taught 'em.
Their summer jackets, patched and thin,
(For Mrs Woodman did not patch ill;)
Were buttoned up close to the chin:
And each because he had no satchel

Carried his slate beneath his arm,
That nothing hard might scratch or knock it.
While nuts and apples from the farm,
And his "Young Reader" stuffed his pocket.'
&c. &c.

Account of the Edinburgh Sessional School, and the Parochial Institutions for Education, with Strictures upon Education in General. By JOHN WOOD, Esq. Boston, 1830. 12mo. pp. 204.

In the year 1812, a number of philanthropists in Edinburgh, and particularly the clergymen of that city, alarmed at the progress of vice and crime among the young, established a considerable number of Sabbath Schools, for the purpose of giving moral and religious instruction. It was soon found that many of the pupils could not read. To remedy this defect, a sort of central school was established, to be held during the week, to which each of the Sunday Schools had the privilege of sending a certain number, and others were admitted by the payment of a small sum. This is called the Sessional School; it has now been in operation nearly twenty years,—is on the Monitorial plan, and appears to have been quite successful. Mr Wood has written a detailed account of the plan and principles of these schools, especially the central one, in which are taught during the week the branches of a common English education. The book will be interesting and useful to teachers, for it is always useful to be admitted to the schoolroom of a fellow labourer, whether by a personal visit, or by reading a graphic description. The subjects, however, discussed in this work, and the plans adopted, require more particular notice, and we may return to the subject hereafter.

The Mentor. Vol. I. No. I. New York, 1830.

There has been established in New York a periodical under the above title, devoted to the young. It is to consist chiefly of original articles, written expressly for the work. From the first number, we should form a favorable opinion of the intellectual and moral influence which it is likely to exert.

Elements of French Grammar. By M. Lhomond, Professor in the University of Paris. Translated from the French, for the Use of Schools: by an Instructor. 12mo. pp. 108. Portland, 1830.

French Exercises, selected chiefly from Wanostrocht, and adapted to the Elements of French Grammar, by M. Lhomond. By an Instructor. 12mo. pp. 102. Portland, 1830.

Manuel de Proverbes Dramatiques. 12mo. pp. 288. Portland, 1830.

A Comprehensive Pronouncing and Explanatory Dictionary of the English Language; with Pronouncing Vocabularies of the Classical and Scripture Proper Names. By J. E. WORCESTER. 12mo. pp. 400. Boston, 1830.

This collection contains about 43,000 words; 6,000 more, according to the preface, than Walker's Critical Pronouncing Dictionary. It comprises numerous technical terms, and many foreign words or phrases, which are often met with in English books. The pronunciation is indicated by a peculiar system of marking the vowels; in doubtful cases, the various modes, together with their various authorities, are given. In Orthography, Mr Worcester drops the *u* in the *honor* class, writes *ize* and not *ise*, and in some other doubtful cases two forms are given. The mechanical execution of the work is excellent, and the whole seems to have been prepared in an able and faithful manner.

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ART. I.—SKETCHES OF HOFWYL. LETTER IX.

Internal Arrangements of the Agricultural School.

MY DEAR FRIEND—The Agricultural or Rural School of Hofwyl, of whose daily exercises I gave you some account in my last, now contains about eighty pupils. About twenty of these pay the estimated cost of their support. The rest are sustained by their labours, with the aid of Fellenberg.

In the internal arrangement of so large a school, *great care is taken to provide for the proper division of labour*, as the best means of giving efficacy to every part of the system. In order to relieve those engaged in education from all other cares and perplexities, the details and accounts of the farm are attended to by an overseer. Vehrli, the able and faithful coadjutor of Fellenberg, is devoted exclusively to the superintendence of the labours, the studies, and the morals of the pupils.

In the early periods of the school, when the number of the pupils was small, he was in immediate communication with every one. All laboured together, and were thus formed under his personal care. With the present number of pupils, this is impossible. Were he to attempt this with a few, all the rest

would be neglected. He therefore acts as superintendent of the whole. He spends the day in observing the various divisions and classes in their occupations, and operates on his pupils chiefly through the medium of his assistants. Scarcely a week passes, however, in which he has not a private personal interview with each pupil, and in this way he succeeds in preserving their confidence, and inducing them to open their hearts to him. To promote unity of action, there is a weekly meeting of all engaged in the instruction and superintendence of the school, in which they converse upon their duties and difficulties, and receive his instructions and advice.

It is generally supposed that this plan is far inferior to that which provides for the direct personal attention of one individual to all the pupils; and indeed Fellenberg has found the most serious obstacle to his success in the difficulty of finding assistants who would enter into his views. *If they can be found, however, the union of several minds, co-operating in one object, under one head, produces the happiest effects.*

Vehrli believes that he has more influence at present upon the mass of the pupils, than when he had thirty boys under his immediate charge. He believes that ten to eighteen is the utmost number that one person can possibly superintend; that when it exceeds this, he should have fellow labourers, with whom he should have free and constant intercourse, who may partake his cares and joys and counsels, and execute his plans. He regards the example of Christ, in choosing disciples to serve as the medium of communication to others, as demanding the imitation of teachers.

The various parts of the plan of Hofwyl happily coincide with these views. Twenty of the pupils of the Agricultural School are destined to be teachers, and the institution is designed to be a *seminary for instructors*, as well as a school for those devoted to labour. Since the singular order of the Bernese government, which I have formerly mentioned, that no teacher of the canton should visit Hofwyl for the purpose of receiving instruction, on pain of losing his place, Fellenberg has received none for this purpose who do not also engage with the pupils in their labours. This, however, is not considered disadvantageous. On the contrary, both Fellenberg and Vehrli deem it very important for all who are to be employed in the instruction of common schools to have a thorough acquaintance with the practical labour of a farm. As an addi-

tional provision for their support, and as an invigorating exercise, it will be desirable for them (as indeed it probably would be for all literary men) to continue these labours. But a practical acquaintance with the life and habits of a majority of their pupils is the only means of preparing them fully to enter into the views and feelings of those under their care, to understand their wants and their difficulties, and prepare them for their duties. It also furnishes many important illustrations and topics of remark. It enables them to give much valuable information of a practical kind in connexion with the subjects of their studies, and much may be done in this way to extend agricultural improvements. It is also an additional means of securing the attachment of the teachers to those to whom it is desirable their labours should be devoted, and inducing them to continue in this employment. So much is this object appreciated in some of the seminaries for instructors in Germany, whose plan and location do not admit of a farming establishment, that a garden and a nursery of fruit trees are annexed to the seminary, and regular instruction is given in connexion with them.

The direct preparation of the teachers for their profession is of course limited to the hours of study of the other pupils, and some additional time taken from the hours of rest.

It consists, 1. In a thorough study of the branches to be taught, which they acquire in common with the other pupils, and on the productive plan.

2. In a series of lessons designed especially for them, in which Vehrli directs them as to the method of communicating instruction.

3. In assuming alternately the place of teachers in this class, under the immediate inspection of Vehrli.

4. In acting alternately as instructor and monitor to the other pupils, and superintendents of their conduct, under the general direction of Vehrli.

5. In the daily advice and direction they receive from him in the discharge of these duties.

6. In witnessing his own methods of instruction as he passes from class to class to observe their progress.

7. In the discussions connected with the meetings for familiar conversation which I have already mentioned.

8. Those who are qualified for a more extended course of study are permitted to attend the lessons of the professors in the Literary Institution, and some are employed in the instruc-

tion or superintendence of the younger pupils in that school. Indeed Fellenberg has found that those who were trained in the Agricultural Institution were among the most valuable and faithful educators he could obtain; and on this account he deems an establishment of this kind an important aid to one of a more scientific or literary character. It is with the aid of assistants thus trained, that Vehrli has succeeded in rendering a school, often composed of the worst materials, a model of order, and industry, and improvement, which has excited the admiration of all who have visited it.

In order to render the system of superintendence as efficient and easy as possible, great care is also taken in the *arrangement* and *classification* of the pupils.

Each boy is indicated by a number, which serves as the mark for his tools, clothes, and books, and renders it easy to refer to every individual in the registers, reports, and general orders of the institution.

The pupils are divided into classes for labour and for study, in their bed chambers, and on their school benches, as much as possible according to their age and capacity, and their respective characters. Those capable of being misled are placed with the better pupils; those already corrupted, with such as are in no danger of injury, or such as may exert a favorable influence upon them. Each class has an inspector or guardian, who is with them at all times, and under all circumstances. So far as the case admits, they are always the same. They are responsible for the conduct of those committed to them, and make report of all that happens. In addition to this, the younger pupils have each a special overseer, or elder brother, who attends to their physical wants, as well as to their moral conduct, and takes care that their clothes and persons are in a proper state.

The pupils are lodged in six bed chambers. Each of these is superintended by two overseers, whose duty it is, each in his turn, to see that every thing is in order, to accompany the pupils from the evening assembly to bed, to remain with them until they are asleep, and to be with them until they leave the chamber in the morning. Three chambers are assigned in which they may remain during their leisure hours, when the weather does not permit them to go out. Here they occupy themselves as they think proper, and their educators have an opportunity of discovering their natural character and incli-

nations. Each of these chambers has two overseers also, with the same view of allowing them to alternate their occupations.

In the school room, the boys are always arranged on their benches in the same manner according to their character, and one on each bench has the duty of monitor.

They go forth to their labour also in divisions, formed on the same general principles, which are constantly the same so far as circumstances permit. Each of these is accompanied by its leader or guardian. A register is kept by each leader or guardian, of the conduct and progress of the pupils under his care, in their labours, their studies, and their moral conduct, which is submitted to the inspection of Vehrli, and the state of the whole school is thus brought regularly before him.

LETTER X.

Discipline of the Agricultural School.

MY DEAR FRIEND — The system of discipline employed in the government of the Agricultural School of Hofwyl is as mild and simple as possible. Based upon religious principle, it makes its appeals to the conscience and the reason rather than to fear, or hope, or shame. The only reward is the happiness which naturally results from doing right. ‘The only praise,’ says Fellenberg, ‘which we allow our pupils, is, the simple expression, “*That is right.*”’ The constant superintendence I have described, enables the guardian of each pupil to apply the necessary warning at the moment when he sees him beginning to go astray. Should this be ineffectual, admonition follows. If the fault is serious, the evening report brings the subject before Vehrli, whose first notice of it is usually private and very mild. A repetition of the offence of course requires a more severe reproof. If this fails, privation of supper (a meal whose loss does not affect the health), and exclusion from the lessons or assemblies of the pupils, or some similar punishment, is tried. Corporal punishment is only resorted to after all other means have failed, and seldom in more than one or two cases a year. If a boy is incorrigible by means of this kind, he is excluded from the school, as being dangerous to others. The institution has received a large number of its pupils from the most abandoned class of society,—some literally from the highways and hedges,—and often those who were extremely corrupt. Yet the mild methods we have mentioned, combined with reli-

gious influence, have been sufficient, not only to restrain, but to reform them; and only two or three instances have occurred, in which it was necessary to resort to the last act of discipline.

The retired situation of Hofwyl, and the system of vigilant parental superintendence we have described, are important means of giving efficacy to this system. But no vigilance, no seclusion, can exclude all external evil; and even the influence of religious restraints will often be inadequate, if the mind is left exposed to the full influence of passion and appetite. The most effectual security, in the view of Fellenberg, against external and internal causes of corruption, is *constant occupation*; and without this, no system of discipline can be efficient. 'Industry,' he observes, 'is the great moralizer of man.' The sentence by which he is compelled to eat his bread in the sweat of his brow is the great means in the hands of Providence of preserving him from the depths of corruption into which a life of ease would infallibly plunge him. The experience of every age and of every country furnishes the most ample illustration of this principle; and it is especially important while the character is yet unformed, and the appetites and passions yet unaccustomed to submission and self-denial.

'The great art of education, therefore,' as Fellenberg observes, 'consists in knowing how to occupy every moment of life in well-directed and useful activity of the youthful powers, in order that, so far as possible, nothing evil may find room to develope itself.' It is far easier to exclude evil in this manner than to combat it directly; to prevent than to correct faults. It is in many cases the only way of gaining the victory over ourselves as well as our pupils, to direct the thoughts and to excite the interest in regard to a new and different subject. The very presence of certain objects, in whatever light we may regard them, sullies and enfeebles the soul. The minute and forced reflection on past offences with which some persons occupy themselves and their pupils, in the hope of exciting deeper penitence or more fixed abhorrence, may be a means of rendering them more familiar with these objects, instead of withdrawing them from their influence. It certainly absorbs time and efforts which would be far better spent in ennobling the mind by the contemplation of the opposite excellences—in strengthening the resolution and habits by the practice of the opposite virtues. We should never lose sight of an apostle's maxim and practice;—'forgetting the things which are behind, I press forward to those which are before.'

Sometimes, indeed, employments which have no direct reference to the danger or faults of the pupils, are absolutely necessary to draw the attention entirely from the habit or propensity in question. Physical labour will give that tone and harmony to the system which is necessary to resist most effectually the seductions of appetite, to produce the habit of self-government and force of resolution. Intellectual occupation, of whatever kind, throws other objects of desire into the back-ground, elevates the views, and aids the reason in asserting and maintaining its empire.

The important place which religious instruction and study hold in this series of occupations, will be too fully understood to need illustration. It must be the Alpha and Omega of every part of education. At the same time, every principle of human nature must be called to its aid, and it is of importance for this purpose to bring into exercise the softer and more refined feelings. There is, in fact, a certain class of excellences, and there are certain defects bordering upon moral evil and ultimately leading to it, which cannot be perceived and understood without that delicacy of feeling which is produced by the exercise and cultivation of the taste. Some provision for this object is peculiarly necessary for those who are not brought into frequent contact with persons of more cultivated minds.

The utility of *music* and *design* in this view, will be readily perceived, and it will not be deemed extraordinary that they are made a part of the regular exercises of the labouring pupils. The mere fact of being occupied, an hour or two in succession, in a manner which leaves all the violent passions at rest, and calls forth only gentle and agreeable emotions, cannot be without its effect. It not only diminishes the force of the passions, thus insensibly soothed into repose, but it furnishes an experimental evidence of the superior enjoyments of which the soul is capable, in this state of calmness, and renders it constantly more averse to the violence of ungoverned feeling.

The same principles pervade all the institutions at Hofwyl; and nothing is more striking than the incessant round of activity which leaves the mere idler in solitude.

I ought in this place to mention that a few of the pupils of Vehrli are employed in mechanical in place of agricultural labours; but they are subject to the same regulations with the rest in all other respects.

ART. II.—ON SEMINARIES FOR TEACHERS.

By T. H. GALLAUDET.

IN a former article, I endeavoured to show the importance of establishing Seminaries for the preparation of Teachers, as one of the most effectual means of promoting the cause of education. I am aware, however, that many objections are urged against such a plan.

It is feared by some that it will be impossible ever to produce a sufficient degree of public interest in such a project to carry it into effect.

I am not so sanguine as to think, that the whole mass of the community can, at once, be electrified, as it were, by any appeals, however eloquent, or any efforts, however strenuous, into one deep and universal excitement on this or any other topic. Information must be gradually diffused; the feelings of influential men in various sections of the country must be enlisted; able writers in our public prints and magazines must engage their hearts and their pens in the cause.

In addition to all this, suppose that some intelligent and respectable individual, after having made himself master of the subject in all its bearings, and consulted with the wise and judicious within his reach, who might feel an interest in it, should prepare *a course of lectures*, and spend a season or two in delivering them in our most populous towns and cities. The novelty of this, if no other cause, would attract a great many hearers. Such an individual, too, in his excursions, would have the best opportunity of conferring with well-informed and influential men; of gaining their views; of learning the extent and weight of *all the obstacles* which such a project would have to encounter, and the best modes of removing them; and, if it should indeed appear deserving of patronage, of enlisting public sentiment and feeling in its favour.

But after all, I do not deem it, at present, necessary for the commencement of the plan which I have proposed, that any thing like an universal public interest should be taken in it.

If the experiment could, at first, be made upon *a small scale*;* if such an Institution could be moderately endowed with funds sufficient to support one or two professors, and procure even the ele-

* In a few instances, and to a limited extent, we believe this experiment has been tried, in connexion with academies, and other already existing literary institutions. We are very desirous to learn from our correspondents the results of these experiments. If, in any case, they have been unsuccessful, we are satisfied that it would appear, on a close investigation, to have arisen from some defect in the plan, or from the want of adequate means to carry it into effect.

ments of a library, afterwards to be enlarged as private or public bounty might permit; if it could be established in some town large enough to furnish from its youthful population pupils to form its *experimental school*; and if only a few young men, of talents and worth, could be induced to resort to it, with an intention of devoting themselves to the business of instruction *as a profession*,—it would not, I think, be long before its practical utility would be demonstrated. The instructors, although few in number, who would, at first, leave the Institution, would probably be located in some of our larger towns. Their modes of instruction would be witnessed by numbers of the influential and intelligent, and, if successful, would soon create a demand for other instructors of similar qualifications. And as soon as such a demand should be produced, other individuals would be found willing to prepare themselves to meet it. And thus we might hope that both private and public munificence, so bountifully bestowed, at the present day, on other useful objects, would eventually contribute a portion of its aid to an establishment designed to train up our youth more successfully to derive benefit from *all the other efforts of benevolence, or institutions of literature and religion*, which are so widely extending their influence through every part of our highly favoured country.

Another obstacle, in the prosecution of such a plan, is the difficulty of inducing young men of character and talents to embark in it, and to devote themselves to the business of instruction for life.

I cannot but hope that the time is not far distant, when the education of youth will assume, in the minds of intelligent and pious individuals, its proper place among the various other benevolent exertions which are made, through the aids of private and public bounty, for meliorating the temporal and eternal condition of man. In the meanwhile, cannot a few young men, of talents and piety, be led to feel that the thousands of our rising generation, the hope of the church and the state, have strong claims upon their benevolence; and that to consecrate their time and their efforts to such an enterprise, may be as much their duty as to engage in the missionary cause? Missionaries make great sacrifices, and practise much self-denial, and endure weighty labours, without any prospect of temporal emolument, in order to train up *heathen youth* for usefulness in this world, and for happiness in the next; and cannot those be found who will undergo some sacrifices, and self-denial, and labour, to bring about so great a good as a reformation in the instruction of those youth who are *bone of our bone, and flesh of our flesh*? Only admit the importance of the object, (and who can deny it?) and it almost looks like an impeachment of their Christian sincerity, to suppose that

among those hundreds of young men who are pressing forward into the ranks of charitable enterprise, none can be persuaded to enter upon a domestic field of labour, which promises so much for the advancement of the Redeemer's kingdom. No, only let the project be begun, let the way of usefulness be opened, let the countenance and support of even a few pious and influential individuals be afforded, and I am persuaded that agents to carry on the work, at least to commence it, will not be wanting.

The difficulty is not in being unable to procure such agents: it lies deeper: it arises from the very little interest that has yet been taken in the subject; from the strange neglect, among parents, and patriots, and Christians, of a well-digested and systematic plan for the education of children and youth; from the sluggish contentment that is felt with the long established modes of instruction; and from the apprehensions that all improvements are either unsafe or chimerical.

Once rouse this apathy into the putting forth of a little exertion, and invest the subject with its true dignity and importance, and let it be felt that the church is under the most solemn obligations to feed *the lambs of her flock*, and your young men will come at her bidding, to spend their strength and their days in this delightful service.

But these young men are poor, and cannot defray the expense of a preparatory education at such a Seminary as has been proposed.

Poor young men are taken by the hand of charity, and prepared for other spheres of benevolent exertion;—and shall this wide, and as yet almost uncultivated field of benevolence be quite neglected, for the want of a little pecuniary aid? Who gave the first impulse to Foreign Missionary efforts? Was nothing done until *the whole Christian public* was awakened to a sense of its duty? Did this mighty enterprise begin in the collected councils of the grave and the venerable fathers of the church? Was the whole plan of operation digested and matured in all its parts, and no steps taken until *all obstacles* were removed, and patronage, and influence, and means collected and concentrated to insure the successful prosecution of the vast design? No; long, long before all this complicated machinery was put in motion, the master-spring was at work, and a few pious and prayerful young men gave an impulse, at first to private zeal, and afterwards to public co-operation, and the result fills us with gratitude and astonishment.

Let a MILLS and his associates arise to a hearty engagedness in the project of diffusing throughout our country a system for the best mode of conducting the education of youth; let their faith be strong, and their perseverance unwavering; and influence and

wealth will soon contribute their share in the prosecution of the work; and *poverty* on the part of those who are willing to endure *the heat and burden of the day*, will cease to be an obstacle in the way of accomplishing their benevolent designs. Providence can, in this, as in all the other departments of his dispensations, make even the selfish passions of our nature contribute to the promotion of good and charitable exertions.

Those who should devote themselves to the business of the instruction of youth *as a profession*, and who should prepare themselves for it by a course of study and discipline at such a Seminary as I have proposed, would not find it necessary, as our missionaries do, to depend on the charity of their countrymen for support. Their talents, their qualifications, and their recommendations, would inspire public confidence, and *command public patronage*. For experience would soon prove, if it cannot be now seen in prospect, that to *save time* in the education of youth, and to have this education *complete* instead of being imperfect, and to prepare the youthful mind for *accurate thought, and correct feeling, and practical, energetic action, in all the business of life, is to save money*; and even those who now expend a few dollars with so niggardly a hand, in the education of their dear, immortal offspring, would soon learn how to calculate on the closest principles of loss and gain, in the employment of instructors, and be willing to give *twice as much* to him who would do his work *twice as well and in half the time*, as they now give to him who has neither skill nor experience in his profession.

Am I extravagant in these speculations? I think I am not; and if my readers will exercise a little more patience, I hope to show, that in adopting the plan which I have proposed, there will be an actual *saving of money* to individuals and to the state, in addition to those numerous advantages in a social, political, and religious point of view, that would result from it, and which are, if I mistake not, so great, that if they could not be attained in any other way, a pecuniary sacrifice ought not for a moment to stand in competition with them.

My reasoning is founded on two positions which, I think, cannot be controverted;—that the present modes of instructing youth are susceptible of vast improvement; and that, if these improvements could be carried into operation, by having a more effectual system of education adopted, and by training up instructors of superior attainments and skill, there would be a great saving, both of time and labour, and of all the contingent expenses necessary to be incurred.

Suppose, for the sake of argument, though I believe it falls short of the truth, that eight years of pretty constant attendance at school, counting from the time that a child begins to learn his

letters, is necessary to give him what is called a good English education. I do not fear to hazard the assertion, that under an improved system of education, with suitable books prepared for the purpose, and conducted by more intelligent and experienced instructors, as much would be acquired in *five years*, by our children and youth, as is now acquired in *eight*.

Now with regard to those parents who calculate on receiving benefit from the *labour of their children*, it will easily be seen that, by gaining three years out of eight in the course of their education, there will be an immense saving to the state. This saving alone would, I apprehend, if youth were usefully employed, more than defray the additional wages which would have to be given to instructors of skill and experience, and who should devote themselves to their employment as a profession for life. But if even the advantage to be derived from the labour of children is not taken into the account, it is evident that, for having the same object accomplished in five years that now consumes eight, you could at least afford to pay as much for five years of instruction as you now pay for eight. In addition to this, as it is the custom in many of our country towns for the instructor to board in the families of those who send children to school, there would be a saving also in this respect. There would be a saving, too, with regard to all the contingent expenses of the school, such as books, stationery, wood, &c.

In a community constituted like that of New England, where so great a proportion of its population is devoted to agricultural and mechanical pursuits, any system of education which could save to the public three years out of eight of the time and labour of all its children and youth, would, it is manifest, add an immense sum to the pecuniary resources of the country, and recommend itself to every patriot and philanthropist, even on the most rigid principles of a calculating economy.

Besides, the grand objects of education—to prepare the rising generation for usefulness and respectability in life, and to train them up for a better and happier state of existence beyond the grave—would not only be accomplished in a shorter space of time, but they would be much more effectually accomplished. At present, with all the time, and labour, and expense bestowed upon it, *the work is only half done*; and the effects of our imperfect modes of instruction are to render youth far less competent to succeed in any pursuits in which they may engage, than if their education was conducted by intelligent instructors, on a well-digested plan, and made as thorough and complete as it might be.

How often has the individual of native vigour of intellect and force of enterprise to lament, through a long life of unremitted effort, his many disappointments in the prosecution of his plans of

business, arising altogether from the defects of his early education ! And if this early education were properly conducted, what an accession it would yield to the resources of the community, in the superior ingenuity and skill of our artists ; in the more accurate and systematic transactions of our merchants ; in the profounder studies and more successful labours of our professional men ; in the wider experience and deeper sagacity of our statesmen and politicians ; in the higher attainments and loftier productions of our sons of literature and science ; and, permit me to add, in the nobler patriotism, the purer morals, and the more ardent piety of the whole mass of our citizens.

I know it is no easy task to convince some minds that all these advantages yield just so many dollars and cents to the private purse, or to the public treasury. But my appeal is to those who take a more comprehensive view of what constitutes the real wealth of any community, and who estimate objects not by what they will to-day fetch in the market, if exposed to sale, but by their effects upon the permanent well-being and prosperity of the state.

With such I leave the candid consideration of the remarks which I have offered in this and the preceding essays ; in the meanwhile cherishing the hope, that that Being who is now most wonderfully adjusting the various enterprises of benevolence, that distinguish the age in which we live from all others which have preceded it, to the consummation of His gracious designs for the universal happiness of man, on the principles which the gospel of Jesus Christ inculcates, and which it alone can produce, will, sooner or later, and in some way or other, rouse the attention, and direct the efforts of the Christian world *to that department of philanthropic exertion*, the neglect of which must retard, if not quite counteract, complete success in all others,—*the education of youth*.

ART. III.—REVIEW OF WOOD'S ACCOUNT OF THE EDINBURGH SESSIONAL SCHOOL.

Account of the Edinburgh Sessional School, and the other Parochial Institutions for Education established in that City in the year 1812 ; with Strictures on Education in General. By JOHN WOOD, Esq. Second Edition. Printed at Edinburgh. Boston: Reprinted by Munroe & Francis. 1830.

THIS volume is one that ought to be in the hands of every friend of Education. It contains both principles and results, which, if not merely read but *studied*, by all who take an in-

terest in our Common and Primary Schools, and especially by the teachers of such schools, would have a powerful tendency to produce the most beneficial effects. From some, indeed, of its principles, we must beg leave to dissent; especially from that which recommends the making use of *personal rivalry*, as an indispensable excitement to effort in the education of youth. How far, too, the Monitorial System, as pursued in the Edinburgh Sessional School, could be adopted, with success, in the Common Schools of New England, or in others of a similar kind, may admit of some doubt. This system certainly exists in one of its happiest forms in the Edinburgh Sessional School. A trial of it, in some one or more of our common schools, under judicious management, might lead to interesting results, and probably could not produce more serious evils than that listlessness and idleness, which, from the want of constant and interesting occupation, at present so much retards the progress of the great mass of the pupils, especially of those in *the lower classes*.

The School described in the work before us was founded by the Clergy of Edinburgh, in order to provide instruction for the numerous scholars who entered the Sunday Schools of their parishes incapable of reading; and pupils were received either gratuitously or on the payment of sixpence per month. It was opened in April, 1813, under the name of *The Edinburgh Sessional School*.

The system at first pursued was that of Lancaster, with some modifications. In 1815, Dr Bell, being in Edinburgh, at the request of the Directors, made many highly useful suggestions, which were adopted; and in 1818, still farther use was made of his system of instruction in the arrangements of the school.

It seems, however, that from the first organization of the school, it has been the constant aim of the Directors not to be tied down to the peculiarities of *any one system*; but to watch the progress of their pupils; to detect the errors of the course of discipline or instruction, and gradually apply the remedies; to adopt any parts of other systems which could be advantageously engrafted upon their own; to receive suggestions from any quarter, and, if judicious, to follow them; and, above all, 'to keep steadily in view, and to bring into active operation, those simple and obvious principles, which they conceive Nature herself must have dictated to every parent and teacher, previously to more artificial contrivances.'

This has made their establishment, more completely than any with which we are acquainted, *An Experimental School*. And we need many such schools, under the care of just such men as conduct the one at Edinburgh. For when the time arrives, in our country, that men like the Rev. Dr Brunton, and the Rev. Dr Thompson, and John Wood, Esq., will *make leisure*, in the midst of a multiplicity of professional duties, to devote to the instruction of little children; and prepare lessons for them; and watch the developement of their minds and hearts; and try experiments; and notice results; and thus establish principles founded on actual observation and experience;—then, and then only, can we hope to see *the science of Education* elevated in the United States, as it is in some other countries, to its proper rank among those *other sciences*, which, in modern times, owe their perfection, not to the speculations of theorists, but to the laborious researches of experimental philosophers among the phenomena which Nature herself presents to their inspection.

Mind is as susceptible of being subjected to experiment as matter. An almost indefinite number of processes can be tried in Education. Let them be tried when there is any prospect of success. Failure itself will suggest better modes of instruction. But they will not always fail. Now and then, as in the Edinburgh Sessional School, wonderful results will be secured, and thus principles settled, to guide hundreds of other schools to similar results. But too many of our teachers either know not how to attempt any new processes, or dare not encounter public opinion in making them. To be sure some hopeful changes are taking place in this respect. Should the volume before us serve still farther to enlighten the public mind on this subject, and especially to prepare the way, in any of our large cities, for the establishment of a school for poor children, *modelled after the Sessional School at Edinburgh, and under the inspection of such men as constitute its Board of Directors in that city, and with such an intelligent and ardent friend as John Wood, Esq. actually to labour among its pupils, and to present its claims and its operations to the public*, we shall feel that our pages could not have been devoted to an object of greater benevolence, and more extensive practical utility.

The following remarks, in the Introduction, are worthy of being fixed in the memory of every School Committee and Teacher. Follow out the principles which they contain, and

what a new aspect would be given to the whole course of education.

‘In all their arrangements they have regarded their youngest pupil, not as a machine, or an irrational animal, that must be driven, but as an intellectual being, who may be led; endowed, not merely with sensation and memory, but with perception, judgment, conscience, affections, and passions; capable, to a certain degree, of receiving favorable or unfavorable impressions, of imbibing right or wrong sentiments, of acquiring good or bad habits; strongly averse to application, where its object is unperceived or remote, but, on the other hand, ardently curious, and infinitely delighting in the display of every new attainment he makes. It has, accordingly, been their anxious aim to interest no less than to task,—to make the pupil understand (as much as possible) what he is doing, no less than to exact from him its performance,—familiarily to illustrate and copiously to exemplify the principle, no less than to hear him repeat the words of a rule,—to speak to him, and by all means to encourage him to speak, in a natural language, which he understands, rather than in irksome technicalities, which the pedant might approve,—to keep him, while in school, not only constantly, but actively, energetically employed,—to inspire him with a zeal for excelling in whatever is his present occupation, (whether it be study or amusement,) and, even where he is incapable of excelling others, still, by noticing with approbation every step, however little, which he makes towards improvement, to delight him with the consciousness of excelling his former self.

‘These obvious principles may be grafted on a variety of systems of external arrangement, adapted to the particular circumstances and object of each individual seminary; but for any defect of the principles themselves, or of a due sense of their paramount importance, we conceive that no system of external arrangement, however beautiful—no selection of books, however judicious—no talents or accomplishments on the part of the instructor, however brilliant and transcendent, can ever in any degree compensate.’

In adopting the system pursued at the Edinburgh Sessional School, it is of great importance to bear in mind, that its *machinery*, or plan of external arrangement, may be imitated, while the spirit that animates the whole may be entirely wanting. ‘From inattention to this fundamentally important truth, how large a proportion, unfortunately, of the schools instituted even upon the most justly celebrated systems, have been allowed to become little better than mere pieces of mechanism, pretty enough indeed in external appearance, but comparatively of little use, in which the puppets strut with wondrous regularity and order, and with all that outward “pomp and circumstance,” which are well calculated to catch a superficial observer, but in which, all the while, the mind is but little exerted, and of course little if at all improved.’

‘The copyist may introduce precisely the same number and the same size of classes,—may place the master, the monitors, and the scholars, in the same respective positions,—may prescribe to them the same movements,—may put the same books into their hands,—and, in short, may give the whole the self-same external aspect. But, if he be not at least

equally desirous to catch the *spirit* as to imitate the *forms*,—to keep steadily in view the ends, which it is the legitimate object of education to attain, as well as the steps, which, under proper guidance, may facilitate their attainment,—if he imagine that any artificial contrivance whatever can, in the slightest degree, supersede the necessity of diligence and zeal, of earnestness and kindliness of manner, on the part of the instructor,—if he treat his pupils more as mechanical than as intellectual beings, attempting rather to cram into them a certain definite quantity of instruction, than to inspire them with the taste, and furnish them with the power, of acquiring knowledge for themselves,—if he content himself with teaching them to repeat by rote, with slavish precision, rules of which they are left alike ignorant of the principle and of the application, or to pronounce, with formal tone, and measured cadence and inflection, a mere jargon of sounds, to which they have never learned to attach the slightest signification,—let him not wonder, if, notwithstanding all the pains, which he has bestowed on the externals of his system, it should degenerate into as dull, cold, and lifeless a *routine*, as is exhibited in any of the most unproductive seminaries around him.

It was in 1820, that Mr Wood, an advocate of Edinburgh, whose efforts on this subject are entirely voluntary and gratuitous, began to take a deep interest in the school, and to visit it daily; and at the request of the Instructor, he undertook to devote some time to the actual instruction of the pupils.

‘While he was thus employed, very serious doubts used frequently to come across his mind, whether he was doing all the good, which others were perhaps too easily inclined to imagine. The children were taught, indeed, to read, but the doubt was, whether they had been made such masters of their own language, as in future life to give them any pleasure in reading, or to enable them to derive much profit from it. They had learned their catechism, but were they much wiser with regard to the truths which it contained? The Bible was read as a task, but was it not also, like a task, forgotten? The more he inquired into the actual condition of the lower orders, the more he was convinced that reading, together with *spelling out* the meaning of what they read, was too formidable an attempt to be frequently resorted to by them; and that even of those who did read, few had recourse to the books calculated to give them the most useful instruction, because they were unable to understand their language; while most resorted to works of a lighter and unfortunately less unexceptionable kind, which they found it not so difficult to comprehend. This evil called loudly for a remedy, which the meagre explanations, introduced along with the other practices of the Madras system, (however useful to a certain limited extent) did not supply. He therefore felt an extremely strong anxiety to give the school more of an intellectual tone, in order not only to enable the pupils better to understand what they read there, but also to give them a taste for profitable reading, and make them understand whatever they should afterwards have occasion to read.’

He afterwards compiled a series of books for the use of the school. He endeavoured to give additional life to the department of Arithmetic. He introduced Grammar and Geography upon a plan of instruction somewhat new. And, in consequence of these efforts, and of the strong desire which the children manifested for reading, the Directors, in 1823, annex-

ed a small *Circulating Library* to their Institution. This has proved a source of the highest pleasure, as well as of the most valuable information, to the pupils; an example well worthy of imitation in the primary schools in this country.

There are two most excellent chapters on Sunday Schools, in the work before us, which we would earnestly recommend to the diligent perusal of all who take an interest in these valuable institutions. We shall omit any particular account of them, and proceed to those parts of the volume which relate more immediately to the *Daily School*.

Although instruction is afforded *gratis* to those whose parents are certified by their kirk-session to be quite unable to pay for their education, yet every effort is made to induce the payment of the small charge of sixpence per month,—a course which the Directors have found attended with the best results. The number of scholars varies from five to six hundred. They are all under the tuition of one master, and the external details are, in most leading points, nearly the same with those which are in use in the National Schools in England.

In the chapter on the *Office and Duty of Directors*, are the following excellent remarks. They deserve the serious attention of all who act in the same capacity, or as Visitors of Schools, in our country.

‘Wherever a seminary is under the management of Directors, its success or failure may, in a great measure, depend upon the manner in which they discharge their important duties. By cold indifference on the one hand, they may, to a certain degree, damp the ardour even of the most zealous teacher. By officious interference, on the other, they may paralyse his best exertions. If, for example, they give themselves no farther trouble about their seminary, than visiting it perhaps once a year on a public day, may not the indolent teacher become remiss, and even the zealous wax cold? If they prescribe and obstinately adhere to a system of education or discipline, which, however beautiful it may appear to them in theory, is by him found practically inefficient,—what avail his best exertions? If they anxiously discourage all attempts on his part at improvement, upon no better ground, than that he cannot point his finger to the chapter and verse, where it is “so nominated” in the code of Lancaster or Bell, or some other equally orthodox authority, to which his superiors have thought proper most religiously to attach their faith,—he must patiently submit to the mortification of seeing his seminary far outstript by those of others, perhaps much his inferiors, who are either left uncontrolled, or are at least placed under more judicious control. Or if, on the other hand, “carried about with every wind” of opinion, they readily admit, for the purpose of experiment, every crude suggestion which may be made, either by their own number, or by others alike inexperienced in teaching; or recklessly adopt any particular part of a system, which as a whole has proved successful elsewhere, without viewing it in all its bearings, as connected either with other arrangements, or with the peculiar circumstances of the institution,—what is naturally to be expected from such a mode of management? What but inconstancy and

perpetual vacillation;—each upstart fancy of to-day expelling that of yesterday, and destined in its turn either to give place to that of to-morrow, or to be blended with it in an incongruous manner, resembling a species of the most ill-assorted, ill-compacted mosaic?

‘There are few errors, against which Directors should be more on their guard, than that of fettering their teacher with too many and minute regulations. Having taken due pains to place a proper person in a situation so important and responsible, and traced out to him, if necessary, the outlines of the system which they wish him to adopt, they should leave it to himself to fill up the rest. Nor is it in their collective capacity only, that they should carefully abstain from all unnecessary interference. Little do themselves often know the chilling influence of a single heedless expression, by which they “just hint a fault, and hesitate dislike.” The like caution is to a certain degree necessary in the conduct of principals, rectors, and other superiors towards their inferior teachers. But perhaps most of all is it essential in the conduct of parents, subscribers, &c., both towards the teachers, and towards those to whom has been confided the management of such institutions.’

The success of the system pursued in the Sessional School, (and this should not be forgotten in any attempts to adopt it in our primary schools,) depends entirely on the qualifications of the teacher. *He must be the very life and soul of the system.* He must be continually on the alert, while with his pupils, and almost always in the act of teaching. He must do a great deal more than merely to superintend the school, and teach the monitors. He should visit and teach all the classes, as circumstances may require. The inferior ones particularly need his attention. He should give them frequent examinations, to ascertain when the class is fit to advance to new lessons, and whether any of its individual scholars must be left behind in an inferior one. Above all things, the master should be *apt to teach*.

‘In looking out for a teacher in any department of instruction, there is a strong tendency to pay almost exclusive attention to the candidate’s own attainments in knowledge, with little or no regard to his capacity of communicating the elements of that knowledge to those who as yet are uninitiated. To ascertain *the former* qualification, a comparative trial is not unfrequently instituted; and if, in this ordeal, (by no means always affording the most unexceptionable test even for its own purpose,) the candidate be successful, *the latter* qualification is taken for granted. Nothing, however, can be a greater mistake. It is very true that a man cannot give to others what he has not himself; but it does by no means follow, that, because he himself possesses knowledge in great perfection, he must therefore proportionably be endowed with the faculty of communicating the rudiments of that knowledge to others.’

‘Among other particulars which aptitude for teaching implies, we may mention the communication of any particular piece of instruction, at the time, and in the manner, in which it is most likely to arrest the attention of the pupil, and to make the most lasting impression upon his mind,—and a readiness to suggest, or rather to draw forth from himself familiar illustrations of every subject, adapted to his age, and to the circumstances in which he is placed.’

‘The curiosity of a young person, as Locke has well observed, ought by no means unnecessarily “to be balked,” and the teacher, who is persuaded

of the truth of this philosopher's observation, that "a child will learn three times as much, when he is in tune," as at any other time, is much more likely to put his pupils in tune, and to find them in it, than he who consults only his own inclination, or moves continually in the same unvaried round. A single rash rebuff or cold reply, given to a child at a moment when his curiosity is most ardent, may mar for life the most promising scholar.'

[*To be continued.*]

ART. IV.—UNITED STATES MILITARY ACADEMY AT WEST-POINT.

Documents communicated to Congress, accompanying the Report of the Secretary of War.

THE Military Academy at West-Point has been in operation twentyeight years. During the fifteen first years of its existence, no efficient support being afforded by the United States government, and no regular system of instruction pursued, the institution languished; but since that time it has been gradually rising in reputation and influence. We regard it with deep interest, not only as an honor to our country, but as an important theatre for experiments in education. We are informed that it was pronounced by Mr Canning, the brother of the late British minister, during his visit to this country, to be superior to most of those in Europe; and we believe it has been distinguished among the institutions of the United States, for adopting the most thorough and rational methods of studying the sciences.

It is gratifying to see that the government has taken the most effectual means to ascertain and secure the character of this academy, by the annual appointment of a Board of Visitors selected from among the best and most distinguished men of our country; and to see that such men are willing to spend 'some weeks' in their important task. The Report of the Board, accompanying the Report of the Secretary of War, presents us with the interesting results of their observations.

As some of our readers may not be familiar with the character of this institution, we have thought it best to give some general account of its regulations, derived from former Reports, and from early volumes of the Journal of Education.

Instruction in the art of war, is, of course, the leading object, and other subjects are attended to only in subordination to this; but we have always rejoiced to find from the various reports

of this institution, and the course pursued in it, that it is not designed as a mere school in the art of destroying life. While it prepares a set of men to conduct in the best manner, the defence of the country, and thus we hope to carry on those dreadful contests which may occur, in the least destructive mode, its system of instruction is designed to qualify them for promoting the arts of peace, and assisting in those public works, which tend to advance the cause of civilization, and secure the permanent peace of our country by uniting its various parts more closely.

The number of Cadets varies, but is limited to 250. They must not be under fourteen, nor more than twentyone years of age when they are admitted ; must have a thorough knowledge of reading, writing, and arithmetic ; and must be free from any mental or physical infirmity which would disqualify them for performing military duty. They are divided into four classes. Being considered as employed by the government, to prepare for its service, they receive pay which is considered fully adequate to their support.

As an indispensable requisite to admission they are also required, with the consent of their parents or guardians, to sign articles by which they engage to serve five years, unless sooner discharged. About 100 are received upon trial, in the month of June annually, and are arranged in classes of such size, and in such a manner, as to ascertain, as far as possible, the character, capacity, and propensities of each candidate. For this purpose they are transferred freely from class to class, as circumstances may require. At the end of six months, their conduct and improvements are ascertained. About one fourth are usually rejected. Those who are accepted, receive warrants as Cadets, and are arranged in divisions, according to their progress and merit.

The usual course of instruction is completed in four years after they are admitted to the rank of Cadets. Examinations of three weeks each, are held twice a year, when the rank of each individual is settled anew. Those who do not give evidence of a thorough knowledge of the subjects they have studied, are dismissed, unless their failure is owing to unavoidable interruptions, rather than to idleness, or incapacity. In that case, they are permitted to repeat the course of the preceding year. At the end of four years an arrangement is made by which some are permitted to remain another year. Including

even these however, only about half of those who enter the institution, finally receive its honors.

In the course of their education, each one is taught practically the duties of every station, from that of a common soldier to that of a commander in chief; and when it is completed, those who desire it receive a commission in the army; while others engage in the employments of civil life.

The merit of each Cadet is determined — not by his proficiency in any single branch — but by his average proficiency in all. This is ascertained by keeping a Merit Roll, and faithfully recording his progress during the whole course. His general conduct and deportment is also taken into the account. If emulation be admissible under any circumstances, no course could probably be devised to secure a competition more fair and honorable.

Mathematics, Natural Philosophy, Engineering, and Military Tactics occupy about three fourths of each day. The remainder is devoted to other branches, among which, the French Language, Drawing, Chemistry, Mineralogy, and Geology, are the most prominent. Much of the instruction is communicated by colloquial lectures, sometimes with, and sometimes without text books; and constant use is made of models, drawings, diagrams, chemical and philosophical apparatus, and the black board, for illustration. The institution is also furnished with a Library and with Military and Scientific Journals.

The Cadets are obliged to rise at daybreak, and retire for the night at ten o'clock. Such are the existing arrangements that little time is left for mere recreation. They have no vacations; but there are two months' suspension from mental labour, in the year, which are devoted to military, field, and camp duties.

There is one fact which deserves to be noticed in this place, on account of its bearing upon the importance of attending to physical education. While the military exercises are continued daily, no students are more healthy than the Cadets, notwithstanding their severe mental application. But at the beginning of winter, the drills are suspended, and in consequence of the severity of the weather, voluntary exercise is usually neglected. This is followed by a prevalence of diseases of the digestive organs; and it is found that a greater amount of medicine in proportion to the numbers, is used here, than at any other military station in the United States. As the site of the institution is peculiarly pleasant, and the air salubrious, the Visitors believe

that this arises chiefly, if not solely, from neglect of bodily exercise; and they recommend the immediate erection of a building, adapted to a regular, daily course of gymnastic and other exercises during the winter, which we cannot but regard as an indispensable appendage to every place of education, and we may add also, to the establishment of every studious man.

The diet is described as plain, but wholesome and abundant; and what is of primary importance to those who lead a sedentary life, well prepared. But we are much surprised to find that ardent spirits are used in this establishment. We trust, however, that while the state of public opinion, and the advice of medical men has led to their banishment from the army, they will not long occupy a place at the table of students who are destined to be its officers; and where its use is incomparably more pernicious and dangerous, without the slightest plea of necessity.

The discipline is administered by the superintendent for minor offences, and by means of courts martial for those which are more serious. On this point the Visitors give it as their deliberate judgment that 'no discipline could be established upon sounder principles, nor be administered with greater kindness, discrimination, justice, and decision.' Great praise is also due to the superintendent for his management of the economical concerns; and on the whole the Visitors observe, 'we find nothing to disapprove, little to suggest, and very much to commend.'

We are happy to perceive that the Board express the most liberal views in regard to the objects of instruction necessary to form a complete system of education. We trust that a portion of the time devoted to mathematical studies, which they observe, appears to have been too great, will be occupied with those branches which shall prepare the students to become useful as members of society, and citizens of the state. We trust, especially, that the importance of the suggestion in the following question of the Visitors will be duly appreciated. 'Destined to become depositories of a power in its nature arbitrary, ought not these interesting youths, to be early taught to appreciate the principles, and venerate the authority of the law; and through the kindly medium of philosophy, to view their duties and relations towards friends and country?' We would venture to add; Destined as they also are, in all human probability — though we trust the occasions will be few and distant — to plan and direct those dreadful operations in which man is called on to destroy

his fellow, and to act in blind submission to the orders of superiors, who may sometimes employ their powers for the worst of purposes, ought they not to be early and constantly taught to venerate the paramount authority of *the law of God*? Should they not be prepared, through the kindly influence of *Christianity, presented as a subject of study*, as well as inculcated by weekly admonitions, to do all in their power to prevent and mitigate the horrors and sufferings of war, (which it is destined, we trust, at no distant period to remove wholly from the earth) as well as to perform the ordinary, but sacred duties of social life, which no system of philosophy describes with equal clearness, or urges with equal force.

ART. V.—MUSIC, AS A BRANCH OF COMMON EDUCATION.

In a former number of the Annals, we stated that Vocal Music was deemed an essential branch of common school education in Germany and Switzerland, and enjoined as such by the governments of those countries; and gave a specimen of the music employed for this purpose.

The immediate object to be accomplished is to perfect one of our senses, to exercise an important set of organs, and, in short, to cultivate one of those faculties which our Creator has seen fit to give us. To neglect it, is to imply that it was unnecessary; that it is useless. It is to treat a noble gift in a manner which involves ingratitude to the Giver.

In this case also, as in others, the invariable law of Providence is, that the employment of our faculties is important to their preservation and perfection. Singing is of no small value as a mere physical exercise of the vocal organs, which invigorates the lungs, and thus promotes the health of the whole frame. Dr Rush observes, that it is a means of protection from the pulmonary diseases so common in our climate; and adduces as a fact in confirmation of this opinion, that the Germans in the circle of his practice were seldom afflicted with consumption, and that he had never known but a single instance of spitting blood among them. He ascribes this to the strength which their lungs acquire, by exercising them in vocal music, which constitutes an essential branch of their education. He

had even known singing employed with success as a means of arresting the progress of pulmonary complaints.

But *the ultimate objects* in cultivating vocal music are those for which it was obvious this gift was bestowed. The first and the highest is, to unite with our fellow men, in expressing our gratitude and love to our Heavenly Father. In doing this we rouse and excite our own devotional feelings, and stir up each other to new life in the worship of God. For these purposes, God himself commanded the use of music in the Israelitish church. Indeed, he has written this law on the hearts of men. Scarcely a temple or a service has existed in the world, except among the Mahometans, in which music did not occupy an important place. In this view, the subject is of great importance. The defects in our church music are felt as well as admitted by all; and no thorough change can take place, but in acting on the rising generation.

But it has other important uses, which are not so generally appreciated. There are periods of exhaustion, and there must be hours of relaxation and repose in the life of all, from the prince to the peasant, when we need some innocent amusement to employ and interest without wearying, and to exclude improper occupations: and this necessity is greater in proportion as the intellect is less cultivated. There are moments of physical debility or moral discouragement, when the mind is almost incapable of operating upon itself. At such seasons, music is of great utility. It is perhaps the only employment which leaves the intellect wholly in repose, and on this account, is peculiarly important to literary men. In fact it forms the relaxation of considerable numbers of those on the continent of Europe.*

The popular vocal music introduced of late years in Germany and Switzerland is peculiarly adapted to these objects. Without being trifling, it is cheering and animated. Without being directly religious, or even didactic, it presents ordinary subjects under an aspect fitted to excite the nobler feelings, to elevate the thoughts above the world, and kindle the feelings of devotion. It comprises songs on the various objects and phe-

* A distinguished professor of the island of Sicily, on hearing the sad tale of the influence of study on our literary men, inquired what were their amusements. I was only able to answer—None. He expressed his astonishment, and added, ‘No wonder they die of study.’ He informed me that he spent a given portion of the day in practising instrumental and vocal music; and thought he could not live without the relief which they afforded his mind.

nomena of nature — the rising sun — the rolling thunder — the still evening — the rich harvest — and presents something applicable to every circumstance of life. It thus associates common occurrences and objects with the most elevated feelings, and every view of nature calls forth the notes of pleasure, and the song of praise to its Author. Such exercises are undoubtedly often mechanical at first, but their repetition cultivates the feelings they describe. It leaves an impress of softness, and produces a tendency upwards, which are useful to all, and it is of peculiar importance to those for whom it is generally deemed superfluous,—I mean, whose minds are chiefly occupied with providing for the immediate necessities of life, and who are conversant with its ruder elements.

A passage of Vehrli's journal of his school at Hofwyl, presents a very interesting example of the influence of this species of music. 'The last autumn I was walking with my children by moonlight — "How beautiful the moon rises, and shines so red over the lake," said one of them. Another instantly began singing the hymn —

"In still and cheerful glory
She rises mild before us,"

and all joined in chorus. The last summer, at the approach of a storm, they often sung the hymn beginning —

"God thunders, but I nothing fear."

They selected, as appropriate to the marked divisions of time, the hymn which begins —

"The days that Heaven allows us here,
How swiftly do they fly;"

and sung it frequently at the close of the week.'

The visitor at Hofwyl may often hear them sing, in going or returning from their labours, especially at the unseasonable hours sometimes necessary for securing the harvest in this variable climate; and thus cheering their toils and elevating their thoughts and feelings above the little inconveniences and hardships they endured. A number of commissioners who visited the establishment, observe that they, like most other strangers, could not hear the music of these pupils without the deepest emotion. The greater part of them know by heart a hundred religious and popular hymns. Vehrli himself observes, that he has uniformly found, that in proportion as vocal music was improved, a kind and devotional spirit was promoted among his pupils.

In furnishing an amusement of this kind we shall divert from others of a doubtful or injurious character. In giving young men such a means of innocent excitement by music appropriate to their age and feelings, we diminish the temptation of resorting to stimulating liquors, and other questionable modes of producing cheerfulness. The editor has known and visited a village in Switzerland, where a set of drunken, disorderly young men were led, by the cultivation of vocal music among them, to an entire exterior reformation, which was regarded with as much surprise as the change in regard to temperance in our own country. He has seen them, when they met at a public house, resort to this method of raising their spirits, instead of drinking, and amuse themselves with singing songs and hymns adapted to improve the mind and elevate the heart, instead of the profane or indecent conversation or noisy clamour which is generally heard on such occasions.

But, aside from this benefit, music, of itself, has an effect which cannot be doubted, in softening and elevating the character. It diminishes the strength of the passions by keeping them, for a time at least, in a state of inaction. It counteracts them, by producing the opposite and softer feelings.

In addition to this, the study of music, from its very nature, cultivates the habits of order, and obedience, and union. All must follow a precise rule; all must act together, and in obedience to a leader; and the habit acquired in one part of our pursuits necessarily affects others.

On all these accounts vocal music has no small influence on school discipline. We were struck with the superior order and kindly aspect of the German schools in comparison with our own, and ascribed it not a little to the cultivation of music in them. Those who unite in singing with their fellows and their master, will be more disposed to be kind to the one and obedient to the other.

On this subject Luther observes — ‘The youth must always be accustomed to this art, for it tends to make men kind and virtuous;’ and Plato says — ‘Pure and simple music is the sister of bodily exercise. As exercise imparts health to the body, so music imparts the power of self-government to the soul.’*

* A part of this article is extracted from an address delivered before the Boston Convention of Teachers, in August, 1830, and published in the series of lectures.

ART. VI. — JACOTOT'S SYSTEM OF INSTRUCTION.

MY DEAR FRIEND — In a former letter I gave you Jacotot's maxims for pupils. The following are his rules for teaching.

1. Your first and great duty is to keep your pupils constantly employed about some useful subject. Never suffer him to waste or slumber away his time. Admonish — stimulate him *to do something*.

2. Present objects and sentiments and facts for his consideration, now in one position, now in another. Oblige him to observe them on all sides. Ask him if he has seen *all*, and leave him to discover.

3. Oblige him to reflect on everything that he sees, by requiring him to write or express his thoughts upon it.

4. Call upon him to verify his opinions and expressions — to justify all that he does — by referring to reason or authority.

5. Never expect that he will *perceive or say everything* relating to a subject. *You cannot*. Do not anticipate that he will *understand everything*. *No man does*. Be satisfied if he is sensible of his ignorance, — if he is learning something. Rome was not built in a day.

6. Do not therefore attempt to force matters by your own explanations. He does not need them. They will debase him by making him think himself dependent for his ideas on the intellect of others. They will make him a sluggard. Leave him to learn alone, and he will find them himself in due season.

7. Do not correct his mistakes. Oblige him to search for them. Give him time, and he will correct himself. Do not make him a machine, to be moved by your impulse.

8. Encourage him to effort, by approbation of his success. Stimulate him, by showing him that he is yet imperfect. Subdue his vanity, by convincing him that every one can do the same with proper effort.

9. In short, act upon the principle that *human intelligence* is a unit — that the difference of men consists in the power of attention and will, and in the degree of knowledge — and you will find reason to believe it true. Teach your pupils to believe that they are able, and you will find them able. Cultivate the spirit of resolution — the force of will — and you will do more to make them scholars, than by volumes of explanation.

10. When you have succeeded in inducing them to exert

their powers, and to be conscious of their independence of others for knowledge; they are *emancipated*. Then you may aid them occasionally by your experience and knowledge with safety and usefulness.

You will perceive by this sketch that the system of Jacotot is founded on the great principles of the productive school, which have long been adopted and proved in the institutions of Fellenberg, as well as many others, with some modification of view, arising from the peculiar character of Jacotot, and some love of paradox. They are presented and applied with an energy and vivacity which has had a very happy effect in rousing many a dormant mind, both among parents and pupils, to efficient action.

ART. VII. — METHODS OF TEACHING TO READ.

WE have distinctly said that we are no optimists in regard to methods of instruction. We believe that the most perfect instrument for practical purposes is that which the artist in question can best use; and it belongs to the Annals of Instruction to describe all the best plans adopted. We shall therefore continue our series of articles on methods of teaching to read, by an account of that adopted in the Edinburgh Sessional School, from the pen of Prof. Pillans, a distinguished friend of Education, and professor in the University of Edinburgh; which is accompanied by some excellent remarks of his own, on this subject. It furnishes another testimony to the value of this school, although the Professor believes this method susceptible of improvement.

ACCOUNT OF THE METHOD OF TEACHING TO READ IN THE SESSIONAL SCHOOL, BY PROFESSOR PILLANS.

One of those principles, which I consider as lying at the foundation of all good teaching, is, *That a child, in being taught to read, should be taught at the same time to understand what he reads.*

English reading, according to the prevailing notion, consists of nothing more than the power of giving utterance to certain sounds, on the perception of certain figures, and the measure

of progress and excellence, is the facility and continuous fluency with which those sounds succeed each other from the mouth of the learner. If the child gather any knowledge from the book before him, beyond that of the color, form, and position of the letters, it is to his own sagacity he is indebted for it, and not to his teacher.

The rule, expressed or implied, which is generally followed in schools, is, that the duty incumbent on the master consists in giving the pupil, as speedily as possible, mechanical dexterity in reading, without wasting time, or distracting his attention with the sense of what he reads. He may allow it to be desirable that the child should comprehend what he reads; but still he thinks it right to sacrifice this object to the more pressing and immediate demand upon him, to return the child to his parents a fluent reader, in a given time. And, doubtless, when it is considered during how short and interrupted a period most country children are at school, it may be admitted, that, if the process of carrying the child's understanding along with what he reads, were incompatible with an equally rapid acquirement of the art of reading, — though no sensible parent would hesitate in preferring to mere volubility of tongue, the cultivation of his child's understanding along with the organs of voice, — yet a teacher, whose fitness for his task is commonly measured by the fluency of utterance his pupils exhibit, might be excused for pausing, before he altered the mechanical for the intellectual method. But what shall we say if in both respects the latter be found superior; — if it shall appear, that the method which insists on the child's understanding the sense, and consequently suits what he reads to his comprehension, is not only better adapted, as will be admitted by all, for training to habits of observation and reflection, and thus increasing his stock of useful knowledge, but also, that it is an infallible means of shortening the term necessary to give facility in reading. That such will be the case is an obvious deduction from the reason of the thing, even if it were confirmed by no other evidence.

When the pupil of a parochial school has a reading lesson prescribed to him, to the sense or scope of which his master never directs his attention, and which, in all probability, has a meaning quite incomprehensible to a child, the only implement he has to clear his way through the difficulties that assail him, is his knowledge of the letters; unless the aid be worth reckoning, which he may derive from recognizing, in the longer

words, syllables which he has learned in columns of spelling. With such imperfect means, it cannot be surprising if his progress be slow, and he find the way uninviting and tedious. He has no faculty to assist him but memory: and a memory of forms and sounds only, with few, and those by no means interesting, associations. On the other hand, the child who is taught the habit of carrying the sense along with the sound, is armed with two forces, instead of one, to grapple with the difficulties he encounters; — the one his knowledge of the letters and syllables, and the other his knowledge of the story. And these so regulate, and direct, and accelerate one another, that by their joint operation and impulse, he arrives at the point desired, sooner, by one half the time at least, than by the superficial system. When I say one half of the time, I speak only of the hours devoted to public lessons in school; in a great majority of instances the time will be still farther abridged, by the avidity with which the child, at a very early stage of his progress, will betake himself to reading at home, if intelligible and amusing books are placed within his reach. For nothing is more certain than this; that, if early training be well conducted, the appetite for reading, which, on the new method, is another word for knowledge, will be as surely felt, in a healthy mind, as the desire of food in a sound body.

‘The great majority of the young,’ says Quintilian, ‘will be found quick in apprehending, and ready to learn; for such is the nature of man: and as birds are born to fly, horses to run, and wild beasts to tear and devour, so the characteristics of man are, mental exercise and ingenious thought: whence the belief, that the human understanding is of celestial origin. As to individuals of our species, who are dull and unteachable, they are as little according to nature as preternatural births; or monstrous conformations; and in truth they rarely occur.’

In conformity to these views, Mr Wood, the superintendent of the Edinburgh Sessional School, pursues a course like the following. Supposing the child master of his letters, the next step is to combine and pronounce them in the easiest words, which of course are monosyllables of two letters. They are *words*, however, — significant terms — part and parcel of the English language, and not unmeaning syllables. It is the more necessary to remark this, as the almost universal practice is to carry children through long columns of two, three, or four letters, which syllables go to the composition of words, but have in

themselves no meaning ; and the principle is assumed, that such syllabic reading is an indispensable preliminary to all that is to follow. In compliance with this preconceived notion, the child is detained long after the alphabet is known, in spelling and pronouncing b-a, *ba* ; b-u, *bu* ; b-l-a, *bla* ; b-l-e, *ble* ; s-t-r-a, *stra*, &c. Mr Wood deserves the thanks of all parents for demonstrating the absurdity of this principle, and illustrating by successful practice the importance of a truth far too little attended to in teaching ; that in the elementary acquisition of language, more especially of one's mother tongue, it is not necessary to teach everything. The faculty of speech is so much a part of the human animal, or at least the powers of his mind are so admirably fitted for acquiring it, that he leaps to conclusions by a sort of instinct, and is apt to be retarded and stupified by the minute rules and creeping processes of masters, and spelling books and grammars. Nothing, therefore, can be more philosophical than the conduct of Mr Wood, in entirely banishing the tiresome, and as he has proved, useless apprenticeship of syllabic reading, and plunging at once 'in medias res.'

[The Alphabet is taught in portions. Only a few letters are taught at once, and these are made familiar in all their combinations in simple words before passing to others.]

The moment the pupil knows his letters, he begins to spell, pronounce, and *give the meaning*, of words composed of them, such as, *be, he, me, ox, ax*, &c. Thus from the very outset he is accustomed to attach ideas to words, and acquires insensibly the precious habit of not resting contented with sound, unless it be accompanied with sense. Not that we are to expect from the tyro accurate definitions of these monosyllables, or any definitions at all ; at this early stage. Examples of their use in ordinary conversation will amply suffice to secure the primary object of interesting the understanding along with the eye and the memory. For example, (to take the word first named) when the child says b-e, *be*, and upon the question being asked, what he means by *be*, answers 'I *am*,' or, 'if I *be* good, I shall *be* happy,' — we obtain an assurance that he has an idea corresponding to the term, and that it is so far correct as not to be confounded, for example, with *bee*.

In such a monosyllable, however, as *ox*, we may look, even in the youngest, for something more than examples of its use in a sentence, supposing at least that all the children have seen an ox repeatedly. If they be left to themselves, each will describe

or characterize the animal according to the circumstances in which he has been accustomed to see it. A butcher's son will call it, a beast that is killed to make beef for the market; a tanner's son will think of the hide and leather; a farmer's boy will, in one district, describe it as an animal that eats the grass and chews the cud, and, in another, perhaps, as the beast that is yoked in the plough or the wagon. In this way, it is obvious the knowledge of each boy is made available to all. And in all cases, it is important to bear in mind, that set forms of description or explanation are avoided. The appeal is always made to the knowledge of things, not to the memory of words.

The monosyllabic words of two letters in the English language are only 39 (including the interjections oh! ho! ah! ha!); but, though the number be small, and is far from exhausting the possible combinations of two letters, it is found quite sufficient to guide the child to the rest which occur in polysyllabic words.

His next step, then, is to monosyllabic words of three letters. The same process takes place as before: thus, t-e-n, *ten*. 'What do you mean by ten?' 'The number *ten*,' says the child, or he unfolds his ten fingers. But in this stage, as three lettered monosyllables are too numerous to be all put down, an additional step is taken, which is well calculated not only to improve his spelling, and enlarge his acquaintance with his own language, but to sharpen his faculties, excite his curiosity, and extend his knowledge of nature. After explaining *ten*, he is asked whether he can think of any other word like *ten*,—that is, as we should say to a more advanced pupil, which rhymes with *ten*.

Every little mind in the class is immediately at work, and one brings out *men*, which is spelled and explained; another, *pen*, in both senses, to write with, and to enclose sheep in; a third, *den*; a fourth, *fen*; a fifth, *wen*; a sixth, *hen*; and if the whole class be now at a stand, the master may add, *ken*, explaining its poetical use, and *ben*, with its Celtic application to a high hill. Thus also, *gem*, *stem*, *hem*; *jug*, *rug*, *mug*, *tug*, *zug*, &c.

It is easy to see what opportunities are in this way afforded to a judicious teacher to convey useful information and wholesome counsel, not in certain dull hours set apart for *general knowledge*, but in small portions at a time, and frequently

repeated, according as they are suggested by the business in hand, and when they are likely, on that very account, to make a deeper impression and be longer remembered.

After a good deal of practice in this exercise, along with the spelling and reading of short significant sentences made out of such words, the pupil is advanced to words of four or more letters, and is not now required to spell the words before or while he reads. And as he proceeds to longer words, and sentences of more continuous meaning, the utmost care is taken that nothing shall be put into his hands which he is either unable to understand of himself, or cannot be led to comprehend by the teacher's explanation. It is not now examples only of the use of words that he is called on to give; descriptions and definitions are expected, not according to any regular form, either spoken or printed, but produced—it matters not at first how awkwardly, or with what homeliness of phraseology and illustration—direct from the idea existing in the mind of the learner. These constant efforts, assisted and corrected by the master, to clothe ideas in words, are the means used in the farther advance of the pupils, which give existence, in a surprisingly short space of time, to those precise and well expressed statements of the force of particular words, and that perfect comprehension of the scope and tendency of the whole extract, whether it be narrative or a chain of reasoning, which have long excited the astonishment of all visitors to the school of Mr Wood, and sent many well-educated persons away with an humbling and almost oppressive sense of their own inferiority.

ART. VIII.—PRACTICAL LESSONS.

1. GRAMMAR.—LESSON V.

AT our meeting this evening, we spent the first fifteen or twenty minutes in a thorough review of the ground we had gone over at our former meetings. At the close of every meeting I had hitherto given them lists of some of the principal words in the less important or less difficult parts of speech, to commit to memory. The articles, prepositions, conjunctions, and interjections, had been given out at different times, and it was now ascertained that they had faithfully complied with my request and had committed them to memory.

We next studied the Adjective ; not however under the *name* of *adjective*, for this was studiously concealed, but in the following manner. ‘Will you write down upon your slates all the words which will make sense with the word *weather*, and tell the *kind* of weather. It is now, for example, extremely *cold* weather ; it is of course *unpleasant*, *disagreeable* weather ; but there are many more kinds of weather besides cold, unpleasant, and disagreeable.’ With this explanation they were enabled to proceed, though slowly. To the words *apple* and *man* they found a much longer list of words which would apply. I gradually introduced in my conversation the terms *quality* and *qualify*, and by the time I was prepared to tell them the name of the words they had been writing, *they* were prepared to understand that Adjectives express or describe the qualities of nouns, and remember it. They were now exercised in parsing nouns, verbs, pronouns, adjectives, articles, prepositions, conjunctions, and interjections. The adverb was omitted purposely for some time.

LESSON VI.

The two hours which we had to devote to grammar this evening, were spent in studying the gender and case of nouns. They were first directed to write the names of all the persons, animals, and things they had ever seen between the school house and Mr L.’s, about half a mile distant. This was a long lesson, but when I perceived one or two began to be weary, I immediately requested them to stop and exhibit their list. I next asked them to mark with an *x* all the names of persons and animals to which the word *he* could be applied with propriety, and with two *x*’s those to which we would naturally apply the word *she* ; or, to make it plainer to them, such, I observed, as could have the pronouns *he* and *she* substituted in their place, might be marked in this way. With a few exceptions, they marked them accurately.

‘Those which you have marked with *one x*, are nouns of the masculine gender ; and those with *two*, of the feminine gender. Masculine means *male* ; feminine signifies *female*.’

‘But here are a great many not marked, Mr A. ; of what gender are these ?’

‘I am glad you are desirous to know. They are of the *neuter* gender. You see, therefore, that there are three genders, the masculine, the feminine, and the neuter. The masculine denotes males, the feminine females, and the neuter

those who are neither male nor female. All nouns in the world belong to one or another of these genders.'

They were now required to select the nouns in a given sentence, and tell their number and gender, giving the reasons why they were singular, plural, masculine, feminine, or neuter.

LESSON VII.

Our first half hour was spent in reviewing the ground we had gone over. I was agreeably surprised to find that scarce a single idea which had once been acquired was forgotten. This I attribute partly to the interest which was manifested, probably from the novelty of the plan; partly to the advanced years of most of the class; but chiefly to the excellence of the plan itself. Some plain sentences were now parsed etymologically, omitting, of course, the adverb. These exercises, with the review, took up the remainder of the evening.

2. EXERCISES IN OBSERVATION AND LANGUAGE.

In the improved schools of Germany, what are termed 'Exercises in observation, reflection, and language,' form a regular part of every day's exercise, and manuals are published to aid teachers in this object. The following is a specimen of the lessons in one of these works, designed as strictly elementary.

'This is a desk, and that is a bench. Now you must tell me what things the bench has which the desk has. What is the bench made of?' 'Of wood.'

'What is the desk made of?' 'Of wood, also.'

'Say now all together, The desk is made of wood; the bench is made of wood.' (The children repeat.)

'Is there nothing else?' 'Yes; the desk has legs, and the bench has legs.'

'What do you call the outer end of each side?' 'A corner.'

'How many corners has the desk?' 'Four corners.'

'Then you may say the desk is four cornered. How many corners has the bench?' 'Four.'

'Then you may say the bench too is four cornered.' 'The desk is four cornered, and the bench is four cornered.'

'What do you call the upper part of the desk?' 'The top.'

'And what is this top?' 'It is a four cornered piece of wood.'

‘What does the top of the bench consist of?’ ‘A four cornered piece of wood.’

‘What do you call a four cornered, long, flat piece of wood?’ ‘A board.’

‘Then you may say the upper part of the desk and the upper part of the bench are made of long boards.’

‘Is every long piece of wood a board?’ ‘No; it must first be sawed.’

‘Who does this?’ ‘A carpenter.’

‘What does the whole desk consist of?’ ‘A board and legs.’

‘Who made the legs?’ ‘A carpenter.’

‘And when the carpenter has made the board and legs, has he made the whole desk, or only a part of it?’ ‘The whole.’

‘What does the bench consist of?’ ‘Of the top and the legs.’

‘Who made both?’ ‘The carpenter.’

‘And when he has made the top and legs of which the whole bench consists, what can you say of him?’ ‘The carpenter has made the whole bench.’

‘Well, then, you may say that the carpenter made the bench, and the carpenter made the desk. Now tell me all the things which you can say both of the bench and the desk.’ ‘The desk is of wood, and the bench is of wood. The desk has four legs, and the bench has four legs. The top of the desk is a long, flat piece of wood, and the top of the bench is so too. The desk was made by the carpenter, and the bench was made by the carpenter.’

‘What have you done?’ ‘We have seen what the bench has, which the desk also has.’

‘Then you may say, We have seen in what things the desk and bench are alike. What have we seen, then?’ (Children repeat) ‘We have seen,’ &c.

As a conclusion of this exercise, children should be required to find resemblances between things that appear unlike at first. The sea and a forest: Both are moved by the wind; both have beasts in them; both have an agreeable appearance.

The next exercise is to observe differences.

‘You have told me in what a desk and bench are like; now tell me in what they are unlike.’ ‘The desk is higher than the bench.’

‘Is the top of the desk like the top of the bench? What else do you find unlike?’ ‘The top of the desk is longer and broader than the top of the bench.’

‘You said the desk was higher than the bench; what makes it higher?’ ‘The legs are longer.’

‘If the legs of the desk are longer than the legs of the bench, which have the most wood in them?’ ‘The legs of the desk.’

‘What did you say of the top of the desk?’ ‘That it was longer and broader than the top of the bench.’

‘In which board is there the most wood, then?’ ‘In the top of the desk.’

‘If there is more wood in the legs and top of the desk than in the legs and top of the bench, which will be the heaviest?’ ‘The desk.’

‘Then you have found something else in which they differ. But is there no other difference? What is the bench for, or what use do you make of it?’ ‘We sit upon it.’

‘What is the desk for; what use do we make of that?’ ‘To put books upon, and to write on.’

‘In order to write, you must put your book, hand, and pen upon the desk. So you may say shortly that the desk is used to lay things upon. Now tell me in what the bench and the desk are unlike.’ ‘The desk is higher than the bench; the top of the desk is longer and broader than the top of the bench; the desk is heavier than the bench; the legs are longer; it contains more wood in it; and it is made for a different use.’

These answers should be repeated, first by some of the best scholars, and then by the whole together, and then by some of the most backward scholars.

‘Now what have you been doing?’ ‘We have seen what can be said of a desk that cannot be said of a bench.’

‘That means that we have seen in what the desk and the bench are unlike.’

3. PRACTICAL LESSON FOR EDUCATORS, FROM SALZMAN.

[Teachers who are worthy of their office will feel that they need ‘Practical Lessons’ no less than their pupils. To such we need make no apology for the following, extracted from a

work of Salzman, one of the founders of the Philanthropic School of Education in Germany, who with some serious defects combined uncommon excellences.]

I invite every worthy young man to enter the society of educators. Every society has its creeds and forms of admission, and those who wish to enter this will not think it strange that I propose a creed for their assent. Let every one carefully examine himself, whether he can, with his whole heart, believe and accept it. If not, he is unfit to engage in the business of education with pleasure, zeal, and effect.

The creed is short:—*The educator must seek in himself the foundation or source of all the faults and defects of his pupils.* I do not mean that all these really arise from the educator: I only say that *he must seek for the cause in himself.* As soon as he has strength and impartiality to do this, he is in a fair way to become a good educator. It is the nature of man to look for the origin of all disagreeable things, even of his own faults, out of himself. We find traces of this in the fall of our first parents. It is therefore no wonder that the educator is disposed to find the cause of the faults of his pupils in something besides himself. But I assume it as a fact, that the source of the pupil's faults *often lies in the educator, and not always in circumstances, or in the children.*

If you believe that the cause often lies in the educator, I would next persuade you that this is often the case with *you*. Have you never remarked that the children who are disobedient to you obey others willingly; or that the same pupils that are idle with you, improve with other teachers? If you have observed this, do not deceive yourself, but acknowledge that what you blame in your pupils is your own fault. Do not reply that you have performed your duty conscientiously. That may be; but perhaps you do not yet understand how to manage children.

Perhaps you have something in your manner which is repulsive, which makes the children shy and distrustful. Perhaps you want animation. Perhaps your method of instruction is too dry and abstract. Have you never remarked that the same pupils who at one time were attentive to your instructions and obeyed your commands, at other times are inattentive and disobedient? Is not this a proof that the cause of their faults lies in you?

'I do not understand,' you will say, 'how this follows. Am

I not the same that I was yesterday? and if my pupils are not the same, does not the cause lie in them?' That *may be*; but before you conclude that it is so, examine yourself whether you are really the same that you were yesterday. You will often find that you are quite another person. Perhaps you are suffering from indigestion, or a cold, or perhaps some disagreeable occurrence has disturbed your feelings, or you have read something which still occupies your mind and prevents your giving your whole attention to your business. Either of these circumstances may make you quite another man. Yesterday you came to your children with a cheerful heart and countenance. Your manner of speaking was lively, seasoned now and then with pleasantry. Your admonitions were gentle and kind. The liveliness of your pupils made you happy. But to-day, alas! you are no more the same man you were yesterday. Your soul is troubled; your look is dark and repulsive; your admonitions are harsh, and the waywardness of your children provokes you to anger. Have you not sometimes perceived these things in yourself? If so, be honest, and confess that the reason why your pupils are not so good as they were yesterday *is in you*.

I expect many objections against my creed. Whoever is *satisfied* with these objections, will easily reject any other applications I might make of it. I fear he is a man blinded by self-esteem, who is determined never to be in the wrong, and would rather call all his scholars dunces and rogues than smite upon his own breast and confess that he has been in fault. Such a man is unfit for an educator. But remember still, that I do not say that the origin of *every fault* exists in the educator, but that *he who seeks the cause in himself will find it much oftener than he imagines*, and that *he who neglects to do this, fails in the first duty of an educator*.

ART. IX.—COURSE OF STUDIES IN THE CLASSICAL SCHOOLS OF PRUSSIA AND BAVARIA.

THE studies of the public schools in Germany are always assigned according to hours, and pursued with great regularity. The following Tables, extracted from Professor Klump's essay on the subject, will show the course pursued in the Classical Schools of Prussia and Bavaria. We hope, in a succeeding number, to insert the detailed account of the Bavarian Gymnasia.

It is proper to remark, that Gymnastic exercises form a part of the regular business of these institutions, at appointed hours.

PRUSSIAN GYMNASIA.

Class	Age	I. Languages.			II. Sciences.				III. Practical Arts.		Total hours of lessons weekly
		Latin	Greek	German	Mathematics	Natural Sciences	History and Geography	Religion	Drawing	Writing	
Sixth	8-10	6	.	6	6	2	Geography 3	2	3	4	32
Fifth	10-11	6	.	6	6	2	History 3	2	3	4	32
Fourth	11-12	8	5	4	6	2	History and Geography 3	2	2		32
Third	12-14	8	5	4	6	2	3	2	2		32
Second	14-16	8	7	4	6	2	3	2			32
First	16-19	8	7	4	6	2	3	2			32

SCHOOLS OF BAVARIA.

Classes	Age	I. Latin School.			Arithmetic	Geography	Religion	Drawing, music, and modern languages attended to in additional lessons.	Writing	Total of lessons weekly
		Latin	Greek	German taught through the whole course, by careful attention to translations, and by reading the German and classic authors.						
Lower Class	8-9	16	.		3		4		3	26
	9-10	16	.		3		4		3	26
Middle Class	10-11	16	.		3		4		3	26
	11-12	12	6		3	2	3			26
Upper Class	12-13	12	6		3	3	2			26
	13-14	12	6		3	3 with native history	2			26

GYMNASIUM. (*Bavaria.*)

	Age	Latin	Greek	Hebrew	Arith- metic and Alge- bra		Ancient Geography and History	Reli- gion		Logic	Total of les- sons
	14-15	10	6	2	3		3 History or Mathemat- ics Physical Geography	2			26
	15-16	9	7	2	4 Geom- etry		2 History and Political Geography	2			26
	16-17	8	8	2	4		2 History	2			26
	17-18	6	6	2	4		2	2		4	26

INTELLIGENCE.

Maine Wesleyan Seminary. — From the report of a committee of this institution, published in the *Christian Advocate*, it appears that it was founded in 1825. It is believed to have been the first in which manual labour was united with study, with a view to furnish the poor with an education, and preserve the health of the rich while engaged in study. The number of students has varied with the season of the year from 60 to 120. About fortyfive of the students have been constantly employed of late in the labouring departments, and it appears, from the experience of this institution, that an industrious young man can defray a large portion of his expenses by his labours, without devoting more time than is absolutely necessary for exercise. That it does not interfere with intellectual improvement, is shown by the fact that the labouring students were usually among the best scholars.

Two courses of study are pursued in this institution; one designed as preparatory for college, and the other intended to give a thorough English education, at the same time furnishing those who are willing to labour with a knowledge of agriculture, or one of the mechanic arts. The course of study is three years. While this institution is under the direction of members of the Wesleyan society, it is intended that their religious peculiarities should not be taught in it. We regret to find that it labours under pecuniary embarrassment in consequence of the erection of buildings; and we hope that public liberality will not only relieve the trustees from this burden, but enable them to purchase books and apparatus, of which they are in urgent need.

Professorship of Education. — We are gratified to see that a professorship of education has been established at Washington College, in Western Pennsylvania, designed to give instruction to those who are preparing to be teachers. We hope the time is not distant when

it will be deemed as important to furnish the students of our colleges with the principles which should guide them in improving the mind and heart, which almost every individual will be called to do as a parent or teacher, as of those which prepare them to act upon matter, or to acquire wealth or honor.

Dawn in Greece.—The Rev. Jonas King, the indefatigable American Missionary, has purchased a spot of ground at Athens, upon which he is to establish a school in the spring. Mr Brewer has a flourishing school at Smyrna, supported by the benevolence of the ladies of New Haven. The school of Dr Korch, at Lyra, contains 300 pupils.

Instruction of Teachers.—At Miss Grant's school for females at Ipswich, Mass., which is devoted, during the winter, mainly, or at least very particularly, to the instruction of teachers, there are 120 pupils, about half of whom have been heretofore employed as teachers.

Algebraic Problems.—We understand that Mr F. J. Grund of this city, favorably known to the public as the author of a text book on Geometry, is about publishing a collection of Algebraic Problems for the use of schools. It is chiefly to be a translation from a valuable work.

The problems which involve Arithmetical processes will be adapted to the American currency. It will also contain *additional* problems on Vulgar and Decimal Fractions; on the theory of the greatest common division, and finding of Prime Factors. The original itself abounds with problems on the various Algebraic combinations, particularly on radicals (irrational and imaginary quantities); Combinations, Permutations, and Variations; Formulæ and examples for Arithmetic and Geometric series; Equations for one and more unknown quantities of the 2d and 3d degree.

In addition to all these, there will be about 200 questions, which lead to different equations of the 1st, 2d, and 3d degree, involving one and more unknown quantities with their solutions and generalization; and may therefore be easily introduced in schools.

Health of Students.—The Biblical Repository recently established at Andover, contains a very interesting article on the German Universities, written by the editor, Professor Robinson, in which the writer remarks, that although the German literati are laborious students, and although they eat and drink like other men, yet our fashionable disease, dyspepsia, is almost unknown among them. He mentions as circumstances which may help to explain this, 1. That the Germans are inured to studious habits from childhood; 2. that they use less animal food; and 3. that they enter more cordially into the enjoyments of their hours of relaxation.

School Conventions.—During the autumn, State Conventions for the improvement of Common Schools were held in Maine, Vermont, Connecticut and New York, as well as Massachusetts, which appear to have called forth much interest on this subject. The pressure of other matter has obliged us to omit articles we had prepared concerning them.

New York Convention.—A State Convention of the friends of Education was held at Utica on the 13th of January. Rev. Pres. Davis,

of Hamilton College, presided. Delegates were present from 22 counties. Committees were appointed to consider and report upon various practical subjects: these reports will probably be published. Addresses were made by Mr Holbrook and by Prof. Yates. The subject, in the latter case, was the study of Civil and Municipal Law in common schools, — a subject to which the publication of the Political Class Book has called considerable attention. After attending to these discussions, the Convention resolved itself into a State Lyceum, adopting a constitution and electing officers. It is to meet annually. Mr Holbrook was appointed agent of the Lyceum to visit the several counties of the state for the purpose of organizing County Lyceums. A resolution was also adopted, calling a National Convention of the friends of Education in New York city, the first Wednesday in May next.

We consider these as measures of the highest importance, and especially *the last*; and we hope it will be met promptly and seconded cordially by other bodies devoted to this object.

Oneida Institute. — This institution is established at Whitesborough, N. Y., and is a Manual Labour Seminary. Forty-two young men earned, during the last year, a sum equal to the amount of their board, which at a little more than one dollar a week, amounts to \$2000. All the other expenses for instruction, room-rent, fuel, and contingencies, amount to \$28 a year. The accommodations are now limited, and it is said in the Report of the Teachers that five hundred applicants, during the last year, were refused admission for want of room. The trustees now propose erecting buildings to accommodate one hundred. The trustees have also established a Theological Department, and have elected the Rev. N. S. S. Beman, of Troy, Professor.

New York African Free School. — Mr C. C. Andrews, teacher of this school, has published a valuable account of its origin and progress, together with interesting specimens of the original composition by the pupils under his care. From his statements the following facts are gathered.

The first African free school in New York was founded in 1787. Only about forty pupils at first attended, but in 1791 a female teacher was employed to instruct the girls, and the school appeared to promise increased usefulness. For nearly twenty years the number of scholars continued to vary from forty to sixty; but the introduction of the monitorial system in 1809 improved the condition of the school, and added much to the number of pupils. About 700 pupils are now attached to this institution, and the building appropriated to the use of the boys' department 'is of brick, two stories high, 75 by 35 feet, standing on a lot of ground 50 feet wide by 100 deep, fronting on Mulberry street, and will contain 500 scholars.'

Monitorial Schools in Europe. — From the 25th Report of the British and Foreign School Society, it appears that Monitorial Schools are increasing in various parts of Europe. In Belgium, Denmark, Sweden, Norway and Russia, the governments have taken measures to introduce them generally. More than 30 have for some time been in operation in Tuscany. The Duke of Lucca has introduced them. By a singular departure from its general policy, even the government of Naples has established 20 in the island of Sicily and proposes to form

them in every parish. The British and Foreign School Society continues to devote itself most zealously to the propagation of this system at home and abroad, uniting with it constantly the introduction of suitable extracts from the Scriptures, without note or comment—and thus diffusing *moral and intellectual light* together—the only course of safety or consistency. They have constantly a number of persons in training as teachers, and at their last anniversary they had under their care twenty Arab youth, sent to England for education by the Pacha of Egypt. This society and the National School Society, on the system of Bell, are vying with each other in extending the benefits of the system throughout England. It appears also that new schools of industry on the plan of that established by the benevolent Friend, William Allen, are forming under the auspices of the British Society.

Education in France.—Of 283,822 young men enrolled in France in 1827, 157,510 could neither read nor write, and 13,791 could not write; leaving about 100,000, or only *one third*, who were able both to read and write. By estimates made a few years since, two thirds of the population of that country are destitute of elementary instruction.

Sandwich Islands.—The population of these islands is estimated at from 140 to 180,000. From the last report of the American Board of Commissioners it appears that there are not less than 45,000 persons, or one in three of the whole population, under instruction in the schools under their care.

Scientific Tracts, Nos. 4 & 5.—The publication of this series goes regularly forward. No. 5 is on the eye, by Dr J. V. C. Smith. The subject is very fully illustrated by cuts.

Library of Education.—The first volume of this work has appeared. It promises well. We shall probably have occasion to call the attention of our readers to it hereafter.

NOTICES.

First Book of Geography. By SAMUEL WORCESTER. 18mo. pp. 92.

This is among the best Introductions to Geography which we have seen. It contains no striking peculiarities, and we think the selection and arrangement are not always the best. But the style is easy and familiar; the travels are conducted in a lively and interesting manner; and the illustrations and remarks are happily adapted to the infantile mind. The work is generally well executed, and will be an acceptable present to our infant and primary schools.

The Fourth Class Book, containing Lessons on Reading for the Younger Classes in Schools. Second Edition. 18mo. pp. 136.

Address on the Expediency and Duty of Adopting the Bible as a Class Book, in every scheme of Education, from the Primary School to the University: delivered at Columbia, S. C. in the Pres-

byterian Church, on the 4th of Dec. 1829, before the Richland School.

Oration, delivered before the Connecticut Alpha of the Phi Beta Kappa Society, on the 7th of Sept. 1830.

These highly interesting pamphlets are from the pen of the Hon. T. S. Grimke, of Charleston, South Carolina; a gentleman well known as an ornament to the legal profession, and as a scholar deeply read in ancient and modern literature.

The great principle which he endeavors to establish in the first of these addresses, is, that on the grounds of duty and usefulness, '*the Bible ought to be a prominent and never ceasing part of all education from the primary school to the university.*' He regards its cautious exclusion from our plans of education as an extraordinary solecism; both as it respects taste and religious feeling, and ascribes its origin, in part, to the prohibition of the Bible to the laity in the Catholic church; and in part to the sectarian spirit which followed the reformation, and led to the too exclusive use of catechisms and confessions in place of the Bible. He fears that one cause of the present neglect, is, that 'each values his peculiar sect, more than his common religion; and his own confession and articles, more than the common standard—the Bible.' He believes that so far from producing a sectarian influence, the study of the Bible as a text book would have a decided tendency to counteract this, 'by teaching insensibly, but indelibly, experimentally though not theoretically, that Christianity is above all sects, and the Bible above all creeds and confessions.'

He complains, that by excluding the Bible as a classic from our schools and colleges, 'the *Pagans* of Greece and Rome are left to form the minds and hearts of CHRISTIAN youth.' While he does not propose to pass the same sentence of banishment upon the classics, he wishes to see them reduced 'from the rank of masters to that of servants of the Bible, in the education of Christian children.'

In his second address he considers the claims of the Bible as a literary production, and maintains that '*it is the only suitable and best Text Book of Duty, Usefulness and Literature, and the purest and richest fountain of sound valuable knowledge, of taste, and of style,*' as, in fact, *the true standard of taste, from its being 'the only original, pure, and inexhaustible fountain of thought.'*

We are gratified to learn that what the author has published at different times, on this and kindred topics, is soon to appear, collected in a small volume. We hope it will be in the hands of all the friends of education, and we are persuaded the richness of thought and beauty of style which distinguish these addresses, cannot fail to gratify those who regard them merely as literary productions. We intend hereafter to notice them more at length on our pages; and however we may differ from Mr Grimke in some of his peculiar views, we think they demand the most serious consideration; and that the main principle in regard to the study of the Bible is capable of being supported by the most convincing arguments, and worthy of being adopted by every Christian community.

Atlas to Fowle's Geography, comprising nine Maps. 4to.

Modern Practical Geography, on the plan of Pestalozzi. By WILLIAM B. FOWLE, Teacher of the Monitorial School, Boston. Third Edition. Boston. Lincoln & Edmands. 1830. 18mo. pp. 162.

This Atlas is among the most correct and neatly executed which have yet been published, and has a large and valuable map of the world on the polar projection.

The little work for which it is prepared, consists of a series of questions, designed to aid in the study of the maps, with notes to illustrate and explain them when there is obscurity. We think it will suggest many valuable ideas to teachers; and we presume will be found very useful in monitorial schools.

The Political Class Book, intended to Instruct the Higher Classes in Schools in the origin, nature, and use of Political Power, by WILLIAM R. SULLIVAN, Counsellor at Law; with an Appendix upon Studies for Practical Men, with Notices of Books suited to their use. By G. B. EMERSON. Second Edition. 12mo. pp. 190.

There is unquestionably no country on the globe, in which the government, both in its original constitution, and in its subsequent measures, is so extensively studied and understood among the people, as in our own. It is surprising that knowledge on these subjects has so extensively prevailed, when there have been *no elementary books*. Every generation, as it comes upon the stage, has been obliged to learn by the floating intelligence of newspapers and conversation; acquiring by little and little, and in a most irregular and unsystematic manner, the knowledge which ought to have been presented in a methodical form, in early education. The Political Class Book supplies the want. The very favorable reception which the first edition has received, proves that the want was extensive. The standing of the authors might be considered as sufficient evidence of the character of the work as to its execution; in addition to this, however, it has, we believe, been universally approved thus far by the public. The work ought not only to be a text book for all the higher schools, but a manual for every family. No one but a professed lawyer can read it without acquiring much useful knowledge, and what is of much greater consequence, *having all his former floating ideas on this subject methodised, arranged, and fixed.*

A System of School Geography; chiefly derived from Malte-Brun, and arranged according to the Inductive Plan of Instruction. By S. GRISWOLD GOODRICH. Hartford, H. & F. I. Huntington. 1830. 18mo. pp. 320.

This work exceeds any of the kind we have seen, in the beauty of its execution; and while we think it has serious defects as a school book, the engravings, and the general appearance of the work, reflect the highest credit on the imagination and taste of the author, the skill of the designers and artists, and the enterprise of the publishers. We cordially wish success to this bold attack on the spirit of parsimony which spends without hesitation for the food which pampers the appetite, and the dress which cherishes the vanity of childhood, but almost refuses to pay for that neatness and beauty in a book of instruction which not only give a child equal pleasure, but promote his improvement and cultivate his taste.

The general plan of the work is that which was described in the Journal of Education for 1827, and has long been familiar to our best teachers,—to begin at home, and proceed on the inductive system;—and though we think it is not completely executed, it is carried farther than in any preceding work in this country. The author has also adopted the plan, first introduced in the Rudiments of Geography, of mingling questions with the text; of interspersing travels on the map, which are rendered highly interesting; and of *employing a series of engravings as a part of the course of instruction, and not as a mere appendage*, as has been done by Goldsmith and others. As was mentioned in detailing the practice of a teacher, in a former number, (Sept. 1830, p. 104,) we consider engravings as legitimate subjects of questions and description as maps.

In seeking to avoid the compendious style of most of our School Geographies, we think Mr Goodrich has gone to the opposite extreme, and accumulated a mass of information which is entirely beyond the grasp of the pupil. If it be designed for younger scholars, there is too much; if for those who are advanced, it needs more arrangement. We think also there are some statements not the most appropriate in a work designed for children; but we presume that in a second edition the work will be materially improved in these respects. The Atlas is handsomely executed, and contains, in addition to the usual maps, a number of tables; a chart of comparative magnitudes, exhibited in squares, on the plan adopted in several European works; a picture of the world, in some respects an improvement upon those which have gone before it, and the hemispheres on two projections, so engraved that they can be placed opposite to each other,—a plan which, as we have formerly mentioned, we think very useful in aiding the conceptions of the pupil. The author does not seem to have been aware that the polar projections and the views of the oceans have been employed by others. His originality of thought and conception are strikingly exhibited in various parts of the work. His style is animated and pleasing; and we think this book is entitled to *high praise*, both for its plan and execution.

The Children's Robinson Crusoe. By a Lady. Embellished with Cuts. Boston. 12mo. pp. 367.

If the claims of public benefactors are to be estimated by the *amount of enjoyment* which they procure for their fellow-beings, the name of Alexander Selkirk may almost rank with those of Columbus or Washington, and his famous shipwreck may stand classed with the most important events which are celebrated in history. If we estimate the sum total of the childish delight which this story, in its many forms, and in various languages, has carried to thousands and thousands of firesides, we shall not be surprised at the assertion. The present edition of this work is designed to conform generally to the original De Foe. Robinson is represented as a model of moral excellence, as well as the hero of a tale, and the whole is well calculated to afford moral and intellectual instruction as well as entertainment.

A recent edition of Robinson Crusoe has been published in England, in which a whole Swiss family are supposed to be wrecked. This opens the field for a great variety of incident and adventure, and by the progress of this family in their various plans, the advances of society in arts and refinement are happily illustrated.

Manual of Classical Literature.

A work with this title is now preparing for the press, from the German of J. J. Eschenburg, with additions and improvements, by the Rev. C. Fred. Cruse. This work consists of five distinct parts, embracing all that belongs to the general study of the Archæology, Literature, Mythology and Antiquities of Greece and Rome; to which will be added another part on Hebrew Antiquities, by the translator.

A Manual of the Sciences; or a Systematic Abstract of the Nature, Objects, Comprehension and Connexion of the Sciences, together with the Select Literature of each Department. Also from the German of Eschenburg by the same.

Works of this kind are very much wanted as guides to the student; and from a slight examination, as well as from the reputation of the author and the ability of the translator, we are persuaded they will constitute a valuable addition to our small stock of books which deserve the name of Manuals.

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ART. I.—SKETCHES OF HOFWYL. LETTER XI.

Physical Education.

MY DEAR FRIEND — In a former letter I observed to you that the leading principle of Fellenberg's system of education is, *to develope all the faculties, physical, intellectual, and moral, and to endeavor to train and unite them into one harmonious system.*

Physical education occupies a most important place in the system of Hofwyl. *Its object is to secure that vigor of body which is indispensable to the performance of other duties, and that permanent strength of constitution, without which there is little hope of happiness or usefulness. It is justly regarded as the basis of success in other branches of education* — the only means of ensuring to the pupil the power of employing, in future life, the acquisitions which he makes at so great an expense of time and labour. For those who have not felt the sad evidence of this, in years of debility, it is sufficient to point to the numbers of literary men who are annually obliged to abandon their pursuits, either partially or entirely, because the

body is incapable of sustaining the mind in its efforts. They need only observe the multitudes of others, who, with ample intellectual preparations, maintain with difficulty an artificial and painful existence, and whose physical debility prevents them from exploring depths of science, and soaring to heights of speculation, which they feel to be within their grasp, but pant in vain to reach.

This object was of course a prominent one with Fellenberg *in the choice of a situation*. Entirely removed from the unhealthy influences of a large town, Hofwyl is situated upon an elevation which is swept by every wind. Its absolute height above the level of the sea is about 1600 feet. The cold is severe in winter, and the climate has that variable character which belongs to every elevated region. Such a situation may not be favorable for those who have come to maturity under a milder sky; but I am inclined to believe that it is best adapted to *form* a constitution capable of resisting the frequent and rapid changes of most countries in the temperate zone. The pupils are accustomed to go out in all weathers bareheaded; I seldom saw an overcoat used; and yet they enjoy vigorous and almost uninterrupted health, with the exception of those little indispositions belonging to every cold climate. A native of the French West Indies arrived there during my residence, who had many symptoms of a pulmonary complaint. It was not without many apprehensions that I saw him placed in the Agricultural School, partaking of its homely fare and accommodations, in a severe season. I saw him two years afterwards, with a countenance indicating comparative health, and a frame possessing a good share of vigor.

The principal means of physical education employed, may be reduced to *pure air, a suitable diet, regular exercise and repose, and the proper distribution of time*. In the Agricultural School, the very nature of the establishment furnishes all that is necessary. In the higher schools, artificial means must be provided to counteract an artificial excess of intellectual life, in order that the rich may enjoy an equal opportunity to secure the first blessings of this life.

Every method is employed to induce, and even to compel the pupils to spend much of their time in the open air. Extensive play grounds — small garden spots appropriated to their use — a collection of all the implements for labour and amusement, both for winter and summer — a wood which serves as a re-

treat in the hot season, and in which they often receive their lessons in natural history and the habit of observing and describing the objects they see—all serve as means and motives for the enjoyment of the open air. A very large riding school serves as a place for exercise in bad weather. *They are also as absolutely required to leave their rooms and occupations during the hours of relaxation, as to be present during the hours of study.* Indisposition is the only excuse admissible in either case.

But no less care is taken on a subject too often neglected, but even perhaps more important. I mean *in providing for the purity of the air in the rooms where they study and sleep,* and in which, agreeably to the present modes of education, they must pass the greater part of the twentyfour hours. The dormitories and rooms for study and for recreation are large and airy to a degree which would usually be deemed luxurious. They are thrown open when the pupils are absent from them, and the most scrupulous neatness is preserved, that nothing may be suffered to taint the air. During winter they are warmed by earthen stoves, with tubs for heated air, which preserve a moderate, but uniform and agreeable temperature; and do not admit that alternate and excessive heating and cooling, which are connected with the ordinary methods of warming apartments. Above all, there is none of that wretched economy which sacrifices health and vigor of constitution, to calculations of space and convenience; or to the mercenary plan of collecting the greatest possible number of pupils in a small space.

LETTER XII.

Exercise — Distribution of Time.

MY DEAR FRIEND—In my last I mentioned the external means employed to promote the physical vigor of the pupils of Hofwyl. But, as in all other cases, the voluntary efforts of the individual in the exercise of his powers, are the only means of securing their healthy and vigorous developement; and the best climate, the purest air, and the most perfect diet, are insufficient to give health to the inactive. Every means is therefore employed to maintain habits of vigorous bodily exercise.

Careful and ample provision is made for encouraging voluntary exercise.

The requisite instruments for various active games are con-

stantly furnished, and placed within the reach of the pupils, as regularly as the means of intellectual improvement and amusement.

To connect exercise as much as possible with habits of industry, each pupil, who is capable of such a task, is provided with a *small portion of ground to be cultivated* as a garden, whose fruits afford him a reward and at the same time an encouragement for foresight, labour, and perseverance. *A workshop*, well furnished with tools and materials *for cabinet work*, under the direction of a master workman, enables those who are disposed to occupy themselves in this manner, to acquire a kind of skill always useful in life, and to manufacture many little articles of convenience or taste.

But in addition to this, *gymnastic exercises* form a part of the regular business of every day. They consist in leaping, climbing, pulling, hanging to a beam, pulling a rope, climbing a ladder, running, swimming, &c. They are graduated according to the age. At first they are of such a nature as to develope only the activity of the limbs; and subsequently, such as call forth the strength. They are varied in every mode adapted to develope the muscles; to habituate them to active and rapid movements, to accustom the body to maintain itself in all positions, and to give strength to the organs of respiration. They tend thus to render the constitution more vigorous. They prepare the body for those violent exertions which danger sometimes renders necessary; and for resisting those violent shocks which frequently occur, and which may prove fatal to a feeble frame. But they are especially important in teaching the pupil how to estimate his own strength, to know how far he may safely venture, and what he cannot safely attempt. These exercises take place in the open air when the weather is fine; and at other times in the spacious riding school which I have described as devoted to this object. Fencing and dancing are connected with them, or employed in their place, according to the necessities of the individual, or the wishes of his parents; but are all pursued under constant superintendence, and with frequent examination of their influence upon each individual. Agreeably to the laws of Switzerland, the pupils of the Agricultural School are taught military exercises every month; and during the summer the pupils of the Scientific School have weekly drills of the same kind.

Bathing is also deemed of great importance in the physical

treatment of boys. To guard against the enfeebling effects of streams and lakes, heated by the sun, a large bath has been constructed, which is continually kept cool by a *jet d'eau* flowing from a neighboring spring. In this, the pupils usually bathe twice a day during the summer. A large bath of brick, lined with water cement, ten or twelve feet square, in one of the principal buildings, is heated for warm bathing during the winter, when this is deemed advisable.

An annual pedestrian journey in the mountains of Switzerland forms an important supplement to these means of improving the bodily strength. The pupils are divided into parties, each under the charge of one of their teachers. The length and nature of the journey, the daily distance to be travelled, and other circumstances, are proportioned to the age and vigor of the party. Each one who is able, carries his own stock of clothing in a knapsack; and they are taught to content themselves with the humble lodgings and scanty, coarse fare, which a numerous party must often meet with in the mountains of Switzerland. Some means of conveyance is generally provided for the occasional relief of those whose strength is not equal to that of their companions, or for the knapsacks of those who are too much fatigued to carry them.

The distribution of time is also made with careful reference to the healthy development of the system.

No lesson continues more than an hour, and an interval of ten minutes is allowed between the lessons, in which the pupils traverse the buildings, and find that momentary relaxation of mind and body, which enables them to return with new vigor to their task.

The lessons are so arranged, especially with the younger pupils, that the same kind of exertion shall not be continued too long. An hour of music, labour, or play, is interposed between occupations of a more serious kind. Two hours of gymnastic exercises are also so arranged as to furnish mental relaxation, as well as invigoration of body. Care is also taken to occupy the morning, when the mind is fresh, with those studies which require the greatest intellectual effort. The afternoon, when the mind and body are both in some degree wearied, and rendered less active by the effects of the principal meal, is devoted to writing, drawing, music, and the lighter branches of study. In this way, not only is the bodily health promoted, but greater success in study is secured.

The hours and duration of sleep are regulated according to the age and necessity of the pupil, as indicated by the apparent demands of nature, under the direction of a medical adviser. It is deemed irrational to form a single positive scale, which would deprive some of the repose which their bodily state may demand, and would leave others to impair their strength by unnecessary indulgence. To provide against all disturbance of this kind, different sleeping rooms are assigned to the different classes of pupils, according to the amount of rest they need.

The great demands of parents and of society at this day, render it extremely difficult to maintain the proper proportion of bodily and mental occupations, and Fellenberg is sometimes *compelled* to require an undue amount of intellectual exertion, at the period which ought to be chiefly devoted to physical development, and thus, perhaps, hazard a life of feebleness or inactivity. Still it is his intention, in the application of this system, to pay constant attention to *the individual necessities of each pupil*. For this purpose, each one, on his entrance, is subjected to particular examination, in regard to his constitution, his habits, his physical defects and danger, and the peculiar necessities of his age. The general rules in reference to diet, exercise, sleep, and occupation, are modified in accordance with this; and it is intended never to sacrifice, for a moment, the present health or future vigor of the pupil, to the prospect of immediate success in his studies, or to the reputation which the institution might acquire by the brilliant specimens of rapid improvement thus produced. Where the control of the pupil is left, as it always should be, in the hands of the educator, he often permits him to devote but half his time to study. The very eagerness with which some apply themselves, is often only an additional evidence of that nervous excitement which endangers a premature waste of their strength, and which can only be subdued by an unusual proportion of bodily exercise. And so nicely balanced are our physical and moral systems, that one cannot be neglected without injuring the other. It has also been found at Hofwyl, that to indulge the disposition to excessive application, often produces a degree of excitement which gives the ascendancy to dangerous passions, and leads to habits whose tendency is fatal.

ART. II. — GYMNASIA OF BAVARIA.

Über Gelehrte Schulen, &c. On Classical Schools, with particular reference to Bavaria. By FREDERICK THIERSCH.

IN our number for September we gave an account, extracted from this work, of the system of instruction adopted by the Government of Bavaria, at the recommendation of Thiersch and his associates, for the Latin or Elementary Classical Schools; and in our last number, we inserted tables of the weekly lessons of the Prussian and Bavarian Gymnasia. We will now describe more particularly the course of instruction in the Bavarian Gymnasia.

The object of the Gymnasium is to carry on the course of instruction begun in the Latin School, and prepare youth for the University. The study of Latin, Greek, and German literature should be continued, extending it to Poetry, Rhetoric, and a preparation for Philosophy, together with the regular study of Religion, the addition of History, Geography, and Mathematics.

The Gymnasium should consist of four classes, each taught by a Professor. The Professor of the upper class is the rector of the Gymnasium. Religion and Mathematics are taught by Professors devoted to these branches.

The classics studied should be chosen with reference to the age of the pupils, and the natural progress of the mind. The object should be, not to form philologists; but, by a proper course of instruction, to give the pupils a clear understanding of the form and spirit of the classics. Chrestomathies and Anthologies are not allowed in the Gymnasium. Only two Latin and two Greek authors, at most, are allowed to be read at once, in a class.

In accordance with these principles, the studies are arranged in the following manner;—

First, or lowest class; In Latin; Cæsar, Livy, Cicero on friendship and old age, Ovid's *Metamorphoses*, Virgil's *Bucolics*. In Greek; Herodotus, Xenophon's *Historical Works*, the *Iliad* and the *Odyssey*.

Second class; In Latin; Livy, Sallust, Cicero's *Letters*, Ovid's *Fasti*, Virgil's *Georgics*, and *Æneid*. In Greek; Herodotus, selections from Socrates, the *Iliad*, *Odyssey*, and Theocritus.

Third class ; In Latin : Cicero's Orations, and works de claris oratoribus, and de oratore, the Tenth Book of Quintilian, in connexion with Rhetoric, the Agricola and Germania of Tacitus, the Odes and Epistles of Homer. In Greek ; Select Orations of Demosthenes, Xenophon's Philosophical Works, Selections of Pindar, and easy portions of tragedy.

Fourth, or upper class ; In Latin ; Cicero's philosophical writings, especially his *Academica*, *Quæstiones Tusculanæ*, *de finibus bonorum*, and *de officiis*, Tacitus' *Annals*, Horace on the art of poetry, Plautus' *Aulularia*, and *Captivi*, Terence's *Adelphi*. In Greek ; Æschylus, Plato's *Protagoras*, *Gorgias*, *Phædon*, Euripides, Sophocles, the *Persians*, and *Prometheus of Æschylus*.

In addition to these classics, manuals of instruction, prepared expressly for the use of these institutions, in Prosody, Poetry, Rhetoric, Logic, Religion, Universal History, Mathematical and Physical Geography, Political Geography and Mathematics, form a part of the course of study.

Constant written exercises in Latin and Greek are required ; and in the upper class, Latin is *spoken* a part of the time. The study of German is to be intimately united with that of classical literature, by written as well as oral translations from the classics, analyses, and abstracts of their contents, and essays upon subjects connected with them. In addition to this, a library of German classics should be provided for the use of the pupils. Poetry and Rhetoric should be pursued, by a general exposition of their principles, and by practical exercises in Latin and German verse. An exposition of the ancient philosophy, and, in the upper class, the study of Logic, follows these studies. Instruction in Hebrew is given to the two lower classes in the historical books of the Old Testament, and to the two upper, in extracts from the Psalms and poetical books.

Religious instruction is to be so given, that in the two lower classes, it shall be chiefly doctrinal, in the two upper, chiefly exegetical and historical, accompanied with the reading of some books of the New Testament. As in the Latin school, the object should be in general, and in particulars, to establish the influence of Christianity firmly in the hearts of the pupils, and maintain it in a living state. The school is to be opened with religious exercises, and the pupils are required to attend public worship, according to their respective denominations. Distinct manuals of instruction are provided for Protestants and Catholics.

Historical instruction is to be given in such a manner that in the first class ancient history shall be studied in connexion with ancient geography down to the reign of Augustus ; in the second, the period from Augustus to Charlemagne, in connexion with mathematical and physical geography ; in the third, the middle ages, in connexion with political geography ; and in the upper class, recent history, to the death of Louis XIV.

Instruction in the Mathematics should extend, in the first class, to Simple Proportion ; in the second, to Logarithms ; in the third, to Geometry ; and in the fourth these branches should be more thoroughly pursued, with the addition of Solid Geometry.

In our last number we gave a table of the hours devoted to each of these studies. Instruction in the modern languages, drawing, and music, are given by private instructors in extraordinary hours. Lessons in gymnastics are given twice a week. The regular studies of each class are taught by its professor, who is allowed to employ an assistant if he think proper. The religious and mathematical studies are assigned exclusively to the professors in these branches. Where any class is found too large for a single professor a second is employed.

Pupils are not received in the *Gymnasium* till fourteen years of age, unless in special cases. They are required to pass an examination in all the subjects taught in the Latin school in presence of the Professors. Continuance in the lower classes is not limited to any particular time. It is regulated by the progress of the pupil. No one is allowed to go from the upper class to the University, or Lyceum, until he has completed his eighteenth year, except in extraordinary cases of talent and maturity. He must always receive testimonials of his qualifications from the Rector of the *Gymnasium*, or submit to an examination before the whole Faculty, before he can be admitted to the University. A similar examination is necessary for those who are allowed to pursue their studies in private or in foreign *Gymnasiums*, if they design to enter the public service.

The rank of the scholars is assigned according to the excellence of written exercises prepared periodically, and the names of the pupils are printed as in the Latin school. The prizes also are distributed in the same manner, consisting of books, in the proportion of one to every ten pupils. They are given chiefly with reference to their progress in the ancient languages ; but no one receives them who does not stand among the first

third of his class in other branches, or whose conduct has not been correct. The discipline is the same as in the Latin school.

Candidates for a Professorship in the Gymnasium are required to give evidence of a three years' course at the University, to undergo an examination in the subjects of instruction, and to pass two years of trial as practical teachers. They are also examined as to their method of communicating instruction in every branch, and required to give practical examples.

In an address to the king accompanying this plan, the reasons on which it is founded are given. The reporters ascribe the decline of classical knowledge, to the late period at which study is begun, the small number of lessons devoted to it, and the imperfect methods of instruction, arising from the defective preparation of the teachers. In regard to the first point, they state, that it has been customary for some time to defer the Latin studies until the tenth or twelfth year, when the course of instruction in German was completed; and look back with regret at the schools of the sixteenth century, when instruction in the alphabet and the Latin declensions were begun together. They propose to exclude all attention to natural history and natural science. They deem a thorough study of the ancient languages the best mode of cultivating the mind, and preparing for future usefulness for the citizen as well as for the scholar, and consider the time and labour lost, which is devoted to what are termed practical, or citizens' schools, in which those branches of knowledge and science are taught, which relate immediately to the world around us, and to the business of life. They urge the importance of establishing a distinct body of classical teachers, thoroughly prepared for their duties, as the only means of maintaining the standard of classical learning.

It will be perceived from these remarks that the framers of this report are thorough *Humanists*. We have already expressed the high respect we feel for them; but we must still adhere to that maxim of independence — *Nullius addictus jurare in verba magistri*. While we also would urge the importance of having schools and instructors which may afford the most thorough course of classical learning, we are not prepared to admit its necessity for all, nor to exclude a course of scientific instruction in connexion with it. We are surprised that those who deem it so important to make their pupils familiar with the productions of great minds, should not be more de-

siours of making them early and intimately acquainted with the wonderful works of God, from the contemplation of which these minds derive so much of their greatness. We wonder still more, that they should think it advisable to occupy the only period of instruction enjoyed by those who are destined to practical life, so exclusively with the Greek and Roman Classics, and to suppose that these can be a substitute for the scientific and practical knowledge, so indispensable to their future success in life. In examining the table of lessons for the Prussian Gymnasia, it will be perceived that the framers of that system adopted different views, that the German language and natural sciences occupy one fourth of the time of the student, and that a much larger proportion of lessons are assigned to Mathematics, History, and Geography. It will be observed that, in both systems, lessons in Religion form a distinct and constant part of the course.—Must *our* schools always be distinguished from those of every other Christian country, by the exclusion of a branch of knowledge confessedly more important than all others? Must our youth be led to the practical conviction that the poetry of Homer, and Virgil, and Ovid, deserves to occupy months of study, while that of David and the Prophets is almost unworthy of their attention; and be made more familiar with the mythology and morals of Greece and Rome, than with the religion of the Bible, and the precepts of Jesus Christ?

ART. III. — LANGUAGE OF INFANCY.

TO THE EDITOR —

In my first communication on the *Philosophy of Language*, the hope was expressed, that I should be able to furnish you with an account of some *practical uses* to be made of the principles it contains. I have attempted this, in part, and now place it at your disposal.

I am, &c.

T. H. GALLAUDET.

‘Language,’ it was observed, ‘is the expression, by visible, audible, or tangible signs, of the thoughts, feelings, operations, or state of *one* mind, in order to excite the conception of them in another.’ — ‘The elements of language must be found, either in the *actual presence of objects*, or in their expression by *symbolical signs*. When I speak of the actual presence of objects, I mean to include in this term, not only the various objects

which the material world presents to our senses, but also those states, affections, and operations of the soul, the existence of which we ascertain by our own consciousness, and which may be said to be truly present to *the eye of the mind that notices them*; and by symbolical signs, I mean, not only pictures or models of objects, or their delineation by appropriate motions of the hands and limbs, and attitudes of the body, but also that mysterious expression of the eye, those countless variations of all the lineaments and features of the human countenance, that modulation of the human voice, that palpable beaming forth of the soul through the thousand avenues which its clayey mansion affords, which alone inform me, that *a spirit like my own inhabits another body like my own.*'

What is the language which an infant *first uses*, and which it understands when used by others? This question, if correctly answered, leads us to the elementary steps to be taken in education. *The symbolical signs* which an infant first uses to express its wants, are almost wholly, if not entirely, *involuntary*. Its inarticulate sounds, its expressions of countenance, its positions of body, or its movements of the limbs, let us know whether its sensations are pleasant or painful. After some time, it begins to be sensible of the existence of external objects, and eventually to know its mother, and to distinguish her face from that of all others. On *this face*, (as it were the *original revelation* of God himself to the little immortal,) on this face, are drawn those divine characters of light and love which form the child's first lesson in the great book of Nature, physical, intellectual, and religious; and which, ample and wonderful as it is yet to prove to his unfolding faculties, would be a sealed book, if he could not thus read *its first lesson in his mother's face*.

He begins to gaze on this face with an intense interest. He watches and scrutinizes all its movements. Every day it presents to him some new expressions. He ascertains that there is *one other being besides himself*; one who takes constant care of him; and on whom he is dependent for the supply of his wants, the relief of his pains, and the gratification of his wishes. He begins to find, that he can make known these wants, and pains, and wishes, to this being. He looks, and she understands him. He cries, and she hastens to his relief. He discovers that he has a language by which to address her, and he improves daily in its use, and becomes, at length, a little master

of pantomime. — He sees, too, that she looks differently at him, at different times ; and that the tones of her voice vary, — sometimes, like his own, indicating pleasure, and sometimes, pain, — sometimes, approbation, and sometimes, reproof.

The mother, perhaps, is using this language while almost unconscious of it ; but to the child it is a new, and wonderful means of intercourse with another being. He notices it with increasing attention. He makes it his daily study. He understands it to an extent of which we, who have so long used another, and a very different, medium of intercourse, can now hardly form a conception.

Thus, long before oral language is used, the mother and the child have a *symbolical language of the countenance and tones of voice*.

To this, if the child is a sprightly one, and the mother has a tact for it, *gesticulation* is added. Indeed, it is added, in most cases, to an extent of which the mother is usually not aware.

Such is the first language of infancy, originating from the very constitution of our nature ; itself the key of all oral language, and *without which oral language could never be understood*.

Can this language be cultivated ; or is the mother to do nothing in order to improve and refine it, and to extend its use in her intercourse with the child, and in the developement of its intellectual and moral powers ?

The Author of our being has made a wonderful provision for this language of infancy. He has furnished the human countenance with one elaborate set of various and diversified muscles, for no other purpose than to give it *expression*, and in such a multitude of forms, as to correspond, with an exactness like that of the impressed wax to the seal, to all the changes of feeling and of thought. The forehead, the eye, the nose, the mouth, the chin, the posture of the head, — how implicitly do these obey the internal workings of the soul, and, with the changing hues of the face, the ebbing and flowing of the stream of life, — speak a language, often more intelligible and eloquent than the lips can ever utter. All this machinery may be made subservient to the will. It can be cultivated and improved, as easily, and as extensively, as the human voice. Why has it been made subject to the will, if not thus to be cultivated and improved ? — Every mother, who will make the experiment, will find, that she can acquire and establish a *surprising com-*

mand over all the muscles of expression, and that, in this way, she can give a significancy, a clearness, a force, and an interest, to the language of infancy, which will form the sure basis of the whole, future education of her child, furnishing her both with *the only, real elements of its instruction in its mother tongue*, and with that ascendancy over, and control of, its moral feelings which are to constitute the efficacy, and ensure the success, of all her system of government and discipline.

Every mother, then, who wishes to begin the education of her child in the best manner, should strive to have her countenance conformed to this important end. In order to effect this, let her remember that, ‘Out of the abundance of the heart, the mouth speaketh.’ And, *out of the abundance of the heart, the face looketh.*

Let her cultivate *the affections of her heart*. There, let a deep and habitual piety, with a kind and overflowing benevolence, take up their constant abode. There, let meekness and patience, let cheerfulness and hope, shed their peaceful influence. But let not these feelings be concealed; or, what is worse, be mistaken for others, from a want of appropriate expression. On the contrary, let the mother take care that every feature, and look, and movement, correspond with the *internal workings of the soul*. Nothing like concealment; nothing like disguise; nothing like affectation. Let her *feel as she ought*, and then endeavor to throw every kindly feeling, as strongly as possible, into her face. Let her, when the occasion calls forth the corresponding feeling, cast upon her child a look of pity, of sympathy, of consolation, of composure, of attractiveness, of interest, or of playfulness, giving each a marked, and distinct expression. When government and discipline is necessary, still let the countenance exhibit the *internal workings of the soul*. Let the eye, particularly, and all the features, show authority, decision, firmness, disapprobation of ill-conduct, and a determination to be obeyed, mingled, however, with entire composure and self-possession.

No mother knows, till she makes the trial, and till she repeats it, what practice can accomplish in this matter; what habit can render easy and constant, and what aid she can derive from this source alone, in the first stages, and indeed, in all the subsequent ones, of the education of her child.

ART. IV. — ON THE USE OF BOOKS FOR CHILDREN.

THE art of reading is commonly considered as comprising only the pronunciation of words, the knowledge of those characters which represent sounds ; and that part of reading which is in reality the great object, we mean *the understanding of language*, is almost overlooked. But in a still higher sense of the term, this art should prepare the child *to read in the manner best adapted to promote his improvement*, — a point which is, most of all, neglected in education. It is deemed sufficient to give him the knowledge of letters, as the *key* to books, and leave him to choose what and how he shall read.

In observing the discipline of families, we have seen parents who used the utmost care in supplying their children with few and simple articles of diet, not merely in order to preserve their health, but to form them to simplicity of taste ; and never allowed them food whose quantity or kind exceeded their powers of digestion. We have been astonished to see the same parents load the shelves of their children with books, in such numbers and variety as would produce an intellectual dyspepsia in most adults ; and this often without having time to ascertain, by thorough examination, the quality of the food thus presented to their minds, much less its adaptation to their peculiar constitution and wants. We observed that they were very cautious to place the sweeter and more inviting articles of diet out of the reach of their children ; because, although innocent in themselves, they could not be used frequently, and in large quantities, without impairing the appetite, and endangering the health ; and because their children were incapable of judging of the proper time and measure. Yet we found them throwing open this mass of intellectual food (much of it of the most luxurious character), to the unrestrained use of their children ; and even rejoicing in proportion as their appetite was more voracious, and their indulgence more gluttonous, without reflecting on the mental aberrations, or moral disease, which might be the result.

They perceive at once the danger of exciting the bodily organs, or corrupting the taste, by means of spices and alcoholic drinks ; but they seem to forget that the lively imagination and the susceptible feelings of children are not less liable to be too much excited by the quality or quantity of intellectual

food they receive ; and that their relish for the plain narrations of history, and the simple truths of science and religion, may be entirely destroyed, if they are constantly furnished with books of the amusing and exciting character.

We have found one parent, however, who deemed it of so much importance to be able to control completely the instruction presented to his children, that he never taught them to read any but the written characters, till they were eight years of age ; and then, he did not suffer them to read anything which he himself had not thoroughly examined, or to pass to a new book till they could give a complete account of that which they had previously read.

We were struck with the caution of Fellenberg on this subject, who deems it quite as important to select the books the pupil reads, as the company he keeps ; and believes the *quantity* should be restricted no less than the quality. All the books which a pupil brings with him to school are carefully examined. Not only those which are directly injurious in their tendency, but those which are beyond the capacity, or unsuited to the mental or moral state of the pupil, or likely to interfere with other pursuits, are put aside ; and of those which are approved, only a small number is given him at a time. We ventured to solicit an exposition of his views on this subject, and received the following reply in a letter to the editor, dated October 15, 1830.

‘Your question respecting the reading most suitable for children, and the best method of teaching them to read, would afford me a very interesting subject for discussion ; and one which I should not hesitate to undertake, if I could see a possibility of accomplishing it to my satisfaction, in the midst of my engagements. But I am under the necessity of stating to you, very briefly, the result of my experience and observations. Children to whom books are given, without any one to direct them in their reading, will seek for that which is most striking, and which best satisfies their curiosity ; and, after having looked through the books given them in this manner, they abandon them of their own accord, and think they have read them. If this practice is often repeated they will become so much habituated to it, that they will be unable to read in any other way. Besides, in this desultory method of reading, whatever is beyond the horizon of a child, will be more or less misunderstood by him, and will leave just so much of falsehood or prejudice on his mind, which must be injurious to his future developement.

‘The obstacles which children have to encounter in reading are totally different from those which occur to adults, and they are not capable of the application necessary to overcome them. Their efforts seem fruitless; and they will therefore be contented to pass over the difficulties with which they meet, and direct their attention to that which is calculated to amuse rather than instruct them. On these accounts, I think that the proper methods of reading, should be taught in the same manner as other arts which are attended with difficulties, and that children should not be allowed the promiscuous use of books while they are in danger of acquiring habits which will have a pernicious influence upon their studies during the whole course of their lives.

‘Whenever a book is put into the hands of a child, he should be directed what to read, and when he has finished reading, should be required to give an account of what he has read. In this way it will be ascertained whether he has read properly, and understands perfectly what he has gone over. The teacher will find an ample recompense for this trouble in the preparation it will give his pupils for success in their future studies.’

We cannot but consider these remarks as peculiarly important, at a period when ingenuity is on the rack, to multiply and vary the books designed for the amusement of children — We would urge parents to recollect that the vigor of the mind, as well as the body, is in proportion to the amount of food digested, and not to the quantity devoured; and remind them that they may render their children almost incapable of *thinking*, by employing them too constantly in *reading*. We trust they will feel that they cannot exempt themselves from the duty of personal instruction by merely placing books within the reach of their children, without constant explanation and application of the truths they contain, and without ascertaining at every step the ideas they convey, and the impressions they produce.

ART. V. — NEW YORK UNIVERSITY.

The Constitution and Statutes for the present Government of the University of the City of New York. 1831. pp. 22.

THE Universities and Colleges of our country are organized with a view to the education of youth who have not arrived at

the age of maturity. They are compelled therefore to confine themselves to the most necessary branches of instruction ; and the short period assigned for education is only sufficient for the elements of these. Their libraries and their apparatus are too generally restricted, by the smallness of their funds, to the same narrow limits. If their professors had time to pursue profound investigations in science, they have no opportunity for those extraordinary efforts, which would be necessary, to lead on a class of pupils of the same course.

In many important branches of knowledge, — as history, political economy, geography, statistics, agriculture, the principles of legislation, comparative anatomy, and the fine arts, — professorships are almost unknown in our colleges. All the libraries of our country do not equal those of a single European city or University ; and numbers of important works are scarcely to be found. An individual who wishes to pursue a particular subject to a great extent, either for the improvement of his own mind, or with the hope of usefulness to his country, finds no one to guide him in his investigations ; and is arrested at every step by the want of the necessary books. It has long been proposed to establish in the United States, a University, like those of Europe, which should afford those advantages which many of our countrymen are now compelled to seek abroad — comprising courses of Lectures on every branch of knowledge, especially such as are adapted to those who have finished an elementary course of education, — embracing a library, and complete collections of the objects of natural history, and scientific instruments, — and thus opening, if possible, the avenues of every science, to the utmost limits which the human mind has attained. We do not learn that any effort of this kind has fully succeeded. We cannot but rejoice, therefore, that the enterprise and capital, by which, in connexion with its situation, New York has been raised to the rank of our commercial emporium, are now turning to an object of such national importance. If properly carried into effect, it will not only contribute in the highest degree to the reputation and improvement of the city itself, but to that of our country ; and by elevating the standard, and promoting the love of science and literature, it will contribute to the prosperity of our existing institutions, and furnish the means of preparing accomplished teachers for those of every grade.

It is but a few weeks since the organization of this institution was completed, and its prominent officers chosen. We have

been favored with a copy of the Constitution and Statutes, of which the following is an abstract.

‘Persons of every religious denomination are equally eligible to all offices and appointments.

‘The supreme government is in a Council, consisting of thirtytwo members, elected by the shareholders, one fourth of whom go out of office every year — together with the Mayor, and four members of the Common Council, of the city of New York, for the time being. Every member is re-eligible. In this Board, it is provided, that no one religious denomination shall ever have a majority.

‘Twentyfive dollars constitute a share. Shareholders are entitled to have free access to the Library and collections of the University, and to send one or more students, with the right to a deduction from the amount of the fees of tuition of three per cent. per annum, on the par value of the shares held in their own right.

‘Every hundred dollars entitles to a vote, either personally or by proxy.

‘One thousand dollars entitles the subscriber to found and name a free scholarship, during the natural life of the contributor; one thousand five hundred dollars, to found one in perpetuity. A free scholarship confers the right to have one student at a time educated at the University, during the continuance of such scholarship, free from all charges of tuition.

‘Ten thousand dollars gives the privilege of founding and naming a Professorship, and, during the life of the contributor, of nominating the Professor, subject to the approbation of the Government.

‘No Professorship of Theology is to be admitted.

‘A Chancellor is to be appointed by the Council, from whom he derives all his authority. He is to be their Executive Officer, and continue in office four years. He may attend the meetings of the Council, and give his opinion.

‘It is his duty to superintend, generally, all the interests of the University, and to make reports to the Council. He presides on public occasions, signs diplomas, and confers such degrees and honors as are voted by the Council. He may hold a Professorship.

‘He is to be notified of all meetings of the Professors of any of the Faculties, and may be present, and give his opinion and vote.

‘He may summon a meeting of the Professors of any of the Faculties, and also of all the Professors, at which he shall preside.

‘Two visitors are to be chosen annually by the Council, who, together with the Chancellor, shall make report, from time to time, to the Council, of the state of the University, in all its departments.

‘There are to be two general departments in the University. The first comprises Professorships and Faculties for instruction in the higher branches of Literature and Science. The second embraces a full course of Classical, Philosophical, and Mathematical instruction, and also a complete course of English Literature, of Mathematics and Science, with their application to Agriculture, to the Arts, and generally to the ordinary pursuits of life. The Council are hereafter to decide, whether these two courses shall be blended, or pursued in separate classes.

‘Professors in the first department of the University are considered as appointed to the kindred branches in the second department, in order that all the students may be benefitted by its ablest instructors.

‘The Professors are to be appointed by the Council. Their emoluments are to arise from stated salaries, and from fees from those who attend their courses of instruction; the amount of each to be mutually agreed upon by the Council and the respective Professors.

‘The Council may appoint distinguished individuals to deliver extraordinary courses of Lectures.

'The Council are to designate the branches to be taught, and to prescribe general rules respecting the terms of admission, and the courses of instruction in both departments; but the immediate superintendence, and all the details of instruction, are to be under the control of the Faculties respectively.

'In the first general department, the system of instruction is to be conducted by public lectures, and by private examinations upon these lectures, and the subjects generally, of which they treat.

'In this department, there are to be — *Attending Members*, who are to be subject only to the payment of fees; and to the rules of good order within the precincts of the University; — and *Matriculated Members*, who may be candidates for honors, and are to be subjected to examinations, and to the discipline of the Institution.

'In the second general department, the course of instruction is to be by lectures, examinations, recitations, compositions, and public speaking.

'Every student in the first general department, and in the English College, is to be considered as having an unlimited choice of the branches taught, according to his own preference, or that of his parent or guardian; subject, however, in the latter, to the rules of the Council, respecting the two courses of instruction in the second department; and also to the approbation of the Chancellor and Professors, as to the number and variety of the branches which he may pursue at the same time.

'When students have completed a full classical, philosophical, and mathematical course, diplomas are to be awarded to them, certifying the same; and in all cases, when diplomas or other honorary testimonials are given to students, they shall certify the branches of study pursued, and the time devoted thereto.

'The following are the branches to which Professors may be appointed; —

'Evidences of Revealed Religion and Christian Ethics. Intellectual and Moral Philosophy. Philosophy of Education and the instruction of teachers. Learned Languages, Antiquities, and Classical Learning. English Language, and American and English Literature. Modern Languages. Geography and Statistics; History, Political Economy. Mathematics, Physics. Mathematical Sciences. Natural History. Natural and Experimental Philosophy. The Application of Mechanics, Chemistry, and other Sciences, to Agriculture, the Arts, and the other active pursuits of life. The Fine Arts. The various branches of Jurisprudence and Legislation. Medicine and Surgery.

The Officers of the University are,

ALBERT GALLATIN, President of the Council.

MORGAN LEWIS, Vice President.

JOHN DELAFIELD, Secretary.

SAMUEL WARD, JR. Treasurer.

JAMES M. MATHEWS, D. D. Chancellor of the University.'

It will be perceived from this extract, that the Institution opens its courses completely, to those who may wish to pursue particular branches only, as is done in Germany and France. It is intended also to combine a *University*, in the European sense of the term, with a *College for Classical Instruction*, on the usual plan of our colleges, and an *English College*, whose students shall attend only to science and modern literature. — We are not without apprehension, that in attempting to accomplish so much, the great object we have mentioned will not be

fully attained ; but this is, perhaps, the only mode of approximating to it in the present state of our country. We could wish, also, to see the institution endowed with funds, and committed to a government of a more permanent character, lest it should be compelled to follow, rather than to lead, the public mind in a field yet new to us. But we cordially hope its able and zealous founders will surmount the numerous difficulties of so great an enterprise, and reap their reward in the national benefit it will confer. We have stated in a former number, that several libraries and literary institutions of the city, have already proposed to furnish their collections for the use of the Universities.

We rejoice to find that *the Philosophy of Education*, with special reference to the training of teachers, is placed among the subjects of instruction. Should this institution succeed in providing a suitable course of instruction in one of the most important of all sciences, (the most necessary to every parent,) that of educating our children and youth, and if by combining this with a practical course, should it form a link between the higher walks of science and literature, and that knowledge which is to pervade the whole mass of the community, through the medium of our common schools, it will not only confer a most important benefit on those who can avail themselves of its advantages, but will set an example, in fostering those interests on which our moral and political welfare depend, which, we trust, will be imitated by every college in our country.

ART. VI. — COMMON SCHOOLS IN NEW YORK.

Report of the Superintendent of Common Schools of the State of New York. (A. C. Flagg, Esq. Secretary of State). Made to the Assembly, Jan. 15, 1831.

THE Secretary of the State of New York, in the capacity of Superintendent of Common Schools, is required annually to present to the Legislature, a statement of their condition ; estimates and accounts of the expenditures of the school monies ; plans for the improvement and management of the common school fund, and for the better organization of the common schools ; and all such matters relating to his office and to the common schools, as he shall deem expedient to communicate.

We consider, not only the citizens of his own State, but the friends of education throughout our country, as deeply indebted to Mr Flagg for the faithful, able, and judicious Reports, which, in the discharge of these duties, for a term of ten years, he has laid before the New York Legislature. They are among the most valuable documents of the age, on the subject of common school education. We beg leave respectfully to recommend to our Legislators who take an interest in it, and wish to obtain all *the lights of experience* to guide them in the best mode of diffusing useful knowledge throughout the entire mass of the community, to procure and preserve these Reports, for present and future consultation.

We could wish that all our legislators and citizens were acquainted with the System of Common School Instruction in the State of New York. It has some peculiar and distinctive features; and it is worthy of serious consideration, whether most, if not all of them, ought not to be copied in other States. That one, at least, which provides a Superintendent of Common Schools, as the Executive Officer of the Government, in this vastly important department of legislation, deserves, in our opinion, immediate and universal imitation. His powers are by no means arbitrary. He is directed and controlled, in all his movements, by the paramount authority of law. He is obliged annually to give an account of all his proceedings to the Legislature. To that body he is amenable, and may by them be advised, censured, or removed. Every thing that he does, too, is in the face of day, and exposed to the incessant scrutiny of every citizen who sends a child to school. Of all men, he must bow before the majesty of public opinion. This opinion, indeed, he may enlighten, improve, and reform; but to do this, experience, wisdom, and prudence, must give their sanction to his councils. We trust a measure of this kind will no longer be obstructed by the unfounded suspicion that such an office is likely to be perverted to party, or to sectarian purposes. Any attempt, however disguised or insidious, to do this, would be detected, and might be crushed, almost as soon as made.

What a public blessing it would be, if every State in the Union could have such an officer. He would be an *Agent*, to embody and carry into effect, first by enlightening public opinion, and then convincing Legislatures, any improvements in the system of common school instruction, which the suggestions of wise and prudent individuals might propose. We need

such a centre of motion, round which the present heterogeneous and discordant elements of individual projects, and plans, and wishes, may be made to revolve, and bring order out of confusion. What an advantage, too, for each Legislature of a State, at its annual session to have laid on the desks of all its members, a complete account of the condition of all its common schools, in every county, town, and district. Without such information, how can legislators venture to act? They must, if not in possession of it, in many instances, act quite in the dark. In no one particular has the great State of New York exhibited more practical wisdom, than in providing it for them. Trace the history of the proceedings in this matter, and observe the satisfaction generally felt with the manner in which the Superintendent has discharged his arduous, and, in some respects, delicate duties; and this, in a State where party feelings, and differences of religious sentiment, have prevailed in an eminent degree. Study his Reports. Examine the doings of the Legislature, in consequence of his suggestions. Consider, too, how comparatively short a time this system has been maturing, and yet even now, New York claims equality of rank with the New England States, in the condition of her common schools. In some of the means which she has promised for their future improvement, she may claim, we think, a decided superiority.

We cannot dismiss this topic, without urging on every legislator who may favor our work with a perusal, the vast importance of thus having, in each State, a Superintendent of Common Schools; nor without suggesting, for the consideration of every friend of his country, the immense *national advantage* that would result from these respective Superintendents' corresponding frequently and freely with each other; interchanging their Reports; and thus giving *the whole American public*, once a year, an account of what is doing, and the prospect of what may yet be done, throughout our common country, in establishing, on an immovable basis, the diffusion of one of our greatest blessings, *a good, common, English education to every citizen.*

We proceed to furnish our readers with a condensed view of the Report before us. Such valuable facts and remarks as it embodies, deserve to be made *matter of record* in every work designed to promote the cause of popular education.

In the State of New York, there are 55 organized counties, and 785 towns and wards. Returns have been received from

all the county clerks, containing certified copies of the reports of the Commissioners of common schools from every town in the State.

It appears, that there are 9062 school districts, of which 8630 have complied with the conditions of the statutes, by having schools kept by an inspected teacher, and making returns to the commissioners.

In these schools, 499,424 scholars have been taught; none for a less period than six months, while the general average of instruction has been about eight months. Excluding the cities of New York and Albany, the excess of the children, between five and sixteen years of age, throughout the whole State, over the number of those of the same age who have actually been taught, is only 1083. The average number of scholars to each school, is about 57.

The increase of the number of schools returned has been 5999 in fifteen years, and of the number of scholars instructed, 359,318. During the year preceding the first of July, 1830, the public money received by the Commissioners, and apportioned to the districts which had made returns, amounted to \$238,651 36 cents: of this sum, \$100,000 were paid from the State treasury; \$124,556 04 cents were raised by tax upon the several towns, and \$14,095 32 cents were derived from local funds possessed by certain towns.

It appears, also, that in addition to the public money, there have been raised by voluntary contributions for teachers' wages, \$346,807. This, with the interest on the value of the school houses, and the expense of books and of fuel, makes a total sum of \$1,061,699, expended upon 499,424 scholars in the course of one year. From this, it will be seen, that *where the State pays one dollar for teachers' wages, the inhabitant of the town, by a tax on his own property, pays \$1 25 cents, and by voluntary contribution in his district, \$3 46 cents*, for the same object; and the local fund amounts to an average of 15 cents more.

What a comment on the principle of producing individual effort by a small amount of public aid, and of exciting a general interest in common schools, by making all contribute to their support, instead of paralysing both by gratuitous instruction!

The productive capital of the school fund now amounts to \$1,696,743 66 cents. The revenue actually received into the treasury on account of this fund, for the past year, has been \$100,678 60 cents.

It is a striking proof of the excellence of the organization of the common school system in the State of New York, and of the advantage of having a Superintendent, as the efficient organ of the Government, in conducting this extensive operation, that the Trustees of 8630 schools have made reports to the Commissioners; showing that in each of these districts a school has been taught for at least three months during the year, by a teacher to whose qualifications the Inspectors have certified; and furnishing also a census of the number, as well of resident children, as of those instructed; and rendering an account for the public money received by their district the preceding year:—that abstracts of these reports of the trustees, have been made out and transmitted to the county clerks, by the Commissioners of 785 towns and wards; and that copies of these reports, under the certificate and seal of the county clerks, have been transmitted to the Superintendent, embracing returns from every town and ward in the State:—and that a condensed view of all this has been prepared by the Superintendent, and furnished to every member of the Legislature. There are more than fifty thousand officers of common schools, and a defalcation, or any misapplication of the school money, by any through whose hands it passes, is of rare occurrence. In the returns of the present year, two instances only are reported in the whole State.

The training up of teachers forms a conspicuous part of the common school system in the State of New York, and in their prospective measures with regard to this highly important department of education, its citizens are advancing far beyond anything that is yet devised or attempted, in any other part of the Union. The plan is, to make the academies become, in connexion with their other departments, permanent seminaries for teachers of common schools. There are now fiftysix such academies, a number equal to the counties in the State, which have already received from the funds of the State, in grants of money, of land, and in the revenue of the literature fund, the sum of \$169,716, and are now receiving annually \$10,000, the income of a permanent capital. There is invested in real estate, buildings, libraries, and philosophical apparatus, an amount of more than \$400,000 in the incorporated academies, which are subject to the visitation of the Regents of the University.

As soon as public opinion is sufficiently enlightened, and public feeling awakened, to render the demand for a regular training up of the teachers of common schools, so permanent and extensive, as to justify the prosecution of efficient measures for the accomplishment of this great object, these academies, if they can be placed under the direction of men who are thoroughly acquainted with the business of education themselves, may perform a most important part in this work.

In addition to this, should the contemplated University in New York succeed in carrying into effect its proposed design, of having a *Professorship of the Philosophy of Education, with reference to the training up of teachers for common schools*, such a system of co-operation might be established between this department, and the academies, endowed with funds for this purpose, under the sanction and patronage of the State, as to be productive of the happiest results. Still we believe it will be difficult to do justice to a science so extended, and so important to our best interests, as education, without having *both institutions and instructors, exclusively devoted to the illustration of its theory and practice*. Let us not forget the immense advantages, nay, the absolute necessity of division of labour, in securing the best results; nor yet, the results of experience in Europe.

We cannot dismiss this able and interesting document without noticing a striking fact, deserving the consideration of all who prize our republican institutions, and showing how admirably the common school system of the State of New York harmonizes with them. This system brings together the children of the rich and of the poor, in the great majority of the schools. In 481 towns, there are more scholars taught than the whole number of children between five and sixteen; and in a great majority of the 275 remaining towns, those instructed approach so near to the whole number of children between five and sixteen, as clearly to show that the schools embrace the children of nearly all the inhabitants of the districts and towns. In the whole State, the proportion of those instructed in the common schools, is about one to three and nine tenths of the whole number of souls.

The following table, in which we have altered some of the statements from more recent data, will show the elevated rank which the State of New York holds, in providing for the instruction of her children and youth.

In New York,	1 child is at school for every 3.9 inhabitants.
The Pays de Vaud	" " " " " 6.6
Wurtemberg	" " " " " 6 (Memminger)
Prussia	" " " " " 7
Bavaria	" " " " " 7 (Rudhart)
Low Countries	" " " " " 9.7
Scotland	" " " " " 10
Austria	" " " " " 13 (Demian)
England	" " " " " 15.3
France	" " " " " 17.6
Ireland	" " " " " 18
Poland	" " " " " 78
Portugal	" " " " " 88 (Schwartz)
Russia	" " " " " 367 (Schintzler)

We observe that Mr Flagg is decidedly opposed to the various plans which have been devised, to produce absolute uniformity of education, by placing all the children under the guardianship of the State, and establishing a uniform set of school books. On the latter point he observes, that 'the experiment to produce uniformity would do more harm than it promises good.'—Until Instructors themselves can receive a uniform education, nay, until their minds can be cast in the same mould, its results must, in a great many cases, be as prejudicial to their success, as to clothe David in the armour of Saul; and it seems to us, that it would have the most obvious tendency to arrest the progress of improvement in school books, which has been so rapid of late years.

ART. VII.—ADDRESSES ON EDUCATION.

An Address, delivered at the opening of the Convention of Teachers, and of the friends of Education, in the City Hall in Hartford, November 10th, 1830. By HEMAN HUMPHREY, D. D. President of Amherst College.

A Lecture on the necessary qualifications of Teachers in Common Schools, delivered before the Connecticut Convention of Teachers and the friends of Education, assembled at the City Hall in Hartford, Nov. 10th, 1830. By GUSTAVUS F. DAVIS, A. M. Pastor of the Baptist Church in Hartford.

INDIVIDUALS and associations have, for some time past, been endeavoring to excite a spirit of universal inquiry on the subject of our common schools, and their efforts have not been without success. There is a deepening conviction in the minds

of the community that little benefit is derived from the schools, in comparison with results which might reasonably be anticipated. Conventions have recently been held in various parts of the country, with a view of devising some remedy for the evils which exist.

In September, 1830, pursuant to notice given, a meeting of friends of common schools convened in New Haven, in Connecticut. This led to a State Convention of teachers and other friends of Education in Hartford, on the 10th of November following. New as was the experiment in this State, yet a very considerable number of teachers and other persons from various parts of the State assembled, and continued in session two days. It was on the first day of this convention that the addresses above named were delivered.

After some preliminary remarks, and an excellent description of *Education*, President Humphrey pays a just tribute to the memory of our pilgrim fathers, who, by their wisdom in devising our system of common schools, laid the foundation of the glory of New England. But while he views the system itself, and the laws on which it is based, as preeminently wise, he does not hesitate to say, that, at the present period, it falls far short of accomplishing what might reasonably be expected. In this view he is sustained, we believe, by all who have taken the trouble to give the subject a thorough investigation. The schools of Connecticut, at best, are considered nearly *stationary*, while those around are marching forward in the career of improvement. Why all this? Let the address answer this question.

'The *great* cause of apathy and decline, is, in my deliberate judgment, to be sought for in your princely school fund. And here I am sustained, as you well know, by the voice of the most enlightened friends of education in the State. But as matters now stand, and as the income is annually distributed according to law, I am persuaded that the benevolent intentions of those who established the fund are frustrated. *The children of the State would be better educated without it.*'

In proof of these views, he alludes to the known principle of human nature — that we value everything in proportion to its cost — and to facts. We are gratified to find Dr Humphrey's views so entirely correspondent with those we have expressed on this subject; and we believe they were in coincidence with those of the members of the convention generally. In answer to the general inquiry which arises on hearing this statement, viz: whether the school fund ought to be set aside, or appropriated to some other purpose, he replies: —

'There is a way to get rid of this suffocating incubus, without resorting to violent remedies. Let each school society be required to pay as many dollars into its local treasury, from its own hard earnings, as it receives from the public funds, and who can question that new life would be imparted to the whole system of popular education. However careless men may be in expending that which costs them nothing, the moment they can be induced to put their own money with it, a new value is given to the donation.'

This measure has already been proposed by several county conventions in Connecticut, and we hope, with Dr Humphrey, 'If the people are not now ready to petition, or to acquiesce in a general tax, the public mind may be enlightened on the subject as fast as possible;' and the urgent demand for new efforts be pressed upon every one who regards the welfare of the next generation.

To do justice to the address, would require extracts which our limits do not allow. We hope it will be extensively circulated. More publications of a similar character are needed to rouse the slumbering energies of the people, and lead them to resolve that Connecticut shall not lose the rank she once sustained among her sister States, and which, with her limited territory and population, *can never be sustained but by the pre-eminence of her sons in knowledge and character.*

Mr Davis' Lecture, as a plain, practical statement, of the prominent qualifications for the solemn and responsible duties of an instructor, is deserving the attention of every teacher and every parent. As the leading qualifications, he insists chiefly on the following topics;—

'The Schoolmaster must be *educated*. He must have a *facility of communicating knowledge*. He must *love this employment*. He must have *equanimity in the government of the school*; and, above all, *correct moral habits*.'

As the address has been republished in a valuable kindred publication, the Education Reporter, whose circulation we are happy to find is extending, we have less need to speak more particularly of its merits; but we are unwilling to omit two remarks. In reference to the importance of the office, Mr Davis observes;—

'We need men who *are thoroughly acquainted with the branches they are employed and expected to teach*; and whose highest ambition, in the literary world, is to acquire the reputation of *good schoolmasters*. And this is a reputation which, in reality, far transcends the glory of the victor's wreath, or of the imperial crown; for they are developing the powers of immortal spirits; forming minds to act on a multitude of other minds; preparing agents that may affect the destiny of a nation; making impressions which, in their results, will be lasting as eternity! Noble and responsible employment!'

In speaking of the importance of a teacher's loving his employment and the society of children, he says that some men seem 'to feel a strong aversion to their society, and to look upon every personal effort to administer to their instruction, (in contact with them) as mere drudgery—a burden almost intolerable. Such persons, he adds, ought never to enter a school-room as teachers.'

The following Lectures were also given during the Convention, viz: On the introduction of Music into common schools, by William C. Woodbridge; On Language, by Noah Webster, Esq; On School Houses, by Dr William A. Alcott; and On Natural Science, by Mr Evans. Much animated discussion of a very interesting character was also elicited, on subjects adverted to in the Address of President Humphrey and the Lecture of Mr Davis, particularly on the defects of common schools, with the appropriate means of remedying those defects, in which practical teachers took a part. Some of the schools in Hartford, both public and private, were visited, and at a meeting of some of the teachers on the third day, familiar illustrations were given of improved methods of instruction, the various uses of the black board, and the more simple articles of school apparatus. Provision was also made for a future Convention to be held in the same place in May, 1831, and a committee was appointed to arrange the order of business, and procure lecturers on the following subjects: The school fund, and the best mode of applying it; the best mode of raising the qualifications and compensation of teachers; the duties of school committees; and the legislative provisions of other States. A committee was also appointed to collect facts in regard to the present state of schools, and *prepare an address* on the subject, suitable to be distributed throughout the State. We cannot but regard the latter measure as calculated *to effect more than any other which could be adopted*; and we trust it will not only be *executed*, but *imitated*.

We trust the gentlemen selected to make the arrangements, and to prepare topics, will employ every means for improving this opportunity of promoting the interests of common education. For if no other benefit were derived from meetings of this kind, than merely to call together a large number of friends of education, to communicate their views and the results of their experience to each other, and, at the same time, to elicit appropriate addresses from those whose experience qualifies

them to suggest improvements, both in the matter and manner of instruction, and the arrangement of our schools, they must be attended with no common interest, and be followed by the happiest results; and, if the course of discussion is directed in the most profitable channels, great influence may be exerted on the public mind and the public welfare.

ART. VIII. — FROM A TEACHER'S NOTE BOOK.

MORAL INSTRUCTION IN SCHOOLS.

To exert any efficient moral influence over his pupils, is one of the most difficult parts of a teacher's task. A class of ignorant boys, if taught arithmetic by a skilful instructor, will, whatever be their capacity, make sensible and definite progress. At the end of each week they will have advanced perceptibly, — they will know something which they did not know before, or understand more perfectly, or have fixed more firmly in the mind, previous acquisitions. But in cultivating the heart, how slow, how imperceptible, and how discouraging is the progress. How difficult is it to effect a *marked* and *striking* change in the moral habits of a school; — to make the pupils more kind and gentle towards each other, — more affectionate and dutiful towards their parents, — more conscientiously faithful in duty. There may be often many *separate instances* of improvement, but how difficult to secure as *steady*, and *sure*, and *uniform* a progress in these points as in others. The heart is a field of far more difficult cultivation than the head. The following plan I am trying with some hope of, at least, partial success. I said one day to my pupils,

‘I address you occasionally, as you know, on moral subjects, but it is a great while since I was a child, and I have forgotten what are the peculiar temptations and difficulties on these subjects, which children find. Now I have thought that perhaps you can help me to make these exercises more interesting and useful. The plan is this;—

‘I will mention some subject a day or two beforehand; for example, *duties of children to parents*, then at the appointed time, I will distribute papers over the room, and each of you

may think of something to write;—an anecdote illustrating duties of children to parents,—an instance of the performance of these duties—or of the neglect of them;—any cases in which you may have noticed that you are strongly tempted to neglect them, or have actually neglected them. Or you may propose any question relating to the subject, or make any remark, or quote any text of scripture;—or, in fine, write anything which relates to the question before us, in any way.

‘Now do you think, if the scholars should write in this way, the collection of papers would be interesting to be read?’

Scholars. ‘Yes, Sir.’

‘How many of you would like to have the rest of the scholars write in this way, suppose you could be excused yourselves?’

Nearly all the hands were raised.

‘Then the only question is, whether each of you is willing to write, on condition that the rest will. How many are willing?’

There was nearly a unanimous vote in this case also.

‘It is a vote. I will then try the experiment tomorrow. Will it be most interesting to you if you all write *general remarks*, or state *particular facts*?’

Scholars. ‘State facts.’

‘Yes, I think that will be best. I presume all will be able to recollect some facts which have come under their observation, and which illustrate the subject.’

One Scholar. ‘How long shall we write?’

‘Oh! a short piece;—perhaps as much as you can write in five minutes. I will allow you five minutes, and then send round and collect the papers.’

The plan was accordingly tried, and with much success. The scholars took great interest in it;—their little narratives were circumstantial, and, as they were statements of facts, they were true to nature. The subject was thus brought up in all its details, and as I read each writing, I accompanied it by remarks, which deduced from it, and enforced the moral lesson which it was calculated to convey; and thus the whole subject was presented to the minds of the pupils in a more vivid manner than could, by any other means, be done. This exercise has since been repeated weekly. The following are the contributions which were collected at the second exercise with the exception of a few of the longest ones. We record them because they give the best idea of the nature of the exercise. The subject was, *Foolish Fears*. The specimens

given are not specimens selected for their peculiar interest, but nearly the whole collection, good and bad. The longest articles only being omitted for want of room.*

FOOLISH FEARS.

'I heard of a man, some time ago, who was sailing from New York to Norwich, in the steam-boat Fanny. He had never been on the water before, and consequently had never experienced that unpleasant feeling which is commonly called sea-sickness; he was therefore not prepared for it. Towards night, however, he began to feel sick, and, calling his fellow passengers, he told them what his name was, where his relations lived; he also gave them his will, and commissioned them to do many little things for him. They told him that he would be very well in the morning. He said no, he should surely die, but when the morning came he was as well as the rest.'

'When I was a young child I lived in a house, where the back stairs were very dark, and I was much afraid to go down those stairs alone. For a long time I carefully avoided them, but at last I began to think that it was very foolish, and one day I went to the head of the stairs, and summoning up all the courage that was possible, I rushed down stairs, alarming the whole family by my violence. But that did not trouble me. I was congratulating myself for having passed through terrific darkness unhurt. The next time I walked down slowly, with much composure, and in a few days I ridiculed my own foolish fears.'

'It is very foolish to be afraid of common spiders, but I once heard of an old woman, who lived alone with her grand-daughter: they always stopped up the nose of the teapot before they went to bed. But one night, the old lady forgot to put the paper into the nose, and when they drank their tea the next morning, the grand-daughter was taken sick, and the doctor said she had been poisoned.' The old lady knew that she had taken nothing but tea. She therefore looked into the teapot, and found a very large black spider of the most venomous kind. She never afterwards forgot to stop up the teapot.'

'I think it is a foolish fear for a girl to be afraid of having a good composition read in school. I once knew a little boy who was afraid to go to bed in the dark.'

'Some children are afraid of being in the dark, owing to stories told them when very young about *ghosts*, *hobgoblins*, and *bears*. Is it not foolish to be afraid when out in a *thunder storm*?'

'I heard some one telling a story of a supernatural noise, which deprived me of sleep for an hour.'

'I am afraid to go any where in the dark when I know that there is not any one in the room. I think that is a foolish fear. How can I conquer it?'

* Perhaps the reader, who is not professionally a teacher, may think the number of specimens given, too large. An actual teacher will wish that *all* had been given. When a plan is described for amateurs, all that is necessary is enough of detail to give an idea of its nature; when it is for practitioners to imitate, it is necessary to show the whole actual operation.

‘I know a person who is so afraid of a mouse that she almost faints at the sight of one.’

‘Is it not foolish fear for those young ladies who are on the Singing Committee, to be afraid to give the pitch?’

‘Mr —— Do you think it is foolish if a young lady is afraid to go out in the evening alone?’

‘When the small pox, or any other disease is introduced into a place, very many are afraid of it, and the common topic of the day is to express those fears, while others, more foolish still, remove from the place, and thus think to escape it, forgetting that God is as able to protect them in one place as another.’

‘I heard of a person who was afraid of fire, and, every night, she had the brush put into a pail of water, lest there should be fire in it.’

‘I knew a little girl who was very much afraid of spiders. She would scream if she saw one on the floor, and stamp upon it as hard as if it had a dozen lives. One day her papa made her notice a spider while it made its web. She was so much pleased to see it spin, that she never wanted to kill one again. She calls them dear little creatures, and never spoils their webs.’

‘One night, after my sister and myself had retired to rest, we felt something pulling our bed clothes, and we thought it was an old man got into the house. We called our mother, she came up, and as she came into the room she met the *cat*. So we were very much frightened at a little harmless cat.’

‘Some people suffer a great deal from imaginary fears. A man once mistook a pump in the evening for a robber, and presented his pocket book to it. The pump, being rather stiff in its movements, did not receive it as promptly as the man expected, and, greatly terrified, he threw the pocket book down and made his retreat as rapidly as possible.’

‘I always hesitate about writing anything for the desk, for fear the young ladies will laugh at it. I tremble exceedingly when any article of my own is read.’

‘I know some persons who are afraid to go to bed alone; others always look under the bed, behind the doors, and in every crack and corner. I suppose they are afraid that there is something there that will harm them.’

It is evident that a large number of topics may be treated in this manner; such as Duties to Parents; Selfishness; Unkindness; Ways of promoting Happiness; Faults in School, &c. &c. The articles ought to be read by the teacher just as they are written; i. e. if they are careless and illegible, let them be read in a hesitating, perplexed manner; if there are mistakes they are to be pointed out; if the piece is badly pointed, let the teacher make no more pauses than are indicated. In this way the pupils will make sensible progress in these particulars, as well as in the more important one of the *cultivation of the heart*.

ERODORE.

ART. IX. — PRACTICAL LESSONS.

LESSON VIII. — GRAMMAR.

To show the relation of adjectives to nouns, as well as their nature ; and to illustrate the degrees of comparison, the following methods were pursued ;—

‘This is a large book ; that is larger ; that is the largest ;’ (presenting in succession books as described.) ‘Andrew is a large boy ; Levi is larger ; but Charles is the largest of the three. This is a sweet apple ; that is sweeter ; that is the sweetest of them all.’ It was easy to show my pupils, from these and similar examples, the qualities of nouns, and how adjectives might be varied to express them.

‘You may now take your slates and write the word *sweet*, three times, along the top of it. Let the middle word be near the middle of the slate, and the other two near the corners. Now write under them, in the same manner, the words, *large, ripe, wise, rare*. You may next add an *r*, to the words in the middle column, and *st*, to those of the right.’

The terminations, *er*, and *est*, were added to other adjectives, in a similar manner. In both instances, none but monosyllables were used, to render their task as simple as possible.

To a class of words containing more than one syllable, the words *more* and *most* were prefixed. When these varied exercises had become familiar, the phraseology, *degrees of comparison*, was introduced ; and the terms were found to be perfectly intelligible. The rule was then given, that monosyllables are compared by *r*, or *er*, and *st*, or *est* ; and dissyllables, by *more* and *most*. I told them there were exceptions to this general rule, but gave no examples that evening.

LESSON IX.

We proceeded to the study of the Adverb, as follows ;—

‘You may write down in a column, as many words as you can recollect, which will form answers to the question, How may I walk ? For example, I may walk *slowly*, or *swiftly* ; *backwards*, *forwards*, &c. All these words, and many more, will furnish answers to the question, and may therefore be written.’ Other actions as well as *walking*, were mentioned ; and the same course pursued by the pupils. The adverb was

now parsed, and seemed to be understood, without confounding it with the adjective. They were now prepared to parse, to a certain extent, the nine parts of speech.

LESSON X.

The last two hours devoted to this subject were spent in parsing simple sentences, and in endeavoring, by various means, to give the pupils a clear understanding of mood and tense. It was comparatively easy to teach them to distinguish the *present*, *past*, and *future* tenses of verbs, and the indicative, imperative, and infinitive moods. The want of time prevented the further prosecution of the experiment, and the other more difficult moods and tenses were omitted. By recurring to the several lessons, it will be seen that the various divisions and subdivisions of the article, pronoun, verb, &c. as well as the *possessive case* of nouns and pronouns, were also neglected, and for the same reason. What was studied, however, was understood, and will not easily be lost. This, and another similar experiment, have entirely convinced me that there is nothing in the nature of *Grammar itself*, when pursued in a rational manner, to create that dislike to it which children are apt to acquire.

A COMMON SCHOOL TEACHER.

INTELLIGENCE.

Congress of the United States.—During the last session of Congress, there were thirty applications from various parts of the Union, soliciting that body to legislate in behalf of education. Several of these applications were made in reference to common schools. During the present session, a resolution has been introduced, providing for the appointment of a Select Committee on Education, whose duty it shall be to take into consideration the aforesaid petitions, and all others of a similar character, and report thereon by bill or otherwise.

Pennsylvania.—A proposition has been introduced into the Senate of Pennsylvania, requiring their Senators in Congress, upon the extinction of the National Debt, to use their influence in procuring the passage of a law, appropriating a portion of the public revenue to the support of common schools throughout the Union.

New Seminaries.—A Seminary has recently been established at Salina, N. Y. consisting of male and female departments, and an infant school, under the care of four instructors. It is designed chiefly as a

practical school, where youth may be qualified for usefulness in agriculture, mechanics, and other employments. It is also intended to embrace a class of persons who may wish to qualify themselves for school teaching. It is called 'the Salina Institute of General Science.'

Proposals have also been issued to receive a class of boys, under sixteen years of age, to form an agricultural department of the academy at Greenfield, Mass. The number of pupils is limited for the present to sixteen.

Governors' Messages.—We are happy to see that the governors of Maine, New York, Pennsylvania, Delaware, South Carolina, Ohio, and Illinois, in their recent messages to the Legislatures of those States, have adverted to common education; in some instances with peculiar emphasis. In addition to these Gov. Trimble of Ohio, in his last message, (Dec 6, 1830,) adverted with interest to the same subject.

The executive of Maine congratulates the members of the legislature on account of the progress and influence of 'mental light and good morals among the people.' Speaking of literary institutions generally, he says; 'For the correct management and progressive improvement of these institutions, we cannot feel too anxious, since on education depends so much of our happiness and the security of our free governments.'

Gov. Throop speaks in the most unqualified terms of the importance of general education to the happiness of a free people, and the very existence of free institutions. He rejoices that the public mind is beginning to awake to this great subject. After a recapitulation of the most important facts contained in the Superintendent's last Report, he says; 'I feel confident that under proper regulations, a vast amount of knowledge in arts and sciences, connected with agriculture and handicraft, which are simple in their principles, and easily comprehended, might be taught to children during those years which are usually spent at common schools.' He complains of a want of competent instructors, and of suitable books, for the purposes of common schools.

Gov. Hamilton of South Carolina, says, that the only safe and effectual Agrarian system, is the scheme of public education. This alone will secure to the poor their just rights; and he recommends the subject to the consideration of the legislature.

Gov. McArthur of Ohio, insists that 'intelligence alone is capable of self-government.' He urges upon every member of the community, as a 'solemn duty,' attention to common schools.

The executive of Delaware urges in the strongest terms the claims of primary education, from various considerations, especially from the fact, that an *enlightened public opinion* is the only safeguard of a government like ours. He thinks, however, that legislation in that State has been carried far enough; and that to attempt to give further aid to the cause, by extending the system of taxation, would defeat the object intended.

Gov. Reynolds of Illinois, suggests the importance of having our eyes fixed on the rising generation, in all our movements. His language on this subject is strong and emphatic, and his arguments incontrovertible. He speaks, especially, of the importance of having the intellectual growth 'keep pace with the physical.'

Gov. Wolf of Pennsylvania, devotes a very considerable portion of his message to the same subject, taking a very liberal and extended view of its paramount importance.

School Conventions.—County Conventions on education have been recently held in the twelve counties of Vermont, and two in New Hampshire, which were attended by Mr Holbrook, of Boston, for the purpose of aiding them in concerting means of improvement. At nearly every meeting the citizens manifested much *interest, intelligence, promptness of action*, unanimity, and simplicity in the measures adopted. Weekly meetings of teachers, semi-annual county conventions, and *visible illustrations* in schools, were uniformly and warmly recommended. There was also a general conviction of the necessity of beginning the work of improvement immediately. Committees were appointed, and times specified for town and county meetings to organize Lyceums, or Associations, for the improvement of schools and the advancement of education in general. Four or five County Lyceums were formed at the time, and town conventions have been recently formed in several places in that State.

County Conventions have also been lately held in Wayne, Munroe, Cortland, and Ontario counties, in New York; at most of which County Lyceums or Associations have been formed; and a State Convention at Utica, in which twentytwo counties in the State were represented by delegates.

A County Convention was lately held in Bristol County, Massachusetts; also a very interesting one at Bangor, Maine, which continued two days. Notwithstanding a severe rain, the audience was unusually large, and the interest almost unprecedented.

The teachers of the schools in Stonington, Conn. were convened by the visitors in that town a short time since, when it was proposed to hold stated and regular meetings of this kind. The Stonington Phœnix says, such a project ‘has never been started in this town before.’ In fact, few instances of the kind have occurred in Connecticut. During a part of the last winter, the instructors in Southington convened semi-monthly.

Lectures.—Lectures on Natural Science, in some instances embracing a very extensive range of subjects, and eliciting much talent, are given during the present season, either weekly or semi-monthly, at the Lyceums in the following places. Brunswick and Portland, in Maine; at Boston, Worcester, Amherst, and Salem, Massachusetts; at Utica and Geneva, in New York; and at St Johnsbury, Vermont.

Lyceums.—The Farmer’s, Mechanic’s, and Workingmen’s Association at Northampton, Mass. have made arrangements for instituting Lyceums in every school district in that town. The Lyceum at St Johnsbury, Vt. have invited the school teachers of that town to attend their lectures gratuitously, during the continuance of their respective schools. A course of Lectures has been commenced in Portland, Me. on Physical Education, by gentlemen who are able to pursue the subject to advantage. It has already excited much interest.

Greek Efforts.—From Sept. 1828, to Sept. 1829, the Greeks subscribed \$ 6,300 for the support of free schools. This is a part only of

what was done in that time for this object, but considering their truly deplorable situation, and considering, too, that the relative value of money is two or three times greater there than in America, this alone is more in proportion than the citizens of some of our rich and prosperous States pay from *their* pockets for the *tuition* of their children.

At the suggestion of Dr Korck, Messrs Flagg and Gould of Andover, are now printing 15,000 copies of the *Alphabetarian*, a spelling book with reading lessons, for the schools in Greece.

Education of Slaves.—The committee of the Wesleyan Missionary Society of England, which has instructed many thousands of slaves in the West Indies, assert that for forty years, no slave in their societies, had been either a conspirator, a rebel, or insubordinate.

Sabbath Schools.—The Southern Religious Telegraph says, that Gov. Vroom of New Jersey, Hon. Theodore Frelinghuysen, a member of the United States Senate, and ten or twelve of the most distinguished lawyers in that State, are Sunday school teachers; and adds that Gov. Tomlinson and Gen. Whittlesey, of Connecticut, Mr Starr, an eminent lawyer of Cincinnati, the Mayor of Philadelphia, and two or three Judges in Pennsylvania, are consecrating their gifted minds and their time on the Sabbath to the instruction and benefit of the rising generation. This is as it should be. If this world is to become a better and a happier world—not our Sunday schools merely—but all our schools, from the infant school to the university, must be under the superintendence of the *best and wisest* of the community.

Natural History Society of Montreal.—This society, founded chiefly by a single individual, already has a museum, containing, besides many other objects of Natural History, 300 species of birds, 50 of quadrupeds, and 500 of insects, natives of the country. Lectureships on the various branches of Natural History, have been instituted, and are likely to diffuse the spirit of inquiry more widely among the inhabitants. This is an example worthy of imitation by every town in this country. Every Lyceum should have, as one of its most prominent objects, the collection of such a museum. Its members would thus reap the fruits of their labours, in the pleasure and improvement afforded to them as individuals, while they would confer an inestimable blessing on those around them.

Splendid Botanical Garden.—The Botanical garden of the British East India Company at Calcutta, occupies a surface of several hundred acres, and more than 300 labourers are constantly employed in it. A number of persons, paid by the company, are constantly travelling over the countries subjected to its dominion, and continually enriching the garden and collection. This collection is already immense. The British East Indies alone are estimated to contain 7000 to 8000 native plants.

College in New South Wales.—A college has been founded at Sidney, in New South Wales. The foundation stone was laid on the 26th of January. According to an inscription inserted into the foundation stone, it is 'an institution founded for the vigorous and pious promotion of polite literature, and the liberal arts among the youth of Australia.'

NOTICES.

Juvenile Lyre, or Hymns and Songs, Religious, Moral, and Cheerful, set to appropriate music, for the use of Primary and Common Schools. RICHARDSON, LORD, & HOLBROOK. Boston. H. & F. J. HUNTINGTON, Hartford. pp. 72.

We are happy, at length, to be able to announce a collection of Juvenile Music for the use of common schools, of the character we have formerly described. It embraces a considerable number of hymns, translated from the German, with faithfulness and spirit, together with some original pieces. We are persuaded that both the music and the poetry will contribute materially to the delight of the pupils and the good order of the school, and the comfort and usefulness of the instructor, wherever they are introduced; and we recommend the work to the attention of every teacher and every parent. Among the original contributions we find some from Mrs Hale, whose little collection of '*Poems for our Children*' is a happy essay in a field too little explored in this country. We earnestly wish many of our poets would imitate the example; and with Watts, Mrs Barbauld, and Jane Taylor, descend from the pinnacles of Parnassus, to scatter a few of its simple flowers along the paths of childhood.

Journal of the New York Literary Convention.

We are happy to announce the Journal of the Convention at the city of New York, described in a former number. It comprises most of the addresses and communications presented to the Convention, many of which present a fund of information and experience, which will render this work highly valuable to the friends of education.

Conversations on the History of Massachusetts, for Children. By a Friend of Youth. Boston. 24to. pp. 180.

The writer states in his prefatory remarks that it has been his object to 'furnish the Youth of Massachusetts with a history of their native State, in so condensed a form, as shall put it in the power of every one to obtain a knowledge of the leading facts.' The book is called *Conversations*, but it is almost entirely question and answer, a method which has some advantages, but is usually attended with serious evils. Children should be led to regard history as an interesting narrative, which they are to read and understand as they do other stories.

The text of this little work is illustrated by interesting notes, and the difficult words are defined in the margin. A copious appendix contains a considerable amount of very valuable information in regard to the State.

The United States Spelling Book, and English Orthoepist; being an easy Introduction to the English Language, and exhibiting the Orthography and Pronunciation of Walker. Upon a plan entirely new. By NOYES P. HAWES. Hallowell, Me. 24to. pp. 232.

This work has already been circulated to a considerable extent. As there is, however, so much difference of opinion among teachers in regard to the use of spelling books, that we will merely mention the plan of the work. It consists of three parts. The First contains about twelve thousand words, regularly arranged, and marked for pronunciation. The Second contains a variety of lessons in plain reading, gradually increasing in difficulty, and all calculated to afford useful instruction. The Third part is composed of Tables, Rules, &c. to be committed to memory. The whole plan seems to be judiciously executed.

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ART. I.—SKETCHES OF HOFWYL. LETTER XIII.

Influence of Physical Education on the Mind and Character.

MY DEAR FRIEND — There is scarcely any point in which the system of Fellenberg excited stronger interest in my own mind than in the connexion of physical education with intellectual and moral improvement. It is universally admitted, that the mind can never be capable of exerting all its energy unless the body is in a state of health. We have no necessity to recur to those numerous distressing forms of disease, produced by the neglect of health, which entail upon their subject an imbecility or perversion of the mental powers. It is frequently found that a defect which appears to be simply intellectual or moral, is connected with a morbid or imperfect state of the body, or a want of harmony between the various portions of the system ; and that cheerfulness may even depend on a slight variation of food.

In acting on this principle, the experience of Fellenberg has satisfied him, that indolence in young persons, is so directly opposite to their natural disposition to activity, that, unless

it is the consequence of bad education, it is almost invariably connected with some physical defect. He has often found it yield to the invigorating effects of the cold bath, or exercise in the open air ; or, when it is the result of a preponderance of the animal system, it has been relieved by interposing an unusual proportion of exercise between the hours of study, and thus rousing the body from that torpor which benumbed the faculties of the mind.

The habit of wandering from one subject to another, which so often gives rise to useless remonstrances, and still more useless punishments, is frequently connected with debility or disorder of the nervous system, arising from natural constitution, from rapid growth, or from previous excessive exertion. It can only be remedied gradually, by careful attention to the degree and methods of occupation, and to the means just mentioned ; and I witnessed more than one instance of obvious improvement, from the adoption of this course.

Impatience and irritability of temper are often the result of the same causes, and require to be treated in the same manner. Indeed, Fellenberg has often found that medical treatment was necessary ; and that in many cases, the life, or health, or moral character of the pupil, would be irreparably injured by attempting to force him by punishment, or excite him by motives addressed to his vanity or ambition, to exertions to which his strength is not equal. Who that has long attended to this subject, has not seen more than one example in which the peace or vigor of a youth has been thus sacrificed to the unreasonable demands of parents, or to the ambition or severity of teachers ?

The exercises connected with the physical education of Hofwyl, tend to form and improve the character in a variety of respects. They lead the idle to habits of occupation and industry, by the attraction of an employment adapted to their taste. *They cultivate the habit of perseverance* in accomplishing what they have begun, whether it be in acquiring a particular exercise of body, in making an article of furniture or ornament, or in the cultivation of their garden spots ; obliging them to exercise the patience necessary to wait for the result. *They inspire with courage and enterprise*, by teaching the pupil how often his fears and discouragements are groundless, and how much may be accomplished by effort and attention. They invigorate his resolution in subduing himself, and struggling

with difficulties, and in producing that force of will, for want of which so many men of the best principles and intentions fall a sacrifice to the temptations around them, and even to the persuasion of others. At the same time, they furnish him with a lesson of caution and prudence, by the habit they produce, of *considering the object to be accomplished, of measuring his own strength and of devising the best means of bringing it into action.*

The care of their little garden spots, in the autumn and spring, furnish also useful lessons of foresight and calculation. It is interesting to see them in the autumn, collecting and placing in a green house, provided for the purpose, such plants as cannot sustain the cold — putting their hot-beds and other ornaments which might be injured by the weather under shelter — and heaping up the earth in such a manner that it may be penetrated and mellowed, by the snows of winter and the influence of the air.

It is peculiarly interesting to see them preparing and arranging their gardening tools, as the spring approaches ; and, when its first mild days begin to cheer the earth, issuing forth to break up the ground — to bring fresh and fertile soil and manure, to replace what they have removed — and to make preparation for the summer ; to see the fondness with which they afterwards watch over the progress of the fruits of their labours, and gather the little delicacies which have a double relish from this cause, and devise new plans for improvement and ornament ; and especially, to witness the eagerness with which each party, on their return from their annual journey, run to visit their little estates, and enjoy the refreshments they afford.

Their annual journeys serve not only to inure their bodies to hardship, but to accustom them to self-denial. They give them the experience of the vicissitudes of life ; and present some of its shadows, of such a depth as is suited to prove the courage, and call forth the energies of youth, without oppressing them. They form, in short, a kind of preparation adapted to their strength, for the real evils and privations of life.

They also serve to enlarge their views of mankind, in their individual character, and in their social relations. They are made familiar with the modes of life, of the various classes of the community ; and collected the materials for those comparisons which are so necessary to enable us to appreciate duly our own situation and circumstances.

One object, continually kept in view, is to enable them to acquire the mechanical habit of all those *exterior forms* which are necessary in life. These depend much more on habit, than on the intellectual and moral character; and yet are important to usefulness. On this subject Fellenberg observes, 'They should especially be accustomed to maintain the cleanliness so indispensable to health. An unpretending decency of dress and deportment, should be rendered as familiar to them as their breath. They should never be left to experience embarrassment of feeling for want of them, as it often happens to men of great merit and learning, when they are suddenly called upon to comply with forms to which they were not early habituated. It is lamentable that many good men have the weakness rather to make pretensions to Cynicism, as if it were an inseparable companion of great minds, because here and there an individual of this character has not given himself the trouble to throw off the disagreeable garb which conceals his merit.'

LETTER XIV.

Moral Education of Hofwyl — External means — Exclusion of sources of corruption — Unity of action.

MY DEAR FRIEND — The only substantial basis of moral education, in the view of Fellenberg, is *in religion and religious influence*. — But in communicating instruction, and exerting influence of this kind, much of our success will depend on the *circumstances* in which the pupil is placed — the round of ordinary daily events, which form the *moral atmosphere* in which he breathes, and whose efficacy is far greater than that of the occasional lessons he receives, however excellent.

In this view, great care is taken at Hofwyl, to render the immediate circle of the pupil's observation pure; to allow him to feel as little as possible the seductive influence of vice, while his own principles and feelings are in their nascent state, and his imagination susceptible of deep and lasting impressions.

The retired situation of the institution is exceedingly favorable, in excluding a multitude of those bad examples and excitements to evil which exert such a corrupting influence on the youth of cities and towns. It places the whole sphere of observation under the control of the educator. The character of every individual attached to the establishment, domestics and

workmen, as well as teachers, is carefully ascertained, as far as possible, before they are received. It is constantly observed with vigilance, and every one whose influence is found to be unfavorable, is immediately removed.

Similar caution is used with regard to the pupils. None are received without testimonials of a good character. None are suffered to remain, who, after trial of the usual discipline, continue to exhibit examples of vice. The latter regulation seems, at first sight, scarcely consistent with the benevolence which should direct such an establishment. It seems unkind to exclude from such means of improvement, the unhappy persons who are most in need of its privileges. But on the other hand, it is contrary to sound judgment to mingle those infected with a contagious disease, with such as enjoy health. They should not indeed be neglected; but they should be provided for, not in a *house of education*, but in a *moral hospital*. We have need of such hospitals for those corrupted with vice, as really as of lazarettos, for those infected with disease.

At the same time, Fellenberg does not expect to exclude entirely from the model of providential education, which he proposes for imitation, those means which evil examples and their results afford, for enabling us to see more fully the nature and consequences of transgression. On the contrary, he finds that the view of those who bring on themselves the disapprobation, the dislike, or contempt of their companions, or the displeasure and reproof of their preceptors by their faults, has often a more powerful influence on the minds of others than any theoretical instruction. But he finds, unhappily, that with every precaution which the educator can employ, a sufficient number of such examples will remain for this purpose; nay, enough to demand all his vigilance, in order to prevent the ill disposed from exerting an influence on the public opinion.

In order to preserve the purity of the pupil's sphere of observation, the books which are put into his hands are as important as the examples which surround him. None are left within his reach without submitting them to the most careful examination, and excluding all which his age or disposition may render *dangerous* or *dubious* in their influence. Unless this is done, all other efforts may be rendered of no effect; and the mind may be warped, the imagination gradually heated or corrupted, before we can perceive or remedy the evil. He believes also

that *it is not useful to read* many works beside those which deserve to be studied in the early period of youth, when the pupil is incapable of understanding fully most books which he reads, and easily acquires the habit of reading superficially.

There should obviously be no less care on the part of the educators themselves, that their own weaknesses may not become the means of counteracting the effects of instruction. Where a number of persons are united in this task, the remark is of far greater importance. If each does not subdue, with the utmost care, his prevailing defects, the pupil, whose attention will be occupied rather by his faults than by his virtues, will be left to form for himself, from the defects of all, a kind of *abstract conception of an educator*, which will be rather a *model of imperfections* than of excellencies. He is in danger of learning to associate each fault with the valuable qualities of his preceptor, or with the reverence he is taught to pay him, in such a manner as not to perceive its intrinsic deformity.

It is proper in this place also to notice the importance which Fellenberg attaches to *unity of action and methods in education*. He does not intend that instructors, more than their pupils, should slavishly imitate a single model, or aim at an identity which can be only personal. 'On the contrary, that variety in the modes of thinking and instruction, which stimulates the mind of the pupil to examination, selection, and originality, is one of the great advantages of public institutions. The contact with a number of instructors, not only enlarges the circle of experience of the pupils, and furnishes him more numerous points of comparison, but prevents his becoming the servile copy of any individual. At the same time, it is of the first importance that *the course of moral education* and discipline should possess absolute unity, that the pupil should always know what he is to expect — should be accustomed to the same method of treatment — and should never be able to conceal his faults, or escape punishment, or self accusation, amidst a diversity of opinion among those who have the charge of him. Each individual should feel assured of being strengthened and assisted in his efforts by all the rest; and the association should be able to reckon on the co-operation of each individual, in the general system adopted.'

This co-operation is especially important, in giving a particular direction to an individual character, or in correcting a particular fault. When a pupil is reminded of a particular

defect, or prompted to a particular duty, by several of his instructors, the vanity which would lead him to doubt or resist is overcome, and that conviction of the importance of the fault they reprove, or the course they recommend, is produced, which is the first step to improvement. I have been surprised to see a proud spirit of self conceit reduced by such means in a few days to comparative humility, yet without a degrading sense of shame, and commencing an entirely new course. On the other hand, so long as the offender finds refuge in the approbation or indifference of *one* of those to whom his fault may be visible, his pride often sustains him, and renders him inaccessible to the remonstrances of all the rest.

ART. II. — MONITORIAL SYSTEM.

Account of the Edinburgh Sessional School, &c. By JOHN WOOD, Esq.

IN pursuing our examination of Mr Wood's interesting work, we feel bound to invite the particular attention of the friends of common education to his chapter on *Monitors*, and the *Monitorial System*, and to recommend that it be thoroughly examined and weighed, by all who are concerned in the management and instruction of our primary schools.

That this system is not *the very best*, Mr Wood himself allows; and observes, that 'to say that a boy makes a better teacher than a man, would be manifestly absurd.' That he is competent to the important task of an educator can never be supposed. In developing the faculties and forming the character of a child; in devising the best means of counteracting evil habits already acquired, and, if possible, of eradicating them, and substituting good ones in their stead; in inventing expedients for drawing forth exertion accommodated to various dispositions and eccentricities of mind; in furnishing illustrations of the principles to be enforced, or of the knowledge to be communicated, drawn from objects level to the youthful capacity, and suited to the various forms of inquiry, perplexity, and doubt; in knowing how to interest the inattentive, to arouse the sluggish, to allure the wavering, to encourage the timid, to aid the slow, to guide the impetuous, and to awe the wayward; and, what is of more consequence than all, in exercising that secret, moral, and religious

influence, over the gradually developing character of the pupil, which the looks, the tones of voice, the whole deportment of the teacher serve to produce, quite as much as the precepts which he utters: in the accomplishment of these objects—the great ones to be secured in the education of youth—how can a young monitor, for a moment, be put in competition with an adult and experienced teacher? Hence arise the doubts of those who wish to see our schools places of *thorough, parental education*, as well as *instruction*; and hence we would be cautious in recommending to universal adoption, a system which is so often rendered mechanical—a mere machine for saving labour to the teacher and money to the parents—by the indolence, or error, of those who employ it.

But we have not a supply of experienced teachers. This is the lamentable fact. In almost all the arts that contribute to our comfort or luxury, abundant provision is made by an ample division of labour, to secure in the working up of the material, *such an amount of agency*, as will render *the workmanship exquisite, and the thing made perfect in its kind*. But let a sculptor, at one and the same time, be required to carry on the task of chiselling out from the unshaped marble, some sixty or a hundred statues, and what must be his disappointment and disgrace? Why compel the intellectual statuary to undertake a task almost as hopeless?

When will the public mind be enlightened on this subject? When will our common and primary schools be so divided into different departments with regard to age and studies, and so furnished with a competent supply of assistant teachers, as to *keep each pupil, during school hours, cheerfully and industriously employed*? Until this is done, what a wretched system of fallacious economy we are pursuing; what sad sacrifices are made of the time, the patience, the habits, the intellectual progress, and the moral culture, of our children!

The evils are of too serious a nature to be any longer neglected; and we cannot forbear quoting the following graphic representation of Professor Pillans, of Edinburgh, whose distinguished character as a scholar, and whose philanthropic interest in the cause of education, we have alluded to in a former number.

‘Few situations occur in human life where order and method are more indispensable than in a school of 40 to 100 pupils, in every branch of instruction, and in different stages of each branch, under the care of a single instructor. There are probably three or four classes of English reading, as many stages of arithmetic, as many of penmanship, a class or two perhaps of Latin, and occasionally classes or individuals learning some branch of the mathematics. Suppose one class on the floor, saying their lesson to the master; another has finished the task prescribed, and having nobody to say it to, abandons itself to strenuous idleness; pupils come from various

classes to inquire a word they cannot make out, to complain of a neighbour, to ask leave to go out, to inquire what they are to do next, to show a copy, or an account cast, or to beg a new sum to work. In such a scene of confusion worse confounded, we need not wonder that the child's progress should be slow and small; the wonder is rather that he should succeed in learning anything.

'Allowing the master to be ever so methodical, how is he, by his single efforts, to make even a distant approach towards solving the great problem,—to keep every mind busy during every minute of the school hours? The portion of time which the master of a school even of 70 or 80 pupils can devote daily to each class, is necessarily very limited, and to each individual, it is next to nothing. The progress, therefore, of the pupil must depend much more on the manner in which the rest of his time in school is employed, than on the direct instructions of his master. The master may be exact, and conscientious, and orderly, in the distribution of his own time; and it is easy for him, when he sends a class to its seat, to prescribe a task, and enjoin the preparation of it against the time he next comes round, under severe penalties; but where is the motive for doing it? The time of the next hearing is distant,—very distant to the mental vision of a child; he relapses therefore into indolence or mischievous activity, and thinks as little of his lesson as possible, till the master's foot, in the adjoining class, reminds him of his danger.'

But how are these evils to be remedied? In the present circumstances and in the existing state of public opinion, a sufficient number of competent instructors can neither be obtained nor paid. The same state of things appears to have existed in Scotland, and Professor Pillans does not hesitate to say, 'that by far the most effectual, I should rather say, the only way, in which this can be done, is by employing the *monitorial method*. By the simple contrivance of training the ablest boys to communicate instruction, in the way required, to certain portions of the rest, over whom they are appointed inspectors, and for whose improvement they are responsible, the master, as it were, multiplies himself. He obtains in this way a set of assistant teachers, who, being of his own training, and entirely under his control, are far more efficient than any he could hire, and whose employment in this capacity constitutes their reward.'

He goes on to say, 'that, in its application to the minds of the young, it develops new principles of action, and new motives to exertion, peculiarly adapted to operate upon them; that it infuses fresh life and spirit into the business of learning, banishing languor and listlessness, and substituting cheerful labour, and love of study, for weariness and an unnatural dislike of instruction; and, lastly, that it is as equally applicable to small schools as to large, and to the higher branches of education as to the lowest.' He adds, 'These opinions are not the results of closet-speculation, but deductions from my own experience in teaching.'

He adduces also the following statement of the teacher of a country school of 100 pupils, to whom he recommended the trial of this method;—

‘I have introduced the monitorial system in its full extent in every branch of English, though but partially as yet in the Latin, from the paucity of the scholars. I am perfectly satisfied that, in the case of the English and Latin scholars, it has proved most efficient.’

Mr Wood gives it as his opinion, that ‘in very large schools, where the studies pursued are various, under the superintendence of one master, this method of instruction is absolutely essential,’ and states that the most happy results have followed its use in the sessional school.

We do not refer here to the monitorial schools established in some parts of our country, because it might be said that the peculiar arrangements and apparatus of these would render them unsuitable as models for the teacher of a common country school. Nor would we enter at all upon the abstract question of the value of the monitorial system. But with such decisive testimony before us of its happy results in crowded schools of the ordinary kind, we think our readers will agree with us, that it promises, at least, a *partial remedy of existing evils*; and that, until competent teachers and assistants can be furnished, it is highly desirable to endeavor to supply the deficiency by means of monitors, suitably trained, not in the mechanical method so often adopted, but as rational and intelligent teachers, on the plan of Mr Wood.

Let the experiment then be tried under as favorable circumstances as possible. Let it be undertaken in a school of considerable size, in one of our country towns, where the community is intelligent, enlightened on the subject of education, and candid in their judgment of the management of the schoolmaster. Let him be selected with reference to this object, and let the School Committee and Visitors heartily co-operate with him. Let Mr Wood’s account of the Sessional School at Edinburgh be thoroughly studied, and made a text-book, by the teacher. Of course he will see that, in the general arrangement of the school, and in the details of the system, alterations and modifications must be adopted, and that it is mainly the *principles* which are to be his guide. At first, it would be well to make very gradual changes in the common modes of conducting the business of the school; and after having thoroughly arranged the pupils into classes, simply to make use of the aid of two or three monitors, two or three hours a day. The parents or friends of these monitors, as well as the teachers, should encourage them to proceed heartily and faithfully in their task. In a little while, they themselves will become delighted with the success of their efforts, and perceive, too, the actual benefits which they are to derive from the labour thus bestowed upon the improvement of others.—Time, Patience, Perseverance, and Experience, will mature the sys-

tem; and he who can thus render it, in all its parts, what it should be; and give such an account of his school, as Mr Wood has furnished of the Sessional School at Edinburgh, as a model for other common schools, will deserve to be ranked among the most efficient friends of popular education.

With these preliminary observations, which we cannot but hope will meet the eye of some ardent, enterprising *Educator*, who will devise the means of carrying our proposed experiment into effect, we proceed to give a condensed view of the chapter on *Monitors and the Monitorial System* in the work before us. For we know not how extensively this valuable treatise is yet circulated; and we wish, through the medium of our publication, to give such an account of this part of it, at least, as will serve as a guide in trying the experiment that we have recommended.

As in the case of the teacher, *aptness to teach* is the prominent qualification to be sought for in the choice of a monitor; so that the scholar of quickest apprehension and greatest attainments, is sometimes far from making the best monitor.

In distributing the monitors, it will not always be best to rank them in correspondence with the rank of the classes. Often an inferior class will need the instruction of the most experienced monitor, and generally the younger classes require, more than any other, the greatest amount of patience, ingenuity, perseverance, and experience. The monitors, therefore, should always be selected from a due regard to their peculiarities of disposition and qualifications to teach, and not merely to their attainments. They should also be assigned to such classes, and attend to such studies, as are best adapted to them. The same pupil who may fail entirely in teaching one branch, may succeed better than his companions in another. Their own wishes, in this respect, should, to a considerable extent, be consulted; and all should be made to feel, that it is no disgrace not to be chosen a monitor, or, after trial, to be removed. For this may happen, and, in many cases, doubtless will, for want of a turn for teaching, and without casting any reproach upon the scholar's attainments or diligence.

It is found in the Sessional School, that through the medium of his monitors, the master can preserve *a unity of system*, and as nice an accommodation of each class to the others, as if he himself were every moment personally occupied in each, and continually conducted the education of every individual scholar. But to do this, he must not merely sit on his platform, to give out orders, and, like the main-spring of a watch, keep the machinery of the school in motion. — He must be continually inspecting the monitor and the classes, when he is not actually engaged in the instruction of a particular class. — He must let

the monitors see, that he takes a deep interest, too, in their own, personal improvement. He must be very faithful in directing and assisting them in their studies, and, if possible, devote some extra time and labour to this object. He must prepare them for their appropriate tasks, by spending a few evenings with them in the course of each week, and half an hour a day, as necessity may require.

Will it be said that this is imposing too heavy a task on the teacher, and that the monitors may also complain?—Let the teacher receive a generous compensation for these extra services. Every scholar will be a gainer by such a course. Let the monitors be led to perceive that they are, in fact, pursuing the very best method of cultivating their own minds, of perfecting themselves in their respective studies, and of becoming qualified for the active duties of life.

In view, however, of some of these apparent difficulties, if no other course is practicable, we believe it would be better that the younger scholars be kept in school only four hours a day, and thus two hours be secured of more faithful and individual attention to the higher classes and to the monitors, than to continue the present defective method. The fact is, that by such a course, the younger scholars, themselves, would actually receive a greater amount of attention than they now do, recite more lessons, and take a deeper interest in them. For it ought ever to be remembered, in favor of the course which we are recommending, that wherever it has been tried, it has infused a life and spirit into the school, by keeping all constantly, industriously, and cheerfully employed, which presents a most delightful contrast to that listlessness, indolence, and confusion, which at present are too often found in a large school, of different ages, and pursuing different studies, under the care of a single, distracted, and discouraged teacher.

ART. III. — ASYLUM FOR CHILDREN IN PARIS.

FOUNDED BY MR COCHIN.

[For the following interesting account, we are indebted to the *Journal d'Education and d'Instruction of Paris*. We hope it may not only interest our readers as an article of intelligence, but stimulate each to inquire whether he cannot do something in his own sphere in imitation of so noble an example.]

ENJOYING a competent fortune, though much inferior to those of many men who attract public attention by their luxury, this estimable citizen has founded, chiefly at his own expense, an establishment which will probably be succeeded by many others of a similar character. It consists, 1st, of a school for children, of both sexes, from 18 months to 6 years of age; 2d, a school for boys upon the monitorial system; 3d, a school for girls; 4th, a school for adult males; and 5th, a school for adult females. Connected with the establishment is a kitchen, where soup of an excellent quality is distributed to the children at the rate of one cent per ration. These buildings are surrounded by an extensive court, where the children exercise in the open air, during the time allowed for recreation. Suitable teachers of both sexes, possessing the gentleness and mildness of temper so necessary in forming the youthful character, preside over the different schools. One thousand children, and more than five hundred adults, receive instruction in this valuable establishment.

The following notice of the foundation of this establishment, published by Mr Cochin, will make its character better understood.

Since the improved methods of instruction allow of many hundreds of children being placed under the superintendence of one master, men who have the means ought not to delay to execute the wish of the late king, of immortal memory, when he said, in the 14th article of his ordinance, on the 29th of February, 1816: 'Each community shall be bound to provide for the primary instruction of its children, and those in indigent circumstances shall receive it gratuitously.'

Having been charged, for four years, with the execution of this ordinance in the poorest part of the capital, I have never for a moment despaired of being able to accomplish this wish of the king.

Thirteen gratuitous schools, highly deserving encouragement, had been opened previous to 1825, in the 12th ward, (*arrondissement*) and still there were in the vicinity two thousand children destitute of the means of primary instruction. After meditating upon the means of alleviating their condition, it appeared to me that two houses would be sufficient to receive them, each to contain a thousand children. I wished to establish the first of these houses without delay, hoping that others would soon imitate the example, and establish the second. After having

visited and examined the institutions of other nations, which are in advance of France in industry and commerce, I have endeavoured to introduce such improvements as promised to be beneficial to our country. The first division of this plan, (containing three schools,) was completed last autumn, and opened in the month of November, under the title of *Maison complete*. One thousand children and five hundred adults were admitted before the close of 1829. Children from three to seven years of age will here enjoy every comfort. They will be warmed during the winter, and carried out for exercise in good weather; receive every attention during the year, and be afforded the means of physical and intellectual improvement. Boys from seven to fourteen years of age will learn reading, writing, arithmetic, and linear drawing, and commence the trades which they design to follow. Girls of the same age will receive lessons in reading, writing, arithmetic, sewing, embroidery, lace-making, &c.

Two hundred and fifty males, of fifteen years and upwards, are taught reading, writing, arithmetic, and linear drawing. A similar school is opened for two hundred and fifty females of the same age.

The advantages which result from this arrangement are numerous. First, the Asylum is of the highest importance, not only as it respects the nature of the education, but as an addition to the aid derived by the public. The children are here made to contract habits of order and industry. The parents, particularly the mothers, are relieved of the trouble of overlooking them, and are able to engage in useful employment. Second, the schools are situated in a capacious and healthy place, where the children have no reason to regret their confinement. Twelve hours each day are employed in receiving elementary instruction, in developing their physical powers by useful exercises, and in accustoming themselves to manual labour. Third, the schools for adults afford an opportunity to labourers to acquire a primary education, by devoting the evenings to this purpose.

In order to add to the benefit of instruction that of charitable assistance, each child can remain, from seven in the morning until seven in the evening, in the warm and commodious halls appropriated to the schools; and will be provided all necessary food by the establishment, at a small expense to his parents.

Such is the plan of the institution for which I demand pro-

tection and assistance. Fifteen thousand francs, a year, are sufficient to defray its expenses. Admission is gratuitous to such as produce satisfactory testimony of their indigence. The children of such as are able to pay will be received on very moderate terms (one sous a day). The school will pay about one fifth of its expenses; the remainder of the expense must be defrayed by the government and private munificence.

Perhaps, in a few years, there will be no necessity of calling upon individual charity; but it is indispensable to solicit it, to meet the expenses already incurred. It is necessary to remark that this institution was not founded by the order of municipal authority, or by means of public funds. It was as a private individual, not as a mayor—it was at my own expense, and with the aid of two friends—that the land was purchased, the house built, and the schools established.

One object in founding this institution has been to demonstrate the practicability and advantages of uniting, at a small expense, thousands of children, in order to prepare them for the duties of a christian, active, and laborious life.

These advantages consist in enabling the people to increase the recompense allowed to school teachers; in affording a more favorable opportunity to those wishing to visit schools with the view of improving the systems of instruction; and in diminishing the expense in superintending them. I have reason to believe that this mode of furnishing a primary education, will have a tendency to awake the attention and the zeal of philanthropists, in favor of a large class of children who are corrupted by their education, and suffer for the want of assistance.

Happy should I be in subjecting myself to great expense, if by this means I could succeed in giving one useful impulse; but I have no doubt of receiving support in an undertaking which involves so essentially the future interests of our country. My expectations have not, as yet, been disappointed. The general council of the *hospices* of Paris has already voted three thousand francs to defray the internal expenses of the Maison complete. One thousand francs, annually, have also been granted by the charitable society of the 12th arrondissement. Soon, without doubt, the public authority will make noble efforts for the success of this new institution. MM. de Chabrol and de Belleyne, to whom the city of Paris owes so many acknowledgments, have visited and approved of this establishment, and granted it their assistance. Notwithstanding all the

encouragement which has been given, I shall be involved to a very large amount before the end of the year, unless additional subscriptions enable me to acquit the obligations which I have contracted. It is particularly to the inhabitants of the 12th ward that I address my request, it is for them that the following lines are written.

GENTLEMEN — Your labourers, the men whom you daily employ in your houses and shops, are oppressed, by the care of their numerous children. I come to propose to you the means of alleviating their situation, by diminishing the expense occasioned by their children. Poor from their childhood, condemned to many privations, without having merited them, considered as a burden to their parents, often the subjects of brutality in their tender age, these objects of compassion supplicate you, through me, to afford them a less severe fortune. The asylum of these children will be daily accessible to you, you can come and see them enjoy your beneficence, behold them reared up under your protection, with the expectation that in you, they will recognize their benefactors. On the expiration of ten years, faithful and intelligent labourers will be in your employ, who will restore to you with interest the money which you have bestowed in order to procure for them a useful education.

Yes, gentlemen, I depend upon your aid. The institution which I have founded belongs to you rather than to me. May it soon belong to France, and be far surpassed in utility, after having been the model of many others.

I have the honor to be,

COCHIN,

Mayor of the 12th arrondissement of Paris.

ART. IV. — REVIEW OF GRIMKE'S ADDRESS.

Address on the expediency and duty of adopting the Bible as a Class Book, in every scheme of education, from the Primary School to the University. Delivered at Columbia, S. C. before the Richland School.
By THOMAS S. GRIMKE.

PERHAPS the anxiety to provide suitable class books for youth, in every branch of knowledge, was never greater at any period, than at the present; and it is deemed of the highest importance to provide such as contain the most elevated senti-

ments, — such as are adapted to cultivate the intellect, to improve the taste, and to form the heart. Why is it that in this anxiety for introducing new books of instruction, one which has so long claimed the pre-eminence above all other compositions, is forgotten?

After a familiar acquaintance with the literature of twenty-eight languages, Sir William Jones assures us that, 'Independently of their divine origin, the Scriptures contain more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry and of eloquence, *than could be collected within the same compass from all other books which were ever composed, in any age, or in any idiom.*'

Rousseau could not but say, 'The majesty of the Scripture strikes me with astonishment. Never was the most profound wisdom expressed with so much energy or simplicity.'

Fenelon, on comparing it with those standards of excellence, the classic authors, observes, 'The Scripture surpasses the most ancient Greek authors vastly, in naked simplicity, loveliness, and grandeur. Homer himself never reached the sublimity of Moses' songs, or equalled Isaiah, describing the majesty of God. Never did any ode, either Greek or Latin, come up to the loftiness of the Psalms. In all its diversified compositions, every part bears the peculiar character that becomes it. The history, the particular detail of laws, the descriptions, the vehement and pathetic passages, the miracles and prophecies, the moral discourses, — in all these appears a natural and beautiful variety. In short, there is as great a difference between the heathen poets and the prophets, as there is between a false enthusiasm and the true.' *

The author of the address before us, may well speak of it as almost incredible that such a classic, 'the best and noblest that has ever honored and dignified the language of mortals,' is excluded from all the plans of education of a christian community, with a watchfulness, a zeal, and a perseverance, which even a politic enemy of Christianity would not dare to exceed. And this is done too by its friends, who maintain the superiority of this book, in all the most essential points, to all the works which they

* In regard to the English translation, our own Ames, whose opinion on this point will be duly appreciated, observes: 'In no book is there so good English, so pure, and so elegant; and by teaching all the same book, they will speak alike, and the Bible will justly remain the standard of language, as well as of faith.'

make the companions of our youth. Its antiquity is unrivalled. Its evidences rest on the testimony of miracle and prophecy. Its authenticity is unquestionable. Its authority is that of God. Its truths are, like himself, sublime and holy, pure and lovely, and adapted to all the moral exigencies of mankind. It is the only perfect standard of faith, and code of morals ; — the only permanent charter of civil and religious liberty — the only light that shines upon the darkness of the tomb — and the only guide to ‘ that bourne from whence no traveller returns.’

The object of the address before us, is to vindicate the claims of the Bible to a place in our course of education ; and, without giving an opinion on all the sentiments advanced by Mr Grimke, we feel it our duty to invite the attention of our readers to a brief abstract of the principal train of argument, in the hope that it will lead them to peruse the work itself.

The author commences with inquiring into the origin of this extraordinary feature of education, and the causes of its continuance ; and, we think, shows clearly, that it is one of those hereditary customs, originally adopted without good reasons, and retained without sufficient examination.

All Christendom was once Catholic, and the whole scheme of education under the influence of the Romish Church. For centuries, scarcely any but the clergy were educated. Universities and colleges were ecclesiastical, rather than literary establishments. When education began to extend to the laity, two causes prevented the adoption of the Scriptures into the system. The laity were prohibited from reading them ; and they were driven to the Classics as the only models of sentiment and language, because there was nothing in the monkish legends, in the subtilties and absurdities of scholastic theology, which could compare with the Authors of Greece and Rome.

It might have been anticipated that the *Reformation*, in opening the Bible to all, and asserting the right of private judgment, would have given it its proper place, among the manuals and models, whose exhaustless stores of instruction and improvement should form a constant subject of study. But the Reformers appear to have overlooked this obvious, practical result of their own principles ; and, in their anxiety to inculcate the great truths of religion, appear to have confined themselves too much to those abstracts and summaries derived from the Bible, instead of leading youth immediately, as a part of their course of study, to the fountain of truth. Still it should be

remembered that in Germany, the principal seat of the Reformation, instruction in religion, and this to a considerable extent, by means of Bible Histories and Catechisms, is universally assigned as a part of the course of education, from the Elementary School to the Gymnasium; and it is, perhaps, the only country, where commentaries have been published to aid the schoolmaster in explaining its difficulties.

In addition to this our author observes: 'The Reformation assumed, at a very early age, the sectarian character. The course of events led very much, and very naturally, to the substitution of Catechisms and Articles, of Creeds and Confessions, for the Scriptures, in schemes of instruction. After having translated the Bible into the vulgar tongue, and placed it in the power of the Laity, the great object with each sect appeared to be, not so much to teach the Scriptures, as to teach the peculiar views, which each entertained as to all others, as well as in relation to the Catholic Church. Hence public worship, preaching, confessions, creeds, and catechetical instruction, might be expected to fill the whole measure of religious education.'

Besides, 'the Old Testament was in Hebrew, a language, at that time, scarcely known to Christians, and which, to their disgrace, has not ever been regarded as a classical language. Neither the Septuagint nor the Vulgate could be accepted as a substitute. Both were deficient in authority; neither could be acknowledged as classical compositions, or models in their respective languages; and both were considered by Protestants, as, in some respects, objectionable. In like manner, the New Testament, though in Greek, neither was then, nor has ever since been, regarded as a Classic, in that language.

Another principal reason for the exclusion of the Bible, is found in the fact, that the study of it had been always considered as peculiar to a theological course, and, in no respect, an appropriate part of general education. And so it has too much continued to be; whereas a liberal course of truly christian studies, and of the language and literature of its sacred books, (not indeed of sectarian divinity,) ought to constitute the noblest feature in liberal education, commencing in the family, continued in the school, expanded in the academy, still farther perfected in the college, and accomplished in the university. How can even the unbeliever neglect this subject without disgrace?

The existing schemes of education were brought to our

country, and subsisted in full force up to the time of our becoming independent. The Bible was indeed employed as a reading book (in the schools of New England) at least; but was attended to, like most other branches, almost entirely as a mechanical exercise, and was never *studied* in our schools as a model of thought or excellence. As the leading sects among us, did not find the Bible a part of the general course of education, they have since been deterred from making any reform, by the unhappy jealousies which still subsist too much among them. But our author calls upon Protestants, and especially the Protestant clergy, to consider, 'whether the want of truly christian liberality, is not the main cause why heathen predominates so vastly over christian literature, in all our schemes of education.' And he adds; '*It is to be feared, that each values his peculiar sect more than his common religion, and his own confession or articles, more than the common standard, the Bible.*'

Thus the prohibition of the Bible to the laity before the Reformation—the sectarian, controversial character, which has been too much given to religion—the prevailing ignorance of the original languages and literature of the Bible—the prejudice which regards religion chiefly as a concern of the clergy—and the spirit of imitation, have been the principal causes of the continued exclusion of the Bible from our plans of general education. But in all these, no adequate reason can be found for a course so inconsistent with the acknowledged character of the book. Has not the time come, when a change may be advantageously and properly made?

Our country must be acknowledged *an appropriate place*. Here there is no intolerance and persecution, and no union of church and state. There is a general dependence of the clergy upon the laity, and an extensive participation of the laity in church concerns. Consider, too, our civil and political equality, the general diffusion of knowledge, the unshackled freedom of the press, and the paramount authority of popular sentiment, which would render extensive abuses impossible.

The present is, in an eminent degree, the suitable period. It is an era of unexampled light, in all that relates to the social condition, and political improvement of man. It is an extraordinary era for improvements, in whatever belongs to Science and Literature, and to all the various arts which contribute to adorn and refine society, to multiply the comforts, exalt the

happiness, and enlarge the usefulness of man. — It is a remarkable period, too, for benevolent institutions and enterprises.

The change which Mr Grimke proposes is, to give the Bible the rank it justly claims, *and employ it as a text-book in every stage of education, from the Primary School to the University.*

‘I would not,’ he says, ‘have the architecture of antiquity defaced, nor the Classics burnt, as is said to have been the fate of both at the hands of Gregory the Great; but I would dethrone the latter from their despotic control, in our schools and colleges, over the heart, conscience, and understanding of the young. I would degrade them from the rank of *masters* to the condition of *servants* in the education of christian children.’

He speaks of it as ‘an appalling truth,’ that in a christian country, in christian schools, academies, and colleges, under the sanction and even administration, to a great extent, of the christian ministry, in a scheme of general education, not more than *one twentyfourth part of it* is devoted to enlightening the conscience, and cultivating the affections; and ‘so complete has been the banishment of the Scriptures from all academic and collegiate instruction, that one might almost imagine infidel rulers had forbidden its use.’

The arguments he adduces to show the evils of the present system, and the importance of a change, claim the attention of every one engaged in education; and we cannot do justice to them or to the author, without presenting them in his own language.

‘The negative influences exerted by the present scheme, on the feelings and opinions, and through them on the entire character of youth, are deserving of notice; — for they are often more powerful and durable, because they are silent, secret, and indirect. If Teachers were to proclaim publicly and boldly to their pupils, that Religion was of little consequence, and had nothing to do with their preparation for the business of life, we should be exceedingly shocked. If the Instructor were to express an opinion, in like manner to the young, that Heathen Mythology is a preferable study to the Bible, we should not restrain our indignation and astonishment. — How exceedingly, moreover, would that indignation and astonishment be enhanced, if we were to hear such a sentiment from the ministers of the holy, humble, perfect Jesus, in favor of a system, so immoral, and licentious, and indecent, as the Pantheon of Paganism! And yet we tolerate practically very nearly the same thing. What other construction than this, can the young put upon the whole plan of their education? Are they told that the Bible is the Book of God, written by the inspired pen of the Prophet and the

Apostle? Yet this divine volume is wholly abandoned, for human works unconnected with it. Are they taught that there is no God, but the God of the Scriptures, that He is their Creator and Governor, and is to be their Judge, and the Dispenser of future rewards and punishments? Yet the attributes of Jehovah, as drawn by himself, are no part of their daily studies; while the character and actions of Jupiter and Neptune, of Mars and Apollo, of Juno, Minerva, and Venus, are continually before them: and they are expected to be more familiar with the Pantheon of Heathenism, than with the Word of God. Are they told that the character of the Saviour is of more value, as a noble, pure, simple model, than all the combined excellence of antiquity? Yet the sentiments and actions of that Redeemer form no part of their daily education; but they are required to be intimately acquainted with those of the gods and goddesses, demi-gods and heroes, of Paganism.

'Perhaps they are required to study the evidences of revealed religion. And yet the Scriptures themselves are never opened: and those infallible, surprising testimonies to the divinity of the Old and New Testament, which constitute the living witness within them, and can be discovered only in themselves, are sealed up from their view. Is it possible that such things have no influence on the minds and hearts of youth?—Can they respect the Bible and its religion, and its ministers, and the services of the House of God as they ought, when such contradictions are ever before their eyes? Can they know, and love, and serve God, as they ought; can they acquire the Christian temper and character; can they rightly estimate their duties to their fellow-men, as children of a common parent, and brethren of one family, when the only standard of duty, and usefulness, and happiness, is thus carefully excluded, throughout the whole course of their education?'

Mr Grimke places this course in contrast with that pursued by Mahometans. The Koran forms a prominent book in their course of education, and 'they value it too highly' to counteract its influence on the minds of their youth, 'by mingling it with the false and corrupt mythology of Grecian verse.' But Christians not only expose their youth, during the greater part of their early life, to the constant influence of Pagan authors, but these '*are constituted almost the vicegerents of education, in history and eloquence, in rhetoric, poetry, and morals.*'

The great objection which is urged against this course, is, that it would lead to sectarianism. The author of this address maintains that, on the contrary, no other means would be so effectual to suppress this spirit.

'But let the Bible be a part of the education common to all, and christian fellowship, with its harmonizing influences, would be an early, an all-pervading element, in youthful character. Hence, reciprocal love and for-

bearance, liberal sentiments, and mutual respect and esteem, would be interwoven with all the studies of youth; and they would learn insensibly, but indelibly, experimentally, though not theoretically, that Christianity is above all sects, and the Bible above all creeds and confessions; that Religion is pure and elevated, simple, beautiful and affecting, and common to all.'

ART. IV.—POSTURE OF STUDENTS.

Prepared for the Annals of Education.

THE extent to which students in this country suffer in health, from their sedentary pursuits, is truly alarming. There is no question that vigorous mental effort, if long continued, and not interrupted by suitable intermissions, will necessarily tend strongly to derange the most important functions of the animal system. It is fashionable at the present time to attribute the whole mischief to this cause. The operations of the mind acting through the brain (for such is the theory), agitate and exhaust the nervous system. The digestive organs become affected;—the appetite is morbidly increased,—and the poor student, who has exhausted his energies upon his literary labours, has no strength remaining for the combat with this unnatural hunger;—dyspepsia creeps in, and ere he is aware, he is linked for life in her iron chains.

This, it is supposed, is the process by which almost the whole amount of feebleness and suffering, which students in this country undergo, is explained. Unquestionably it explains a great deal of it. Limiting the time of the day allotted to study—regular and agreeable exercise—recreation of mind,—and temperance in food (we do not mean famine), will undoubtedly do much to remedy the evils which literary men now suffer. The subject, however, of *posture in study* deserves more attention than it at present receives. The following simple principle seems to include all which is essential to avoid injury from this source.

Keep the trunk erect, and the limbs as nearly as possible in a natural and easy position.

The trunk should be erect; i. e. the student should sit or stand upright, with the chest open and expanded, so that all parts of the system may have full play. The limbs, too, should

be preserved in their natural position. They should not be distorted nor strained; the arm and shoulder should not be raised, or the wrist bent, so as to occasion inconvenience or pain. Let a person write half an hour with the desk too low, and the body bent over it, — the chest contracted, and the organs of digestion cramped and oppressed; — or with the arm and shoulder raised to a desk too high, so as to distort the back, and turn the whole body to one side; — and after retaining this posture till he is satisfied with inconvenience and pain, let him try the position recommended above. Let him choose a table so low that the arm will lie easily upon it; and sit upright at it, even if the eye is by that means removed to an unusual distance from the paper, — and he will not write long before he will experience a relief so perceptible and pleasant, that he will wonder that he never before discovered that man was made to be an *upright* animal. If, after satisfying himself with one experiment, the student is possessed of an energetic and persevering spirit, to such a degree, as to enable him to encounter that most formidable and indomitable of all enemies, physical or mental, — *a bad personal habit*, — he will probably soon find himself freed from some, at least, of the troubles of a student's life.

There are many minor questions. Shall I *sit* or *stand* at study? Shall I use a *low* desk and a chair, or a *high* one, and a merchant's three-legged stool? Shall my desk incline at twenty degrees, or fortyfive degrees, or shall it be flat? Shall I *walk* when I read, or *sit*? Shall my arm rest on the table at the *wrist*, or at the *elbow*? Do any of these things, or *all of them*; provided that *you keep the trunk erect and the limbs in a natural and easy position*. That method of study is best which best secures these points. The writer has several times known individuals cured of pains in the chest, apparently by adopting the standing posture at study. In one remarkable instance, the patient, learning that clerks enjoyed good health, who stood at their desks twelve and fourteen hours a day, resolved on following their example. His rule was to stand each day *until he was fatigued*. First day, ten minutes; second day, fifteen; thirty; an hour; two hours; and so on, until fatigue left him entirely. He was restored to health. The probability was, however, that his standing posture was of advantage only as it facilitated the *erectness of the trunk*, and

the expansion of the chest. Had he taken and persevered in the *right sitting posture*, it would have been as well.

The principles above described apply equally well to the posture of scholars in school. They ought to sit *upright*, but the method which has usually been taken to induce them to do so, viz. by *giving them very high desks*, is very injurious. The height of the desk does indeed secure an upright posture, but it raises the arm and shoulder to such a degree, as to occasion, in very many cases, permanent distortion of the form. The desks ought to be of such a height that the *surface shall be but little higher than the elbow of the scholar* who sits at it. This subject is fully illustrated in an article which the writer published in the Education Reporter of December 2d. The following practical rules are there given.

When the pupil is sitting, measure the distance between *the place of the elbow, as it comes upon the back of the chair, and the surface of the seat*. The surface of the desk should be about *three inches higher above the surface of the seat than this place of the elbow*. The distance from the elbow to the seat will be found, upon examination, to be very different, in persons whose general height is the same. Hence it is by no means safe to give all persons *equally tall*, the *same seats and desks*. The accurate mensuration of this distance in about twenty individuals, whose height varied from five and a half to four feet, gave a variation in the distances of the elbow above the seat from eight to four inches. This variation was very irregular. In two cases, where both individuals were about four feet in height, the distances of the elbows were *five* and *nine* inches. So that the latter individual should have a desk *three inches higher* above the seat, than the other, though the individuals were equally tall.

From these calculations the following rule may be deduced. There should be, at the different desks in the school-room, a distance from the *surface of the seat to the surface of the desk*, varying from six to twelve inches; — for the desk should be about three inches above the elbow. At these desks the scholars should be seated, not according to their absolute tallness, but only with reference to this distance between the elbow and the seat. When they are seated, on this principle, great care should be taken by the teacher to induce them to form habits of sitting upright. In the case of nearsighted pupils, exceptions to these rules are unavoidable; but in all other cases, adher-

ence to the spirit of them at least, seems to be the only means of avoiding complaints of the lungs and the digestive organs, by a stooping posture, on the one side, and distortion and deformity on the other, from having the writing arm and shoulder brought up too high. ERODORE.

ART. VI. — NEW YORK STATE CONVENTION.

Address of the State Convention of Teachers and Friends of Education, held at Utica, January 12th, 13th, and 14th, 1831 ; — with an Abstract of the Proceedings of said Convention.

ONE of the most auspicious signs of the times is the fact, that those who have long been occupied in teaching, prescribing, and legislating almost solely for adults, are beginning, everywhere, to direct their attention, with deep interest, to the rising generation ; and to collect in large assemblies, for the express purpose of promoting their improvement.

We have been favored with an abstract of the proceedings of the New York State Convention of Teachers and friends of Education, assembled at Utica, in January last.

The following were the officers of the Convention. Rev. Dr Davis, of Hamilton College, President ; Messrs S. W. Taylor and H. Howe, Vice Presidents ; Professor Yates and Mr E. Wilson, Secretaries.

Letters and communications, some of a very interesting character, were received and read from the following gentlemen. Rev. Dr Proudfit ; Professor Eaton ; Hon. A. C. Flagg, Secretary of State ; Rev. Dr Mott ; John J. Thompson, Esq. ; Professor Anthon ; Professor Griscom ; Professor Webster ; Rev. Dr Yates ; J. D. Hammond, Esq. ; Hon. John Fine ; Messrs S. W. Seton, and G. Lawton ; W. R. Bartlett ; Benoni Smith, and W. C. Woodbridge.

In our number for February, mention was briefly made of the convention ; of the committees appointed to consider and report upon various practical subjects ; of the addresses of Professor Yates on the Study of Civil and Municipal Law, and by Mr Holbrook on the Infant School System. We mentioned also the subsequent organization of a State Lyceum ; their appointment of an agent to traverse the State, and a resolution for

calling a National Convention of the friends of Education in New York city, the first Wednesday in May next. We are persuaded our readers cannot fail to be gratified with some extracts from the pamphlet before us.

A committee appointed to consider the qualifications of teachers, reported the following resolution.

‘That this Convention recommend to the Trustees and Principals of academies, high-schools, and other institutions of the same rank, the establishment of Departments for qualifying Teachers, and supplying the same with suitable Apparatus.’

The report of the committee on the studies and exercises proper for Common Schools, contains so many valuable ideas in so condensed a form, that we transfer it entire to our pages, and recommend it as a valuable aid to those who are endeavoring to promote improvement on these points.

‘1. *The Studies.* As our Common Schools are to furnish the great mass of the community with all the education they are to receive, except so much as they obtain afterwards by their own unaided efforts, the system should embrace what is necessary to qualify men for the discharge of the ordinary duties of life. For this purpose we think it should include the following subjects, to wit: Reading, Spelling, Writing, Mental and Practical Arithmetic, Geography, English Grammar, Composition, a method of keeping Accounts, some brief system of Political Science, and some of the simpler parts of the Natural Sciences. We are sensible that this is too great a variety of studies to be pursued profitably in the same school, and especially if the number of pupils should be large, as it is in very many of the district schools. We would therefore observe,

‘2. That in the opinion of your committee, *thirty* or *forty* scholars is the extent of the number which can profitably compose a Common School, under the care of a single teacher. And that where the number in any district should exceed forty, it would greatly conduce to their improvement to be divided into two schools, a *primary* and *secondary*: The primary school to be taught reading, spelling, writing, and the simpler combinations of numbers: The secondary school to continue these branches and embrace the others which have been named.

‘3. *Exercises.* Your committee think the exercises should be adapted to call into action the intellectual powers of the pupils, and teach them by independent investigation to arrive at conclusions for themselves which shall be according to truth. They should not waste their time in loading the memory with what is not understood. In reading, they should not be suffered to pronounce words without a knowledge of their meaning. Learning to spell several thousands of detached words, without understanding their signification, we regard as a great waste of time and labour. In arithmetic we think children can be very early instructed, and derive much valuable improvement, by the help of sensible objects, without being burdened with rules above

their comprehension. In composition, they may make considerable progress, by preparing short sentences to include some word or phrase given by the teacher. In the natural sciences, children may be easily instructed to some extent, with a little aid from the teacher, in their inquiries into the nature and uses of the various animals, minerals, and vegetables, with which they are surrounded. In political science, the older pupils may be taught the rights and duties of citizens, and the great principles of our free institutions.

'4. *Books.* On this subject, your committee think the way is not yet prepared to say much. That most of the books in common use, are not well adapted to teach children, we think must be admitted by all. The variety of books on the same subject is undoubtedly a great evil. But your committee think it would be unwise for this Convention to attempt to recommend any set of books in preference to others. And we believe that if a remedy shall be found out for the other defects in the system of common school instruction, this evil will gradually disappear.

'5. *On the Classification of Schools,* your committee would observe, that the large number of classes in a school is a great evil, and tends very much to retard the improvement of the whole. When many recitations and exercises are to be attended to in the same day, time cannot be afforded to pay to any of them that attention which the subject requires. It would be better, in our view, that the pupil should attend to but one thing at a time, and recite but seldom, rather than by attending to a multiplicity of subjects, deprive himself of the possibility of making improvement in any.

'6. *Apparatus.* Your committee think the introduction of some simple apparatus a measure of very great importance. The articles which have been extensively used, and may be procured at a very small expense, are a small globe, to show the true form of the earth and its various motions—a black board, for illustrations—a set of diagrams, to show the meaning of lines and angles, and the various plane figures—a numeral frame, something like that used in the infant schools, to illustrate the more simple combinations of numbers—a set of the more common solids, such as cubes, cylinders, pyramids, &c.—and a small cabinet of minerals and natural curiosities, to which additions might be made from time to time by the pupils themselves. In addition to these, it would be highly desirable, in the view of your committee, that every school should be furnished, if possible, with a small laboratory for chemical experiments, on Professor Eaton's plan, with a map of the town in which the school is situated, marking down upon it the various roads, streams, and other objects with which the children are acquainted—and also with a map of the county and state in which they live, and a map of the world; that the first impressions made on their minds respecting the situation of the places of which they read, may be accurate. From the success which has already attended the use of the various articles of apparatus above named, your committee feel confident that no district would regret the small expense necessary to procure them; and that the greater improvement of their children would soon convince parents that the introduction of this apparatus is a real saving of time and money, and consequently a measure of the strictest economy.'

The committees on *Agents* and *Lyceums* recommended the speedy formation of a State Lyceum, and of Town and County Lyceums auxiliary thereto, and of an Agent for the State, to assist in carrying into execution this plan, as well as to suggest improvements in common schools.

An amendment to the School Act was proposed by the committee on that subject, abolishing the office of Inspector of Common Schools in the towns, and substituting County Inspectors in their stead. The following reasons for such a measure are given in the Address to the People.

‘These officers being elective, it was naturally supposed that parents would use their suffrages to secure the welfare of their children. Experience has too plainly demonstrated the mistake. It is unfortunately true, that our citizens will contend for the lowest offices of power and emolument, while those which affect the intelligence of their children and the basis of future liberty, receive but little regard. Even should either of the offices be filled by one earnestly desirous of securing knowledge for the children of his constituents, he is baffled by determined opposition, or removed to make way for one who will estimate *pence* above wisdom. Hence, those whose duty it is to inquire into the qualifications of the teachers, and the manner in which his duties are discharged, are not unfrequently more ignorant than the teachers themselves; and the future controllers of the state are left to gather their scanty instruction from the illiterate wanderers whom necessity has driven to an employment rendered disreputable and degrading by the neglect of those whom every argument should exhort to its honor and reward.’

The committee on the construction and furnishing of school-rooms, report in the following language.

‘In the opinion of your committee, the common school-houses are too small, the ceilings too low, the windows placed quite too near the floor, and too little regard is paid to the ventilation of the rooms.

‘The methods of remedying these defects, in general, are too plain to require explanation. But your committee would suggest, that instead of the plane ceilings in common use, arched ones might be constructed with great advantage and a little additional expense; and that for the purpose of ventilating the rooms, the contrivance should be rather to let down the upper, than to raise the lower sashes of the windows, as by this means, the greatest portion of the air rendered unfit for respiration may be easily expelled, without exposing the students seated next to the wall, to currents which pass through the windows, or tempting them to gaze at external objects to the neglect of their proper studies.’

They also recommended to the Convention a change in the plan of school-rooms, the most important principle of which is, that ‘the students are so seated for study, that while no two of

them can see each other, the instructor has a full view of all his pupils.' 'Into a school-room of this description,' they add, 'any one constructed upon the ordinary plan is easily convertible.'

The proceedings of the State Lyceum, which was subsequently formed, were substantially given in a former number.

The Address to the People precedes the Abstract of the doings of the Convention. A desire to extend, as far as in our power, sentiments which we deem equally applicable to other States as to New York, will be our only apology for the length of the extracts.

'It was manifest to the Convention that the blame of whatever defects did exist in our common schools was not to be imputed to the constituted authorities of our State; neither did it appear that the evil lay in the system itself, *as recommended by the state*, but rather in the apathy of the people, and their neglect of the advantages it presents.

'The design of the Convention, therefore was, not to dictate to the legislature a method of reform, but rather to awaken the attention of the people to the all important subject, and secure their exertions in behalf of themselves and their growing offspring.

'Such features, however, as appeared to the Convention defective in the detail of the system of common schools, have been modestly pointed out, with such suggestions of improvement as they were enabled to offer.

'The grand sources of deficiency in education by common schools, in the opinion of the Convention, are these:—

'The poverty of qualification in the teachers, with their frequent change.

'The short space in the year during which the schools are generally taught.

The great numbers of scholars, with a variety of studies assigned to one teacher.

'The absence of mental cultivation.

'The deficiency of qualified teachers arises not so much from the dearth of persons capable of instructing in common schools, as from the inadequacy of the pittance afforded them by the parents of their pupils. Notwithstanding the very liberal provisions of the State, it is lamentably true, that few branches of industrious pursuit are so badly rewarded as the honorable employment of instructing our youth; and that teacher is the most eagerly sought after who will teach at the cheapest rate — not in the most successful manner.

'The poor advantages still remaining are rendered still poorer by the great number of scholars imposed upon the same teacher, and the brevity of the term allotted to their employment, many of the schools being closed six and even nine months in the year. The same miserable and mistaken economy prevents the construction of school-houses upon proper models, and the provision of suitable books and other apparatus of instruction.

On the *Monitorial* and *Infant School Systems*, we find the following remarks.

‘The Monitorial System, with some restrictions and modifications would greatly multiply the advantages of instruction; and that system of inductive education, the developement of the mental faculties, so successfully introduced in Infant schools, properly applied, would lighten many an hour of the schoolboy’s irksome labour in committing to memory words to him unintelligible, and rules whose principles he seeks in vain to comprehend, while faculties which may be dormant forever under the present system, would be drawn forth into joyous and useful action.’

The *economy* of improvements in education is thus adverted to.

‘The ease with which the rudiments of the natural sciences might be imparted by specimens and illustrations from the vast cabinet and laboratory of Nature, renders their entire neglect in our common schools, still more to be deplored; and the Convention earnestly desire and recommend their immediate introduction.

‘A judicious reform would be highly economical. One quarter’s instruction from a competent teacher, would be of more real value than that of a year as now afforded; and the advantage of continuous instruction over the present interrupted systems, incalculable. Indeed, money paid to an incompetent teacher would be much better applied if cast into the sea; for under him the child acquires habits of inconsideration and incorrectness, lasting as life.’

We close with the following paragraph.

‘The question has been asked among us, again and again—How shall we present these considerations to the minds of the people? How arouse them to action? These sheets may meet the eyes, and we hope command the attention of men of science and literature; of those whose superior advantages have enrolled them already among the friends of education; but how will their contents be communicated to the *many*, that the work of reform may be accomplished? The Convention have been enabled to devise no better method than that already adopted by several other states—the formation of a General Society or Lyceum for the purpose, with branches in every county, and subordinate branches in every town; through which, and by which, as by arteries and veins, information may be gathered from, and communicated to, every portion of our state; thus shall we be enabled to enjoy the benefits of counsel and co-operation, and blessing and blessed, bring home to every man each valuable result.’

Note.— Since this article went to press, we have received the communication of a ‘Member of the Convention,’ who complains that our former notice would lead to misapprehension on some points. We trust the present, more complete account, will remove any which may have arisen. We shall always be happy to have errors of this kind noticed.

ART. VII. — LEGISLATIVE PROVISIONS FOR SCHOOLS.

Report of the Joint Committee of the Legislature of Maryland, appointed to visit and inspect the Seminary of the Primary School in the City of Annapolis. Annapolis, 1830.

Report of the Committee on Education to the House of Representatives of Kentucky. Second edition. 2000 copies. 1830.

Prepared for the Annals of Education.

THERE is one difficulty intrinsic and peculiar to the cause in which we are engaged. *It is with great difficulty that men can be persuaded of the value of knowledge before they have actually acquired it.* Educated men prize highly enough the mental cultivation which they have attained ; but *the ignorant* can be convinced by no arguments and no persuasion, that intellectual treasures are of any real value. It is not so with other acquisitions. A poor man will labour as diligently to *acquire* wealth as the rich to *retain* or *increase* it. The obscure and the humble may be induced to aspire as eagerly to power as he who has half ascended the ladder ; but the ignorant seem to linger in the dark, as if their motto was, the altered distich,

As ignorance is bliss,
'Tis folly to be wise.

The reason for this discouraging state of the case is, that other objects of pursuit can be *seen* and *appreciated* before they are *acquired*, but *knowledge* cannot. The palace and the gardens, and the various luxuries which wealth enjoys, appear even more magnificent to the homeless wanderer who gazes upon them, than to the lordly possessor ; and the sweets of power were probably as distinct and vivid in the conceptions of Napoleon the cadet, as of Napoleon the emperor. But *knowledge* has few prospective allurements ; it seldom appears valuable until it is really acquired.

It is on this account that efforts to establish, for the first time among any people, the means of education, are always attended with so much difficulty. There must be some foundation in the previous attainments of the people in question, upon which the philanthropist can build ; and in the thousand countries upon the globe where this foundation does not exist, the effort to bring the people to a sense of the importance of general education, and to immediate and efficient efforts to promote it, are

almost entirely hopeless. In all such cases we must be content with a gradual improvement, instead of the sudden reformation which we might desire.

We rejoice to believe that these remarks are not applicable, at least in their full extent, to our country. Imperfect and inadequate as our provisions for universal education are, even in the most favored portions of our country, there is, we hope, in all, a disposition to appreciate the importance of this great object — many able and zealous advocates are engaged in promoting the cause — and inquiries and efforts are making in every direction, which augurs well for their success. In the mean time it is important to be fully acquainted with the actual state of our country on this subject.

In a former article on legislative provisions for education in the United States, we spoke of the three methods for supporting Schools, generally adopted, — by means of funds — by taxation — and by a combination of both. Connecticut was mentioned as an instance of the paralyzing effect of providing for gratuitous instruction, without calling for any effort on the part of the people. New Hampshire, Vermont, Massachusetts, and Maine, furnish ample evidence of the good effect of the system of taxation. Ohio is the only remaining State which has adopted the plan of taxation; and the character of the inhabitants affords none but good indications of its effects. This State has begun to collect a fund, to aid in this object, which now amounts to \$90,000.

New York has advanced more rapidly in the education of her youth than any other State in the Union, by a combination of both systems, which aids and rewards those who tax themselves, and precisely in proportion to their contributions.

Most of the other States in the Union have adopted the plan of providing for education, by means of funds or annual appropriations from the State Treasury. The western States generally have a section of land in each township appropriated to the support of schools, either by the State or the United States, but we cannot learn that any important effect has yet resulted from this provision. North Carolina and Georgia have commenced the formation of a school fund, but it does not appear that efficient measures have been taken for the general establishment of common schools.

Virginia, South Carolina, Louisiana, and Pennsylvania, make an annual appropriation for the support of *free schools for the*

instruction of the poor. In the three first of these States, the appropriation to this object exceeds forty thousand dollars annually; but in a government like ours, the attempt to separate the rich from the poor, is not only invidious and injurious in its consequences, but *fatal to the success of the system.* On this point, the Superintendent of common schools in the State of New York observes.

‘The radical difference between our school system and the provision for instruction in Pennsylvania and Virginia, is, that ours embraces the whole population, and theirs only the poor. To this, more than to any single cause, may be ascribed the success of our plan, and the failure of theirs.’

‘The Pennsylvania Society for the promotion of public schools, remark upon the Pennsylvania system as follows: “We have reserved hitherto our opinion of the great and radical defect, the incurable evil which is inherent in the school system of Pennsylvania, a system which is in opposition to the most sensitive and the strongest moral feelings of our citizens. The feelings of the poorer classes will not permit them to enrol themselves as paupers, in order that their children may receive their education from the charity of the public.”’

As a comment on this we may observe, that, of 400,000 children in Pennsylvania, there were only 150,000 the last year, in all the schools of the State!

‘Mr Mercer, of Virginia, in his Discourse on Popular Education, delivered at Princeton, New Jersey, states, that Virginia and New York, almost at the same moment, provided and set apart a permanent fund for primary or common schools. Fortyfive thousand dollars is annually appropriated in Virginia to the counties, and the portion for each county is placed at the disposal of the commissioners, annually appointed by their respective courts, and charged with the obligation of applying the sum received by each to the education, by such schools as may be found to exist, of the children of those parents who are unable to pay for their instruction. The entire number of children benefitted by the application of the fund, during certain portions of the last year, are but about *ten thousand*, being less than a moiety of the total number reported to be in a condition to require for their education public aid.’

New York, with only double that sum, secures the education of 500,000 children! We trust the experience of these States will prevent the extension of a system so unsuitable to our state of society.

Delaware has adopted the plan of the State of New York, and has a fund of 170,000 dollars, but we are not acquainted with the result it has produced, nor with *the manner in which it is managed.* We regard the last point as one of *primary importance*, for it is obvious that the best system is of no avail unless it is thoroughly carried into operation, and its effects carefully watched. We believe that the prosperity of the school system of New York is, in no small degree, owing to the appointment of *an officer devoted to it*, and to his energetic and persevering efforts in its superintendence.

We find an illustration of this principle in the State of New Jersey. With a school fund of \$240,000, this State, three years since, had about 12,000 children destitute of instruction. A law was passed appropriating \$20,000 annually, to be distributed on the plan adopted in the State of New York, to those towns which should raise an equal amount by tax. But for want of some efficient agent devoted to the subject, the fund still remains dormant; and no efforts appear to be made by the people to avail themselves of the public bounty.

The first report before us presents some of the happy effects of a different course. Maryland has appropriated an amount of \$31,000 annually, to the support of schools, which we hope will be employed as 'an instrument for exciting general exertions,' instead of a means of paralyzing the community, by bestowing bounty for an object which is not sufficiently valued to call forth efforts. She has begun her course of improvement by the appointment of a *Superintendent of Common Schools*; and if no other good should result than employing the talents and activity of an officer like Mr Teackle, who now fills that station, and the production of reports like this, presenting the subject in all its importance, and pointing out the existing defects of the system, and the best mode of accomplishing an object so important as that of providing for the *thorough education of every child in the community*, the expense would be amply repaid, and the best security obtained for its ultimate accomplishment. It contains the report of a Committee appointed in the House of Delegates of the State of Maryland, of which Mr Teackle was chairman, and his own report, as Superintendent of common schools. In the former we find the following interesting calculations.

The terrene superficies of the State of Maryland, is 10,000 square miles, which will give 400 districts of five miles square.

The white population of the State is 20 to the square mile, if the cities and large towns are not included in the estimate.

The proportion of children from five to fifteen years of age, is 30 per centum, or six to the square mile; which will give 150 children upon the average for each of the districts mentioned above.

Competent teachers may be employed at an annual salary of 300 dollars, which, for 400 districts, gives \$ 120,000. To this an addition is to be made for the cities and towns, of about \$ 36,000, giving us \$ 156,000 per annum, as the sum necessary, in the opinion of the committee, for bringing the privileges

of education within the reach of every child in the State. As appropriations which have already been made by the State, yield \$31,000 annually, a balance of \$125,000 is still to be provided for if such a system should go into effect.

The report proceeds to urge the importance of the subject; and, to illustrate the effect which general education has upon the prosperity of a community, it quotes the following striking passages from an address, delivered at the opening of a Normal course of lectures at Paris.

‘I have divided France into two portions—the Northern, consisting of 32 departments, containing 13,000,000 of inhabitants; and the Southern 54 departments, with 18,000,000 of inhabitants. The 13,000,000 of the North, send 749,846 pupils to school; and the 18,000,000 of the South send 375,931. Hence it appears, that out of each million of inhabitants, the North sends 56,988 children to school, and the South, 20,885. So that primary instruction is three times more extended in the North than South.

There are some remarkable effects on the prosperity of the country resulting from this disproportion.

‘In the North of France, notwithstanding the rigor of the elements, which entirely prevents the cultivation of olives, capers, lemons, and oranges, and scarcely allows the growth of Indian corn, and the mulberry tree, in some of the departments; which deprives Normandy, Picardy, Artois, French Flanders, and Ardennes, of the culture of the vine; notwithstanding this absence of natural riches, the mass of the people in the North, having more instruction, activity, industry, obtain from the soil a revenue sufficient to pay 127,634,765 francs, land-tax on 18,692,191 hectares; whilst the 54 departments of the South only pay 125,412,969 francs land-tax on a superficies of 34,841,235 hectares. Thus, for each million of hectares the public treasury receives from Enlightened France, 6,820,000 francs land tax.

Unenlightened “ 3,599,709 “ “ “

‘We will now endeavor to point out certain indications of the relative progress of the arts in these two great divisions of France. I have examined the list of patents from July 1, 1791, to July 1, 1825, and from this it appears, that the thirtytwo departments of enlightened France have obtained 1689 patents, and the fiftyfour departments of unenlightened France, 413 patents.

Its influence on the progress of the sciences is not less remarkable.

‘The colleges of Paris have afforded me another means of forming a comparison. The university annually bestows, on all the colleges of Paris and Versailles, an immense number of prizes, second prizes, and accessits. In the University Almanac are printed the names of the pupils rewarded, and the places of their birth. I commenced by taking away all the pupils born in Paris, so as not to give any undue advantage to the Northern departments. I then reckoned separately—1st, all the pupils from the thirtyone departments of the North, leaving out the Seine; 2d, all the pupils from the fiftyfour departments of the South; and the following was the striking result;—

‘Pupils rewarded from the 31 Northern departments, 107. Pupils rewarded from the 54 Southern departments, 36. But another fact has appeared to me still more remarkable. The 143 rewards consisted of 37 prizes and 106

accessits ; now, of the 37 prizes granted by the University to the children from the departments, 33 were obtained by children from the North, and 4 by the children from the South.

‘The Polytechnic School, which is noted for the equity of its regulations, requires that the pupils who offer themselves, from all parts of France, as candidates for admission, should have already acquired a considerable stock of mathematical and literary information. I have examined the lists of pupils admitted during the thirteen consecutive years, and have found, that of 1933 pupils admitted, 1233 were sent from the thirtytwo departments of the North, and 700 from the fiftyfour departments of the South.

‘The Academy of Sciences, which it is universally acknowledged, chooses its members with impartiality from the learned throughout the kingdom, offers a result still more favorable to the North. Of the 65 members composing the Academy, 48 are from the thirtytwo Northern departments, and 17 only from the fiftyfour Southern departments. I have reserved, as a last mode of comparison, the rewards granted by government at the periodical exhibitions of the products of natural industry. At the exhibition of 1819, the rewards were in the following proposition ;—

32 Northern departments.

Gold medals	63
Silver medals	136
Bronze medals	94

293

54 Southern departments.

Gold medals	26
Silver medals	45
Bronze medals	36

107

The committee propose the establishment of a central school for teachers, and of an agricultural school, as efficient means of promoting the cause of Education. In regard to the former, they propose ‘that St John’s College shall assume the title of the Central School of Maryland ; and that in addition to its present means, it shall receive an equitable per centage from the appropriate funds of primary schools, and that the existing Academies shall be incorporated in the general scheme of education, under the superintendence of the Central School, to provide instruction in all the branches of learning which relate to the qualification of a teacher, and admit, gratuitously, students from all parts of the State, who design to become teachers.

Many considerations are adduced by the committee in favor of the establishment of an agricultural school, and facts relative to those now in successful operation in Switzerland, France, Germany, and Italy are detailed. Most of the arguments are already familiar to our readers. One, however, we have not seen often adduced. He infers, ‘the very imperfect state of the agriculture of this country, and the urgent necessity of schools for its improvement, from the very far greater proportion of our population which is employed in the production of food, than is common in European countries.’

‘It appears from the British statistical tables that 33 per cent. of their population supply the country with provisions ; 46 per cent. are engaged in

trade and manufactures, and that 21 per cent. comprise all the unproductive classes. Our last census exhibits a glaring and awful contrast ; 83 per cent. of the population of the United States are extended under the denomination of agriculturalists, and only $4\frac{1}{2}$ per cent. in trade and manufactures.'

This dissimilarity is indeed obvious ; but we must not forget the more equal diffusion of property, the superior condition of morals and education among us, and the exemption from the many evils of a crowded population, (so distressing at this moment in England,) which are connected with this less lucrative, but we believe less corrupting, employment of our yeomanry.

The report of the Superintendent of Public Instruction, appended to the report of the Committee, contains many important remarks and suggestions for the improvement of the legislative acts, in reference to education, and of the arrangements and methods of instruction in schools, which we hope will not be without effect. Mr Teackle gives an extended account of the monitorial system, and recommends its adoption in large schools. He urges the importance of cultivating the reasoning faculties, and of rendering instruction intelligible, and thus agreeable to the child ; and proposes the extension of the course of studies in our common schools, especially in reference to the civil and political institutions of our country. We regret that our limits only permit us at present to notice cursorily this valuable document, and cordially hope that the enlightened views of the Superintendent may be duly appreciated, and that Maryland may take her place among the *model States*, in reference to education.

We derive no small encouragement in regard to the future progress of education in Kentucky, from the report of the Committee on Education, and the very able letter of Mr Peers, which accompanies it. We have been unavoidably prevented from noticing it, but we trust its extensive circulation has rendered this unnecessary. We cannot but present the zeal of this gentleman in visiting and examining the systems of the northern States, in order to aid in improving that of his own, as an example to the friends of education ; and we have rejoiced to find that his views, after this examination, correspond with those which we have expressed. We would recommend his letter as a document almost indispensable to those who are called to act on this important subject.

We could wish to transfer the greater part of it to our pages ; but our limits do not allow us to do it justice ; and we trust its extensive circulation has rendered it familiar to our readers.

ART. VIII. — SINGING IN SCHOOLS.

To the Editor of the Annals of Education.

SIR—I am not a singer. That is to say, I was pronounced, very frequently in early life, void of any natural ear or voice for music. In the course, however, of my childhood and youth, I caught, by repeatedly hearing them, a few of the more common tunes, and would occasionally join in singing them.

When I commenced my school, one or two gentlemen, interested in my plans, expressed a desire that I might have singing in my school, together with the other devotional exercises, at its close. ‘I believe,’ said an intelligent gentleman to me, ‘that a very large proportion of children might learn to sing if they were properly taught, and I think that a daily opportunity to practice would be of very great assistance.’ To this I could only reply, ‘I should be very much pleased to adopt the plan you recommend, but I am not a singer myself, and it is of course out of the question.’

‘Do you not sing at all?’

‘Very little. I have not sufficient skill, however, to give the pitch, and lead in the music, which it would be essential that I should do, in order to succeed in the plan.’

The conversation only led me to regret the more my want of musical skill, and the subject passed from my mind. A few weeks after, however, I was surprised to hear one or two voices singing a hymn together in the recess. I listened, and observed that it was Greenville, a very simple and beautiful air, which all who have visited infant schools will recollect. The thought struck me, that it was possible that the number of singers among my pupils might be larger than I had supposed. I accordingly in a day or two proposed, that all who could sing, should, at a certain recess, take their places at a particular seat, for the purpose of having some music. To my surprise, about a dozen came together. We sang several tunes, and I began to hope that we might succeed in the attempt to close the school with sacred music, with less difficulty than I had at first anticipated. I proposed such meetings frequently in the recesses; the number of singers increased. Some, who did not join us at first for want of confidence, soon came, listening at first, and singing afterwards. We had at first some difficulty

in finding a chorister ; but this grew less and less, until at last it was proposed to have a hymn sung at the close of the school. The experiment was tried, and succeeded. The scholars chose by ballot a committee of three, who were to propose tunes, and one of whom was to give the pitch.

This giving the pitch was at first somewhat dreaded. The committees served only for a short time, and new ones were appointed ; so that at last, several pupils had become accustomed to it, and we ceased to find difficulty. I made many unsuccessful attempts to find a cheap instrument, by which the pitch could be given, but in vain. Some that I tried did not answer the purpose, and others, none of us had skill to use. We however succeeded at last, without them, in having a hymn from the Sabbath School hymn book, which was the collection we used, sung each day at the close of our exercises. Perhaps one third of my pupils were accustomed to join in the song.

Things were in this state when the Convention of Teachers assembled in Boston, at which you, Sir, delivered a lecture upon the subject of vocal music, as a branch of common education. The facts there stated made a strong impression upon the minds of many teachers, and induced me to devote much more attention to the subject than I have hitherto done. Thus far it had been merely an *exercise* at the close of the school. I now resolved to examine the theory of Music, and to make it a *subject of Instruction*. The elements of the science may be understood without an ear or voice, almost as readily as with. It is purely a mathematical study ; and the following exercises will show the manner in which the elements of the system were explained to my pupils.

Teacher. (Waving the hand in the air). ‘Does this motion produce any sound?’

Scholars. ‘No, Sir.’

‘If I move it quicker, backwards and forwards, still it does not produce any sound. But suppose that, instead of my hand, I were to take a bar of steel, and fasten one end into the table ; then draw the other end to one side, and let it fly back, it would move from one side to the other in a very quick vibration. Would this produce any sound?’

‘Yes, Sir ; a humming noise.’

‘What is the difference between this motion and that of my hand?’

‘It is quicker.’

‘Do you know how rapid the motion must be to produce sound?’

A pause. Some answer, ‘No, Sir.’

Teacher. ‘I do not know. But I think I recollect to have seen it stated in some book, that the smallest number of vibrations which would produce sound has been ascertained. In what books can we look to ascertain?’

‘The Encyclopedia.’

‘Yes, I should think we might ascertain from some Encyclopedia. How many of you can have access to one?’

Several hands were raised, and the individuals promised to look, and to report on the next day. Some of the pupils, and myself also, ascertained from separate authorities that the smallest velocity of vibration, which would produce musical sound, is twelve and a half per second, and the greatest number audible is 6400 per second.

Pupils. ‘How can they ascertain these numbers?’

‘There are two methods; both exceedingly ingenious and curious, which, however, I must not stop now to explain. You can, however, recollect the facts. Now, if I should have a bar of steel vibrating at the rate of twelve and a half seconds, should you hear it?’

‘Yes, Sir.’

‘Would it be a high sound or a low one?’

‘Very low.’

‘Yes, it would, a very low hum. You could barely perceive that it was a sound. If now I take another bar of steel, and so adjust it that it shall vibrate twice as fast, how many vibrations in a second would it give?’

‘Twentyfive.’

‘How many vibrations of the second would there be for every one of the first?’

‘Two.’

‘Yes. So you see they would *correspond at every other vibration*. Is it possible for any two bars to correspond in vibrating more closely than this?’

‘No, Sir.’

‘Some persons at first think, that if one vibrates *thirteen* times when the other vibrates twelve and a half, they will coincide more nearly; but you will see at once that in this case, they do not coincide except at the *thirteenth* pulsation, whereas if one vibrates *twentyfive*, while the other does twelve

and a half, they correspond every *second* beat. Now it is found that the two sounds produced by two bars vibrating one twice as fast as the other, unite and coalesce more completely, and more pleasantly, than any other sounds; and one of these is called the *octave* of the other. Now how many vibrations in a second would produce a sound an octave above the one vibrating twentyfive times?"

'Fifty.'

'What number of vibrations would produce an octave above that?'

'One hundred.'

'The next would be 200 in a second; the next 400; then 800; then 1600; then 3200, and last 6400. This makes in all nine octaves, in which is included the whole compass of musical sound. Beyond that number the sound becomes inaudible.

(*To be continued.*)

ART. IX. — PRACTICAL LESSONS.

1. ON ECONOMY IN TEACHING ENGLISH GRAMMAR.

MR EDITOR — The course of Practical Lessons on Grammar, an account of which has been published in the recent numbers of the Annals, together with another similar experiment, fully satisfied me of the truth of an opinion I had long entertained, that Grammar, like many other sciences, may be most effectually taught by the aid of sensible objects. In closing these lessons I have some observations to make on the common modes of instruction.

In a public address, delivered some time since before a Lyceum in Worcester, a gentleman observed that he could distinctly recollect committing his grammar to memory the *twentieth time*! Nothing is more common than for children to recite it, in course, *two* or *three* times. In many of our schools, a portion of the day, through the greater part of one winter term of three or four months, is devoted to committing to memory the rules and definitions of Etymology.

Now if the purpose of English Grammar be to teach the art of speaking and writing our native language correctly, I do not

hesitate to say that the pupil is no nearer the object of pursuit, when he has learned to recite the whole of Etymology perfectly, than before he commenced his labours. This time, therefore, I cannot but consider as lost. I am aware that many commence with parsing in the first place, on the plan of Greenleaf, but this does not very materially alter the case, since the definitions and rules, in the very language of the book, are still required to be fixed in the mind. It is the studying that which gives no pleasure, because it gives no information, which creates a dislike for grammar, as lasting as life; and makes even the sight of the book odious to the pupil. But my chief purpose at the present time is to present you some calculations, which seem to me to prove, decidedly, that the common method of pursuing this branch is a very great failure in point of economy.

The average time devoted to committing grammar, *as it is called*, to memory, is at least one month to each pupil concerned; and this time is entirely lost. New England contains 1,954,562 inhabitants, about one fourth of whom are between four and sixteen years of age. One scholar in ten, of those who attend school, it is believed, commences the study of grammar every year. The amount of time spent, and, as I conceive, lost, is, at this rate, 48,864 months annually; equivalent to 4072 years. The time of pupils at school, including board, expense of clothing, wear of books, paying the instructor, &c. cannot be estimated at less than one dollar and fifty cents a week. I am not aware that any one has ever estimated it lower. The value of the time would thus be 317,616 dollars. A great sum for New England alone to waste in one year, in this single department of instruction. Let this waste be repeated every year for 30 years and the amount is nearly *ten millions of dollars*.

If these estimates be well founded, who will hesitate to admit that a reform in this branch of education is imperiously demanded; Let us lay aside the irksome practice of tasking the memory with language which cannot possibly be understood, and which, if understood, could be of no service at the time when it is acquired. Let us leave books, and rules, and abstract definitions, for more advanced pupils, and teach Etymology, as it ever ought to be taught, by means of sensible objects, diagrams, &c. Then the pupil will take an interest in his studies, for he will understand them, and what he learns

will be remembered. The condensed form in which *Practical Lessons* necessarily appear, will barely serve as a hint to those who are already pursuing a similar plan, or are convinced of its necessity.

2. READING.

OF those children who attend our primary schools, not more than one in ten receives instruction in the art of reading in a more rational manner, than if he were required to read from some work in the Latin language. The remedy for this evil is to furnish pupils with reading lessons which they can either understand at first view, or by a reasonable measure of study. Perhaps this remark may be illustrated by the following example.

I would ask them to take their slates and pencils, (for no scholar should be without these), and write words which they fully understand, such as *green*, *sweet*, and *hot*. Or if the names of *objects* instead of qualities were preferable, I would require them to write the names of persons or things with which they were already more or less familiar. I usually prefer the names of *qualities* at first.

Instructor. 'Now, children, you may write upon your slates, what you know about green. You have seen things which were green, have you not?' *1st Pupil*. 'Oh, yes; the grass is green; the window curtains are green, and the trees are green.'

2d Pupil. 'My father has a pair of green spectacles.'

Inst. 'Very well; and you can think of many more things which are green, can you not?' *1st Pupil*. 'I have a pair of green slippers.'

3d Pupil. 'Oh, yes, and my cloak has green in it.'

Inst. 'I am delighted to find you can think of so many things which are green. Do you love to think?'

All. 'Oh, yes.' *Inst*. 'Well, I should like to have you write down upon your slates, some of your thoughts about what is green.'

1st Pupil. 'I shall not know what to write.'

Inst. 'But you knew what to *say* just now, when I inquired if you knew of any thing that was green. Could you not have written, as well as said it?' *2d Pupil*. (laughing). 'But may I write about father's green spectacles?'

Inst. 'Certainly, if you wish to do so.'

They go to work with eagerness. Their efforts will be somewhat confused and irregular at first, but practice will make

them improve rapidly. Children who have been accustomed to write and read simultaneously, from the time they learn the first letter of the alphabet, or draw the first circle or parallel, will find little difficulty. Those who were never required to *write* before, will find *more* difficulty. Still, I have ever found them able to form something like printed letters at the first effort; and, however inaccurate or rude their conceptions of the form of a letter are, if they understand it themselves, the purpose is answered, and great caution should be used not to discourage them.

When they have finished their sentences, they are permitted to read them aloud. These little reading lessons, being of their own construction, are understood. I do not mean that they are able to affix dictionary definitions to all of the words, but it is perfectly clear that they understand their use in a measure. And such being the fact, it is equally clear that they will read in the tones of natural and familiar conversation. In teaching reading on this plan, several important points are secured with more certainty than in any other manner. 1. They are all kept constantly occupied. 2. They are pleased with their employment. 3. They are acquiring none of those bad habits in reading which are so common, viz: Indistinctness of articulation; drawling monotony, &c. 4. All the faculties of the mind are brought into exercise in a proper and healthful manner. Attention, comparison, judgment, are developed, as well as memory. 5. For the pupils to form their own reading lessons, and thus to all intents and purposes make their own books, in the early stages of instruction, is no small gain in point of economy.

But which of these points is secured in reading the easy lessons, as they are called, in most of our reading books? Take for example the easiest lessons in the American Spelling Book, the American Preceptor, the New Testament, &c. In either case, every instructor knows too well the great difficulty of keeping up the attention of his pupils. They do not, they *cannot*, understand them; and therefore they seldom take pleasure in reading.

It is true we have reading books of a better character for children than these are, but they have as yet found their way into comparatively few schools. Such are the Child's Guide, Leavitt's Easy Lessons, Jack Halyard, &c. But even these are not so well understood by children as authors and instruct-

ers often suppose. Indeed it is one of the most difficult things in the world to adapt written or spoken language to the capacities of young children, so as to excite their attention, interest their feelings, reach their understandings, and cultivate the heart. Lessons which children prepare themselves, are far less liable to objection on this account.

3. LESSONS ON OBJECTS.

The London Journal of Education contains an interesting notice of a book which has recently been published there, entitled, 'Lessons on Objects.' The exercises contained in it are such as every mother can easily imitate. We give one, which may serve as a specimen.

Glass is selected as the 'object.' The pupils are arranged before a black board or a slate, and the following conversation ensues.

'What is this which I hold in my hand?'

'A piece of glass.'

'Can you spell the word glass? (The teacher then writes the word "glass" upon the slate, which is thus presented to the whole class as the subject of the lesson.) You have all examined this glass; what do you observe? What can you say that it is?'

'It is bright.'

(Teacher writes the word 'qualities,' and under it, 'It is bright.') 'Take it in your hand and feel it.'

'It is cold.' (Written on the board under the former quality.)

'Feel it again, and compare it with the piece of sponge that is tied to your slate, and then tell me what you perceive in the glass.'

'It is smooth; it is hard.'

'Is there any other glass in the room?'

'Yes; the windows.'

(The teacher closes the shutters.) 'Can you see the garden, now?'

'No.'

'Why not?'

'We cannot see through the shutters.'

'What can you say then of the glass?'

'We can see through it.'

'Can you tell me of any word which will express this quality?'

'No.'

‘I will tell you then. Pay attention, that you may recollect it. It is transparent.’

In the same manner the brittleness and other qualities of the glass, are brought to notice. The following are some of the other objects treated in the same way.—A Pin. Lead Pencil. Pen. Candle. Chair. Book, &c. &c. Any mother who will repeat this experiment with her young children, will find that it opens to her a new and inexhaustible source of amusement to herself, and instruction to them.

INTELLIGENCE.

DOMESTIC.

Common Education.—It gives us great pleasure to learn that Associations and Lyceums are forming in various parts of the country, whose prominent object is to promote the interests of Common Schools. Among this number are the *Phelps Education Society*, the *Geneva Lyceum*, New York; and the *Addison County Lyceum*, Vermont. The latter is composed of Superintendents and Teachers of Schools, Instructors of Academies, Members of Town Lyceums, and such other persons as the Board of Curators shall nominate, and the Society shall appoint. They meet monthly, and have lectures appropriate to their leading object.

Economy of Lyceums.—A writer in the *Education Reporter* has attempted to prove—we think with success—that it would be an actual saving of the current annual expenses of every town of 500 inhabitants, to erect a Lyceum at an expense of 1000 dollars, and furnish it with the necessary apparatus and instruction.

Improvement in a Common School.—A female instructor in a common school of about forty scholars, in the state of Maine, has, during the past winter, made several important improvements. She has adopted something of the Infant School System, and has introduced an apparatus for illustrating some of the sciences. The *pupils* paid for the apparatus. The teacher spends her intermissions at the school-house with the children, teaching them to sing; occasionally directing their plays, and reading to them interesting stories. She has also introduced the *Education Reporter* into her school, reads it to her scholars, and asks questions from it. One point, at least, has been gained. The novelty of her plans has drawn parents to the school to witness her proceedings, who have expressed the highest gratification.

Ed. Reporter.

Education in Cincinnati, Ohio.—A Cincinnati paper states that there are *seventeen free schools* in that city in a prosperous condition. In one of them there is said to be a class of thirty boys, who

voluntarily meet their indefatigable teacher every morning before breakfast. It is called *the bright and early class*.

Zanesville Athenæum.—A building has recently been erected in Zanesville (Ohio), designed for an Athenæum, at an expense of about 3000 dollars. A good library—many of our best periodicals—and a handsome cabinet of minerals, have already been secured. Zanesville is a flourishing town at the falls of the Muskingum river.

County Association of Teachers.—The Teachers of Boardman, (Ohio), assembled on the first of February last, to devise measures for introducing improvements into common schools. They propose a county meeting of teachers for Trumbull county, and the formation of a Teachers' Association.

Legislature of Ohio.—A bill incorporating a Seminary under the title of the *School of Science and Industry*, at Ashtabula, a flourishing little town on Lake Erie, near the outlet of Ashtabula river, has passed the senate of Ohio.

A bill is also under consideration, providing for the support and better regulation of common schools. Whatever may be its fate, and however different may be the views of individuals on the propriety of *legislating* on this subject, yet we cannot but rejoice at this and other indications, that this great and flourishing state is awake to the importance of primary education.

Philadelphia Institute.—A Board of Managers from various denominations of Christians have established an institution under the above name, in the city of Philadelphia, intended for the moral, intellectual, and religious improvement of young mechanics. It is estimated that there are in the city, ten or twelve thousand of this valuable class of citizens, many of whom are chiefly destitute of the means of improvement. Evening Lectures on Astronomy, Geography, Philosophy, and the Mechanism of the Human Frame, are delivered for their benefit, which are already attended by several hundreds. A large reading-room, furnished with a valuable selection of useful books, pamphlets, and newspapers, is opened, to which they have access, and where they may profitably spend several evenings of each week. A house of worship is open for them on the Sabbath, where a considerable number of them resort. The Institution has commenced under auspicious circumstances. We deem it one of the many indications of a better state of things, with which the age abounds. We hope the liberal example of the patrons of this institution will be imitated by the inhabitants of other cities.

Education of Children in Poor-Houses. A bill has been introduced into the Assembly of New York, requiring that the superintendents of poor-houses shall provide instruction for the children in their establishments between five and sixteen years of age, at least one quarter of the time. This bill, if it should pass, will be an honor to the State, and to the gentleman (Mr Sprague of St Lawrence), who introduced it. As things now are, the children of many poor-houses are left in ignorance, and consequently exposed to that course of vice, which will make them permanent inmates of the poor-house. We think policy, however, no less than justice, would require that they

should have, at least, as much instruction as other children of the district. We see not why provision is not made also for adult schools — as is done even in many prisons of France and Germany.

Brookfield Female Seminary. — It is said that the Female Classical Seminary in Brookfield, Mass. is about to be arranged in such a manner as to embrace the recent improvements in government and instruction. And what strikes us as most interesting and worthy of universal imitation is, that the two senior instructors are about to visit our principal Female Seminaries, for the purpose of gaining such information as shall enable them to prosecute their labours with success.

Ed. Reporter.

Mutual or Monitorial Instruction. — From the annual report of the Controllers of the Public Schools for the first district of Philadelphia, we learn that the expense of each pupil who is taught on the plan of mutual instruction is four dollars a year for tuition, while in the ordinary schools it is twelve dollars.

Results in Manual Labour Institutions. — The Theological Seminary at Maryville, Tennessee, was commenced by the purchase of a farm, stock, and utensils, for \$3,500. The students are employed only in farming, and that but one day in the week. The annual expense of each scholar for board is reduced by this to \$25.

Danville, Ken. Farm and buildings cost \$3000. They are sufficient to accommodate fifty persons. The students labour on the farm two hours each day, and the expense of board is reduced one half.

Germantown, Pa. The farm of seventytwo acres, stock, &c., cost \$8000. The students are employed in agriculture, horticulture, management of horses and cattle, joiner work, &c. They labour four hours every day; and in many cases wholly support themselves by the proceeds.

Encouragement to Manual Labour. — ‘Jonas King, now in Greece, used to take a piece of land at the halves, in summer, and chop wood in winter, while he was engaged in study. Is he a less efficient man, than if he had never laboured with his hands?’

New Hampshire Observer.

Tract School Library. — Several individuals in a district in Wolcott, Conn. perceiving the value of libraries in common schools, and encouraged by the cheapness of tracts, have established a library of this description for their school. These publications are drawn every Saturday, and read with much interest, both by parents and children.

Spirit of Improvement. — A Young Men’s Society has been formed in Hallowell, Maine, with a view to the collection of a useful library.

Benevolent Exertions for Libraries in Schools. — An instructor in a district school in Cheshire, Conn. expended more than one hundred dollars of his scanty wages for library and class books for his school, during a period of about two years.

Another instructor in the same region has been for years in the habit of purchasing a small collection of books at the commencement of a term, and after using them as a library, presenting them at the close of the school to his scholars. Both instructors deemed libraries,

in district schools, indispensable. In their practice, they superseded the use of other rewards.

Meeting in favor of Sunday Schools at Washington.—A meeting was held at the city of Washington on the 16th of February, to consider the object proposed by the American Sunday School Union, of supplying the Valley of the Mississippi with Sunday Schools. It was very numerously attended, and conducted, apparently with great unanimity, by leading gentlemen of every political party.

The Hon. Felix Grundy, of Tennessee, was called to the chair, and Matthew St Clair Clark, Clerk of the House of Representatives, was appointed Secretary.

The President of the United States sent an apology for not being able to attend the meeting, with his best wishes for the success of the institution. Mr Wirt also, the late Attorney General of the United States, sent a letter, assigning the reason which detained him, and enclosing a donation of fifty dollars.

A number of resolutions approving of the object, were proposed, and accompanied with addresses by the following gentlemen of the Congress of the United States: Mr Whittlesey, and Mr Crane of Ohio; Mr Coleman of Kentucky; Mr Hayne of South Carolina; Mr Frelinghuysen of New Jersey; Mr Wickliffe of Kentucky; and Mr Webster of Massachusetts; as also by F. S. Key, Esq. of Georgetown, and the Rev. J. W. Danforth and Walter Lowrie, Esq. of Washington.

The United States Gazette says—‘The most perfect harmony pervaded the meeting, which was eloquently addressed by most of the gentlemen who moved resolutions. Mr Whittlesey spoke for some time on the benefits of Sabbath Schools in the West. Mr Coleman went at large into the importance of Sunday School instruction in the Valley of the Mississippi, and answered objections to Sunday Schools in general. Mr Hayne briefly advocated the truth and power of Divine Revelation, and declared the bible to be the basis of our country’s happiness and prosperity. Mr Wickliffe bore his testimony to the excellent effects of Sunday Schools which he had witnessed. He deprecated the idea, advanced either in ignorance or malice, of a union of Church and State being the aim or the consequence of these pious exertions. On the same ground, we might object to most or all of the literary institutions of the country, as having this object. Messrs Key, Frelinghuysen, and Webster, addressed the meeting at length, in favor of this plan of benevolence.

Mr Webster spoke of the legal provision made for the mind even by heathen legislators; but of ‘*the far superior value and efficacy of a system of instruction founded on the bible, that grand text book for universal commentary.*’

It is highly interesting to see gentlemen so absolutely and warmly opposed to each other in political sentiments, meeting on the subject of bible education as on common ground; and cordially promoting its extension as a means of national improvement and happiness; and it shows in what light the American Sunday School Union is viewed by some of our most distinguished statesmen. It is peculiarly gratifying to us, to see such testimony to the truth of the sentiments ad-

vanced in the late prospectus of this work; and we cannot but regard this meeting as an epoch in the history of our benevolent institutions, and a most auspicious omen for the cause of moral and religious education, and the vigorous, harmonious actions of those who deem it the basis of our civil and political prosperity.

Printing in Schools.—The New York Sentinel recommends that children be taught to spell by being required to set types for books. It states, that a printing press is used in the Hazelwood school, Eng.; and that at a school in Massachusetts the female pupils print a paper.

Common Education.—Professor Eaton, of the Rensselaer school, Troy, N. Y. in a communication to the Education Convention at Utica maintained, that the Elements of Geology, Botany, Natural Philosophy and Chemistry may be taught and understood in any common school, without any addition to the time or money now appropriated to them. The committee appointed by the Convention to report on the subject fully concurred in this opinion.

Massachusetts State Lyceum.—This Institution was organized in February. A press of matter compels us to defer a formal notice of it which we had prepared, until the next month.

Prize offered.—The sum of \$100 is offered in the United States Gazette, for the best system of School Discipline, Lessons, &c. for children under five years. Communications to be sent to Roberts Vaux, Philadelphia, post paid, before August 1st.

FOREIGN.

Teachers' Meeting in Dublin.—The Irish teachers seem not to adopt the rule which prevails in New-England, of excluding politics from their meetings. A large meeting was recently held for the purpose of discussing the proposed repeal of the Union. Various speeches were made; and at the close of the meeting, on motion of Mr O'Connell, a committee was appointed to prepare these speeches for the press, for the purpose of making the work thus produced, *a class book in the Irish schools.*

Collegiate Education in Europe and America.—The number of collegiate and professional students in the United States, according to the best estimates, does not exceed 1 in 3,300 inhabitants. In western Europe (excluding Russia and Turkey as not being in the same grade of civilization with ourselves), it is 1 for every 2000 inhabitants. New-England has only 1 student to every 1,200 inhabitants; and its most favored state (Massachusetts), only 1 in 800—and New-York and Virginia, only 1 in 2,800. Scotland has 1 student to 683 inhabitants—Saxony 1 to 851—Sweden and Norway 1 to 1,700, and even Austria 1 in 3,768 inhabitants. The whole amount of volumes in our public libraries does not probably exceed 400,000; a number only equal to that of the single University of Oxford; while the libraries of Prussia, with an equal, and not a more wealthy population, have more than 900,000 volumes—those of the city of Paris, more than 1,200,000—and those of the imperial city of Vienna, 600,000 volumes.

Monitorial Schools.—In addition to the notices of monitorial schools given in a former number, we find the following particulars. In Denmark, 2,000 schools were established in the course of four years. In Sweden, there are more than 1,800 schools, in many of which Music, Linear Drawing, and Gymnastics are taught. They are also introduced into Spain and Sardinia. The progress of these schools in France, which was at one time arrested by the government, is now rapid. This method of instruction has been introduced into the army and the prisons, with the happiest effects. The French Society for the Promotion of Education, has forwarded books and necessary tables for this system to the principal countries of South America, and to Hayti, and has been the means of forming schools at St Louis and Senegal, in Africa, which the native chiefs attend. It appears that there are numerous schools in the Colony of the Cape, in Madagascar, and in the islands, as well as on the continent of India. An interesting fact is related of a pupil of one of the French monitorial schools who went to Senegal for the purpose of instructing the negroes. He saw a poor captive in slavery, deprived of clothing, and supplied his wants. His mother came to pay his ransom, but had not enough to satisfy the avarice of the master. The young instructor paid the residue, and the grateful captive offered himself to him as a slave, but was refused. The king of Cayor, whose subject he was, having heard of this noble action, sent an embassy to St Louis, to request that the liberator of the negro would visit him. He lodged the instructor in his own house, made him sit at his side, loaded him with favors, and finally induced him to reside with him.

It appears that the monitorial system has been adopted to some extent, in one of the first classical schools in Paris, and in the College of Meaux, as well as in the High School of Edinburgh. A Grammar School of this character has been founded in India by the Church Missionary Society, in which the subjects of instruction are Religion; Language and Literature, ancient and modern; Mathematics; Knowledge of the Works of God in Nature; Arts and Employments of Men; History, and its Subsidiary Branches of Knowledge.

Madras.—A Society has been some time in existence in Madras, similar to those formed in Europe, for the publication of elementary books. It has circulated great numbers in the native languages, with very favorable results.

Egypt.—The school of Medicine, founded by Ali Pacha, is frequented by more than one hundred students. The printing press which he established at Cairo, is not left in inactivity. A number of treatises in Geometry, Astronomy, Surgery, Grammar, Military Tactics, and the History and Statistics of the country, have issued from it; and the young Egyptians educated at Paris, have occupied themselves in translating an elementary work, to be printed there also.

Calcutta.—An effort is making by the English Residents at Calcutta, to establish a High School. Shares are taken by subscribers, which are expected to furnish a dividend from the profits of the school. The Bishop of Calcutta is making arrangements for the establishment of an Infant School in that city. We hope soon to hear

of many of these schools springing up among the natives of India. It appears also that their number is increasing in France, since the Revolution.

Royal Geographical Society.—This Society, instituted in London in 1830, already contains four hundred members. Its objects are, to collect, arrange, and publish, in a cheap form, such interesting facts and discoveries as may be obtained; to accumulate, gradually, a library of the best books of geography, voyages, and travels, and a complete collection of maps and charts, ancient and modern; to prepare brief instructions for travellers; to procure specimens of such instruments as most useful while journeying; and to correspond with other geographical, as well as philosophical and literary societies throughout the world. Among other objects contemplated, are the establishment of new divisions of the earth's surface, upon philosophical principles, especially with reference to its physical or geological structure, its climate, races, languages, &c.; and the improvement of gazetteers, geographical and statistical tables, and road books, for different countries. They meet twice a month. It is also proposed to publish a *Geographical Journal*, in place of transactions.

British Quarterly Journal of Education.

NOTICES.

Journal d'Éducation à l'usage des Instituteurs et des Pères de Famille; publié par la Société d'Utilité Publique du Canton de Vaud. Janvier, 1829.

Through the kindness of an early friend to our publication, we have received the first Numbers of the above periodical, devoted to the improvement of domestic and primary education in the canton of Vaud. The work is chiefly occupied with the practical details of methods of instruction, founded on those of Pestalozzi, and embracing the application of monitorial instruction to the local circumstances of the villages which compose the canton. The general plan and design of the publication resemble those of the French *Journal of Education*, published at Paris, with this difference, that the latter is still more simple and elementary in its character, being designed principally for village schools.

The contributions to this interesting work seem to proceed chiefly from individuals of that enlightened and benevolent class of the Swiss pastors, who enter into the benign spirit of Pestalozzi's methods of instruction. Occasionally there is an article furnished by teachers themselves, reporting the results of experiments in instruction and government. Some of these communications appear in the form of extracts, from a daily journal of lessons and occurrences in school, and constitute articles of great value, as records of interesting facts, relating to the juvenile mind, and the improvement of instruction, a species of composition which we would take this occasion again to solicit from our correspondents. The following particulars concerning the origin of the work before us, are derived from the first number.

The attention of the Society of Public Utility of the canton of Vaud, was

called to the subject by a memoir of Mr Van-Muyden-Porta, urging the importance of measures for the improvement of education. At the next general meeting, a committee appointed for the purpose presented a report, the substance of which was, that any effectual effort towards general education must begin at the teachers, with a view ultimately to reach the people. No periodical work on education was published at that time in Switzerland; and believing this an indispensable means for this purpose, the same committee subsequently proposed the plan of a journal of education, which was adopted, and has since been carried into effect by the Society.

The exertions of the Society are not meant to terminate here, but are to extend to all practical measures for the improvement of schools, by the introduction of suitable elementary books, and approved methods of instruction. The various measures adopted by the Society in prosecution of these objects, seem to have been entirely successful. The journal, in particular, seems to be ably supported, in the department of moral and physical, as well as intellectual education.

Art without Science; or, Mensuration, Surveying, and Engineering, divested of the speculative principles, and technical language of Mathematics. By Amos Eaton, formerly a Practical Surveyor and Land Agent; also Attorney and Counsellor at Law, — now Senior Professor in Rensselaer School, &c. &c. Second edition, much enlarged. Albany, 1830. Svo. pp. 96.

It is highly desirable, that every practical man should understand fully the theory of his art. This is, however, not possible in all cases, and teachers must frequently teach *processes* merely, which the pupil must imitate in future life. This work is admirably calculated for this purpose. The rules are simple, but accurate, and the practical directions are given with a clearness and explicitness, which are rarely equalled, and which render this book a model in that respect. Such unequivocal praise ought to be supported by proof; but we have not room for extracts. Any teacher, who will look at page 19th to 32d, and read the description of an actual survey, will be satisfied. It gives one nearly as vivid a conception of the whole scene, in all its detail, as if it had been actually witnessed.

We cannot commend so strongly Mr Eaton's desire to introduce new terms, — a desire evident in almost all his elementary books. We should hardly have expected, in a book whose title page professes that it divests the subject of technical language, such terms as *Pedimetry*, *Agrometry*, *Orometry*, *Udometry*, *Ochetology*, *Odology*, *Mydology*, and *Steriology*.

Quarterly Journal of Education. Published under the Superintendence of the Society for the Diffusion of Useful Knowledge. No. 1. January, 1831. London. Svo. pp. 212.

We have just received a copy of this important work, to which we are indebted for several articles of intelligence. The efforts of the Society for the Diffusion of Useful Knowledge, and especially of the distinguished chairman of the committee, now Lord Chancellor of Great Britain, but better known in this country by the more republican name, Mr Brougham, have attracted general attention. The Journal which they have now commenced, will add very much to the influence of the association. In size and appearance, it takes rank with the other quarterly periodicals of England and America. The subjects discussed are, University Education; Oxford. Elementary Instruction in Scotland, the United States, Silesia, Bavaria, &c. Education at Rome; — Gregorian or Roman College. Medical School at Paris.

Dissenting Academies. Education among the early Dissenters. Polytechnique School of Paris. Edinburgh Sessional School. Education in the Ionian Islands. To these articles there follow a number of Reviews of important works, many of which are connected with the study of the Classics. Miscellaneous notices, domestic and foreign, close the number.

A Treatise on Mechanics. By Capt. H. Kater, Vice President, R. S. &c. and the Rev. D. Lardner, LL. D. &c. From the London edition. Cambridge, Mass. 1831. 18mo. pp. 388.

So far as we can judge from a cursory examination of this work, it is a full and thorough treatise on the subject, and is well adapted to the use of Lyceums and Literary Seminaries, especially in those in which the subject of Mechanics receives more attention than is usually devoted to it, in the common text books in Natural Philosophy. The views which it presents are scientific, and the principles are sustained by mathematical reasoning. They are, however, illustrated by allusion to many striking facts, and carried out to their practical applications in the arts. The diagrams and figures are beautifully executed.

Parlor Lectures on Scripture History. By a Mother. 2 vols. Hallowell, Maine. 12mo. pp. 390.

A mother devotes her Saturday evenings to conversations with her two boys, on the Old Testament History. The subject is managed with skill, so as to present a general outline of the events described in an interesting manner, and a good moral and devotional spirit pervades the work.

Observations on the Peloponnesus and Greek Islands. By Rev. Rufus Anderson, one of the Secretaries of the American Board of Commissioners for Foreign Missions. Boston, 1831. 12mo. pp. 334, with a map.

The New Latin Reader, Containing the Latin Text, for the purpose of Recitation, accompanied by a Key, containing the text, a literal and a free translation, for the use of beginners in the study of the Latin Language. By S. C. Walker, Philadelphia. Second edition. Boston, 1830. 12mo. pp. 250.

There are about fifty pages of lessons, similar in plan to those of other elementary books in Latin; and then these lessons are reprinted, with an English translation interlined. There is a dictionary at the close. The pupil is to prepare the lesson, by the help of the translation and the dictionary, and to recite from the pure text.

A Second Book for Reading and Spelling. By Samuel Worcester, Author of a Primer for the use of Schools. Boston, 1831. 18mo. pp. 142.

This book is intended to be supplementary to the Primer, and is constructed on similar principles. It contains a number of simple, but beautiful reading lessons. They are not original, but they will be generally new to children. Each lesson is followed by columns of the more difficult words to be spelt. We are glad to have the number of good reading books increased. One suitable and thorough text book, in Arithmetic or Grammar, is enough; but the reading book ought, if it is convenient, to be changed when the pupil has become familiar with it.

An Easy Grammar of the French Language, for young beginners. By F. M. J. Surault, late Professor of Philosophy in France, of Latin and French in Paris, and now French Instructor in Harvard University. Boston, 1831. 12mo. pp. 288.

The writer remarks, in a prefatory notice, that most of the French Grammars in use are not suited to the young. This he has designed to be more simple and intelligible. Still it is not a child's book. It contains, in a form suitable for pupils of any age, the general principles, and the forms of the language, without any exercises, and very few remarks upon minute details.

Observations on the Principles and Methods of Infant Instruction. By A. B. ALCOTT, Teacher of an Elementary School. Boston. 8vo. pp. 27.

We intended long since to notice this interesting pamphlet. It contains a very condensed exhibition of some of the most important principles of infant education, which are well worthy the attention of teachers and parents; and we hope will promote correct views on some which are too much neglected.

Examinatory Questions in Arithmetic, Geography, Latin Grammar, English Grammar, and the History of England. London. 24to. pp. 120.

This, so far as we know, is a book on a new plan. It consists solely of questions, which relate to the subjects specified, but do not refer to any particular books. These questions are designed to bring up all the important points, and the pupils are to seek answers to them from any sources of information within their reach. It may be used; in going over a study, by way of review, or in the ordinary course of instruction; the class receiving a certain number of questions for their lesson, and obtaining the answers from any books accessible. We are inclined to think that the plan might be very advantageously adopted for the older pupils in our schools. The preparation of a lesson of this kind, will evidently call into exercise some mental faculties, not so fully developed by the ordinary modes; and it might afford a pleasing variety, interspersed with the other exercises of the school.

The Scholar's Capital Book, being a New Method of teaching Youth, by tracing, to form Capitals. By a Teacher. Boston, 1831.

It is in the form of the common writing books sold for schools, except that the paper is more nearly transparent, and at the close, there is a page containing the forms of the capitals, which can be folded in under any page in the book, and thus guide the pupil. We should think that it might be a successful and expeditious mode of teaching the forms of these letters to young scholars.

AMERICAN
ANNALS OF EDUCATION
AND INSTRUCTION,

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VOL. I.—PART II.—NO. V.

MAY, 1831.

ART. I.—SKETCHES OF HOFWYL.

LETTER XIV. continued. — *Unity of Influence.*

IN reference to the *immediate direction and education* of the pupils, Fellenberg deems absolute unity so indispensable that *he confines the task to as small a number of guardians as possible*, consisting of his children, and of pupils from the school of Vehrli, who have been fully imbued with his views, and whose fidelity and judgment have been tried. The mass of the instructors, whose previous education, or short residence at Hofwyl, render it difficult for them to co-operate fully with the views of its founder, are lodged in a separate building, at such a distance from the school, that there is no immediate communication with it. They come into the Institution, as into a family, to give their lessons; and have no concern with the pupils except as it relates to their intellectual progress, and their conduct in the class. Occasional meetings of the instructors are held with a view of producing as much co-operation and harmony of views as possible. They are not intended merely for the discussion of principles; but the intellectual and moral character of each pupil is made the subject of particular inquiry,

and each instructor is called upon to give the result of his observations and his opinion, as to the course to be adopted.

Fellenberg regards it as very important also, in order to preserve this unity of influence, that the pupils should reside uninterruptedly in the institution, until their education is completed. A visit to their homes, and the idleness and round of amusements that usually attend it, produce effects which often entail months of painful exertion upon the educator and the pupil, before they are remedied. The simplicity, uniformity, and regularity of his school life, will often be wearisome to him, after having been accustomed to the indolence, comparative luxury, and abandonment to his own will, in regard to the employment of his time, which he has enjoyed at home. Absolute submission will become difficult, and he will find the simple, unyielding conduct of his educators almost unkind, after the flattery and indulgence he has experienced from ill-judging friends, if not from his own family. During such a short visit, the friends of a pupil are usually more anxious to give and obtain marks of affection, than to promote his improvement; and the attention is occupied rather with those favorable changes in body and mind, which take place at this period of youth, than with his remaining defects. Fellenberg therefore urges, that these brief gratifications of affection should not be purchased at a price so dear, and that the visits of parents and friends should not be so frequent as to produce a similar disadvantage. He observes, with justice, that no parent should confide a pupil to the care of an educator unless he reposes entire confidence in him, and is convinced of the *general correctness of his views*. Every reasonable parent must admit, that in such a case, even if he cannot approve *all the details of the treatment adopted*, it is far better that his child should be subjected to one uniform course of discipline, although imperfect in some points, than to have his attention distracted by an alternation of different methods, and his confidence, both in his educator and parents, impaired by perceiving the difference of their views and treatment.

LETTER XV.

Good Examples — Influence of Pupils on each other — Public Opinion — Government by Pupils.

MY DEAR FRIEND — In my last I described the views of Fellenberg in reference to the importance of preserving the

pupil's immediate sphere of observation, as much as possible, from sources of corruption. But it is not sufficient to exclude evil examples and influences. *He should be surrounded with such as will continually allure and stimulate him to good.*

In constituting families, the institutions established by Providence for the education of our race, Divine wisdom has ordered that the little pupils should arrive *singly*, in a state of great susceptibility, and at such intervals, that ample time is left to those who are thus constituted their educators, to gain the experience and to acquire the habits necessary for this important task. In this, as well as in other points, we should follow the steps of the Divine Educator. *The most effectual mode of securing the predominance of good examples in a new institution, is to commence with so small a number that their combined power and skill cannot escape the vigilance of the educator, or resist his moral influence.*

The institution at Hofwyl was originally formed of *a small number who were trained to certain regular habits and duties.* These gradually came to be regarded as much a part of the daily routine of events, as the hours of eating and sleeping; and excited almost as little, the idea of resistance or change. Only one or two new pupils are, even now, admitted at a time. They find themselves in a current which they cannot arrest, and which it is difficult to resist. In attempting to escape it, they become insulated in the midst of a busy little world. They perceive a constant course of occupation, accompanied with every mark of enjoyment, and begin to believe that they may be united. Their own love of activity is aided by the spirit of imitation and the social disposition which eminently characterises the young; and they insensibly fall into the stream, and co-operate with the mass in exerting a similar influence on others.

The public opinion of the pupils is also employed as an instrument of restraint and government. It is established in the same gradual manner as the habits of the school. It is developed and strengthened by various branches of study, and especially by that of history, and by the public assemblies of the pupils.

The effort is made to excite in the pupils that public spirit which seeks to exclude everything improper from its sphere of influence, in order to preserve the order and tranquillity which are necessary to the improvement of all. In the same manner

the attempt is made to inspire a class with a desire to attain the object proposed in their lessons, and a spirit of opposition to all that disorder and idleness, which may interrupt or embarrass the course of instruction, or retard their progress. They are led to unite in assisting the feeble, stimulating the idle, and discountenancing the disorderly. An influence of this kind once established, with due regulation and oversight, will often accomplish more than all the remonstrances and discipline of the teacher. The pupil can seldom resist the force of truth when he finds himself condemned by the common voice of his companions, and is often more humbled by this censure from his equals, than by any of the admonitions of his superiors.

At one time the attempt was made to give permanency and force to the influence of public opinion, by embodying it in a system of regulations, formed or consented to by the pupils themselves, and executed by their own tribunals. But it was found that much time was unnecessarily consumed; that the attention of the pupils was too much drawn off from their studies and themselves; that the correction of faults was often late, and that private friendly admonition was often excluded, where it was most necessary. Besides these difficulties, the application of a single law (which must necessarily be unyielding), to every disposition, did not always produce the best effect. Many cases also occurred where none but a mature judgment could distinguish with correctness the circumstances of the case, and the proper mode of managing the individual — and where every hope of his reformation seemed to depend on the delicate touches of an experienced hand, and would be absolutely hazarded by the publicity necessary in other cases. For these, and other reasons, the plan has been laid aside for several years.

LETTER XVI.

School Colony of Meykirch.

MY DEAR FRIEND — I have described to you the importance which Fellenberg attaches to the exclusion of sources of corruption, and securing of unity of action, and the care which he took to provide for these, as essential to an institution where youth are collected in considerable numbers. I have now to describe another plan for effecting these.

The frequent failure of attempts to establish Agricultural Schools on the plan of Hofwyl, led him to believe that the difficulty of finding a suitable locality, and persons capable of directing it, was greater than he had imagined. He therefore resolved to establish a *colony of children*, under proper superintendence, on a piece of uncultivated land, and leave them to earn their own subsistence by their labours; employing the hours necessary for repose from bodily fatigue, in giving them appropriate instruction. He thus hoped to provide for their practical and intellectual education, with only the capital necessary to establish them, and the aid of a low price paid by such pupils as might be sent by parents who were not in a state of poverty. About fifteen acres are devoted to this colony. In the climate of Berne, (which is far from being favorable) this is deemed sufficient, in connexion with the various branches of industry which will be introduced, to support a school of thirty pupils. This he considers as the extent to which such an establishment should be carried.

It was not until the summer of 1827, after seven years' perseverance in seeking a suitable place and proper teachers, that he succeeded in beginning the establishment. It was opened with six pupils.

The boys who formed the colony were detached from the School of Hofwyl, and established, like Robinson Crusoe on his island, on the side of a mountain, favorably exposed, but poorly cultivated. Hofwyl serves, in place of the ship of Robinson, in furnishing them supplies, until they are able to provide for their own wants.

They found nothing on this mountain but a shed, which served as the nucleus of the house they were to build for themselves. The plan and materials of this building were prepared beforehand; yet their labours in its construction attached them to it as their own work.

It was at the moment in which they were occupied with the completion of this building, that I first visited the Colony. There were traces of those imperfections which attend *first efforts*, and which, in needing to be corrected, serve as a lesson of experience and patience. They were engaged in extending the wings of their building for the accommodation of their animals—in digging a cellar, or rather a basement story, which would provide room for their dairy and vegetables during the

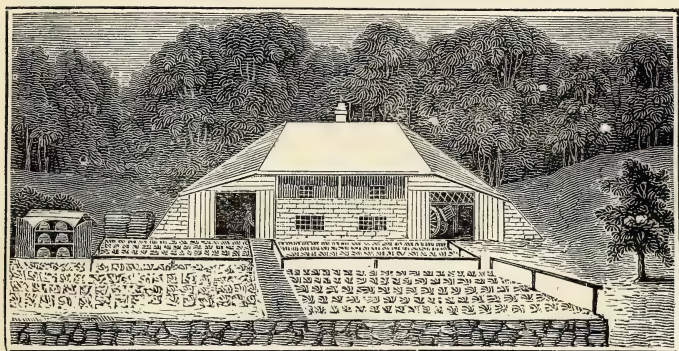
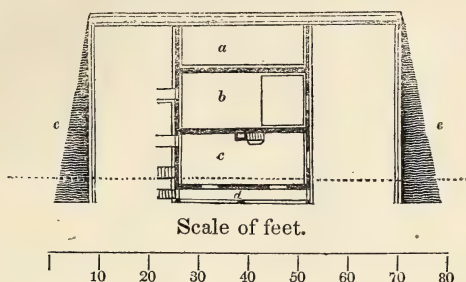
winter, and also for one or two looms, as means of employing their hours of leisure. Their common bed, for the time, was a large space filled with straw, and covered with an immense sheet, on which they reposed side by side. Their food consisted almost exclusively of potatoes, with the milk of their cow, and bread sent from Hofwyl. Their dining room was furnished with slates and books, which indicated that it served also as their school room. Two or three hours in a day were devoted to instruction. A pupil of Vehrli watched continually over their moral conduct, and an improved system of agriculture, which they are required to bring into operation upon uncultivated land, served as a course of practical education. It was delightful to see, in the midst of this solitude and comparative privation, the cheerfulness and activity which pervaded the whole mass of the pupils, as well as the spirit of fraternal kindness which seemed to reign toward each other, and toward their leader.

At a second visit in 1829, I found their house completed, with a convenient kitchen, cellar, dairy and weaving room, in the basement story; and their bed room furnished with separate beds. (See the cut on the adjoining page.)

During the year preceding, they had, with the aid of a workman, pierced a passage through a soft sand rock, 5 feet in height, and 280 feet in length, into the mountain, to procure water. They had raised a terrace, fifteen feet wide, to serve as a road, and prevent the ground from washing; and another, twenty feet square, and six feet high at the extremity, as a garden spot, in front of the house. In addition to this, a spot of several acres, covered with wood four years before, was now perfectly cleared, even from stumps, and under fine cultivation, chiefly in potatoes. The tillage of this ground, with their washing, cooking, sewing and weaving, occupied their labouring hours; and four hours daily on the average, were devoted to instruction. They attended public worship, in a village at the foot of the mountain, and occasionally at Hofwyl.

Their stock consisted of a hive of bees, two cows, one of which was presented by Capo D'Istrias, now President of Greece, two goats, and two swine, which arrived at midnight without any message, but were supposed to be a present from the philanthropic naturalist, Bonafoux, who had just before visited them.

a, Stable — *b*, Dormitory — *c*, School and Dining Room —
d, Piazza — *e*, Banks of Earth.



Back ground and forest — Fore ground — A terrace supported by a wall six feet high, with potatoes and garden vegetables.

Their food consisted of potatoes, carrots, clotted or curdled milk, and soup made with butter or pork. They had a supply of potatoes, milk, and butter, from their own stores. They had not yet sufficient grass for their cow; and were also dependent on Hofwyl for bread, and oil for lights. In return, they had sent thither during the year, a calf, a kid, three pieces of linen of twenty or thirty yards each, and a quantity of wood.

In order to establish this school, Fellenberg had expended about seven hundred dollars in addition to the purchase money of the land. The latter has been paid in part by wood cut from it; and the value of the spot, in its actual state, far exceeds the expenses incurred.

It is well worthy of consideration, whether such an establish-

ment would not serve best as a *moral hospital* for those unhappy youths, who are often sent in despair on board ships, or into military establishments, as the only means of subduing their habits of vice. The isolated situation — the necessary absence of external temptation — combined with a mild, but strict discipline — would exert an influence far more favorable to reformation, than the corrupting atmosphere of a ship or a camp. I could wish, however, to see it under the direction of *parents*, that the softening influence of the *family state* might be added to the subduing power of other means.

In regard to this establishment, Fellenberg, in a communication addressed to the friends of education, of which the editor recently received a copy, remarks as follows.

‘It is particularly in the labours of the field, that Divine Providence appears to have assigned the resources necessary for the education of poor children. But the objects of real philanthropy will be fully attained only in proportion as we can give our pupils the satisfaction of feeling that they are contributing to the good of others, while they are labouring for themselves. This object is especially secured in the Colony of Meykirch. — In forming for themselves an asylum under the divine protection, the pupils also provide, in proportion to the success of their efforts, for the welfare of their companions in poverty and ignorance, by making room for the reception of others, and especially by establishing the practicability, and leading to the formation, of similar institutions. Their success and their enjoyment, would of course be increased by the addition of assistants thus obtained.

‘I ought not to suppress the fact here, that my young colonists pray, morning and evening, that God will encourage others at some future day, by the example of their Colony, to lead the vast number of children, neglected and corrupted to temporal and eternal salvation, by the same course which they are pursuing. When we told them of the danger to which the children of the Greeks were exposed, of dying in famine and nakedness, or of being plunged into slavery, apostacy, and every species of debasement, they were anxious to send them, at once, all they had to dispose of; and prayed that God would grant these unfortunate children the same privileges which they enjoyed.’

‘This school is one which may be imitated wherever there is land well exposed and well cultivated, under the direction of

a beneficent proprietor, whose philanthropy is so far enlightened that he is not satisfied to repose in the illusions of inactive good will, nor yet to do good imperfectly. The most essential point is to procure instructors whose character is *thoroughly proved*. Any others, might abuse the power entrusted to them.'

'In one respect such an establishment has peculiar advantages. The pupils of a school like Hofwyl, do not distinguish the results of their own efforts, amidst the mass of labours which is produced in common with others. The Colony of Meykirch is essentially different in this respect. All that appears is the result of the labours of the pupil — unassisted except by the divine blessing. In seeing these, industry and the love of labour find increasing encouragement from day to day. The irregular, unconnected character of thought and feeling, which belongs to childhood, assumes more consistence and maturity. Those who have been pupils in Hofwyl itself, are strengthened in their confidence in the blessing of Providence upon their efforts — and become more obedient to the guides assigned them.'

In reference to the apparent hardship of such an institution, he observes: 'Let us not deceive ourselves concerning the wants of infancy, and the most important objects of education. *It is not in reducing too much the difficulties of life, that we can secure the success and happiness of our youth. It is in teaching them to overcome these difficulties with cheerfulness, that we shall best succeed in rendering them happy.* They must, above all things, be taught to govern their propensities — to subdue their passions. Nothing is better calculated for this object than to leave them to struggle with nature in its uncultivated state, provided it be done under the direction of a guide sufficiently enlightened and benevolent to direct them properly, and to moderate their efforts when they become excessive ; — a point not less important than that of overcoming the propensities to indolence and disorder. I cannot discover any means, generally applicable to the neglected and ignorant, so efficacious in leading to that great evangelical reformation, which should be the object of all our most anxious wishes, and strenuous efforts.'

ART. II. — EDUCATION IN GREECE.

Observations upon the Peloponnesus and Greek Islands ; made in 1829.

By RUFUS ANDERSON, one of the Secretaries of the American Board of Commissioners for Foreign Missions. Boston. 1830. 12mo. pp. 334.

THE various benevolent Associations, both of America and Europe, which have for the last half century been engaged in the enterprise of extending the reign of civilization and Christianity throughout the world, have looked for some time with peculiar interest to the Levant. The many circumstances which combine to render that region a most important centre of influence and action occur at once to the reader. These circumstances have always operated to crowd the shores of the Mediterranean with a busy and most interesting population, and to make them the scene of nearly all those events which have had an influence upon the destiny of mankind. By mankind, however, we mean in this case, that great division of the human family which has, for the last 3000 years, found its home in Europe and in Western Asia ; for the Oriental world has been so remote, and so separated from us in her history, and so different in her religion, her manners and customs, and her laws, that its population may almost be considered another race. The Mediterranean has, however, been, at all times, the great centre and highway of the Occidental world. On her bosom Persia and Greece and Rome fought their battles — Egypt and Carthage, and Palestine looked out upon her ; and for a thousand years the commerce of the world passed across her waters.

This is indeed now changed. The merchandize of Europe and Asia find on board an East India ship, a safer and easier conveyance than upon a caravan of camels ; but still a vivid interest, and an important influence is concentrated upon the Eastern Mediterranean. The benevolent societies have endeavored to avail themselves of some of the channels of influence thus open, to spread the light of knowledge and of Christianity over those now unhappy shores. They have established their Printing Presses, those moral batteries, — upon the Island of Malta ; and from this artillery, there has been, and there is now a continual discharge, which it is hoped is rapidly opening a way for light and knowledge and happiness. Such a metaphor, however, is perhaps somewhat too military in its character to express ap-

propriately the nature of the influence, which is exerted by the translations and tracts, and school books, which issue from the Printing Offices at Malta, and find their way to *win* and *allure*, not to break down and destroy.

But we must come to facts. In the year 1828, the American Board commissioned Rev. Rufus Anderson, one of their Secretaries, to visit Greece, for the purpose of thoroughly exploring its intellectual and moral condition. The result of his investigations have been made public in the work before us. These results, interesting as many of them are, do not generally come within the province of this Journal. The observations, however, which relate to the *state of Education* in that remarkable country will interest our readers, and we proceed to detail them:—

Until about 1800, the Greeks made little effort to come forth from the darkness from which the nations of Western Europe had been for many centuries, one after another, emerging. She had been the foremost in the progress of knowledge and civilization, when these blessings *originally*, before the christian era, dawned upon the world; but on their return to Europe again, after the celebrated ages of darkness, she brings up the rear. She did, however, between 1800 and 1820 give strong indications of returning life. High schools and colleges were established in various places; some elementary schools were in feeble operation; and books, chiefly translations, were printed and circulated with eagerness. These advantages did not, however, satisfy the youth of Greece. Many of them resorted to the Universities of foreign countries.

‘The extent to which this practice had been carried, is evident from the fact that, in 1821, nearly 500 Greek young men abandoned their colleges, and the mercantile houses where they had been placed after finishing their collegiate studies, and, completely armed, repaired from Italy, Russia, and Germany, to the standard of Ypselantes in Wallachia. There they enrolled themselves into a corps called “the sacred band,”—inscribed upon their banners “DEATH, OR FREEDOM,” and also the motto which was upon the Spartan shield, “EITHER THIS, OR UPON IT”—and shortly afterwards, while emulating the heroism of Thermopylæ and Marathon, were nearly all cut to pieces by the Turkish cavalry on the fields of Drageschan.’

The tumult and violence of the revolution swept away the means of instruction which had begun to appear, and threw the country back almost to its original destitution. It did not however, extinguish the spirit. An ardent desire to obtain and to disseminate knowledge revived as soon as tranquillity was in

any degree restored, and the Greek Government turned its attention with renewed and strengthened interest to the state of elementary education. The following statements on this subject, are the results of Mr Anderson's observations, and of free communications, both oral and written, with the President, Capo D'Istrias. Our readers will be particularly interested in one feature of their plan; that *they begin with elementary schools*; to be established as far as possible throughout the nation; expecting that Academies and Colleges will *follow*, not *precede*, the measures for general elementary instruction.

'As early as April 1828, the provincial governors were instructed to inform themselves concerning the schools existing in their respective departments, and, if there were none, to take measures for their establishment, "always keeping strictly within the limits of elementary education." The President, in his tour through the Peloponnesus, a year afterwards, fostered the universal desire he found for schools, by visiting and encouraging those which already existed, and by promising to establish schools where there were none. On his return from this tour, he expressed to the patrons, teachers, and pupils of the schools, through the public paper, the high gratification he had derived from those he visited; proposed that the teachers should recommend such of their scholars as they thought worthy of being placed in the contemplated normal school; and promised a reward of three hundred piastres for every scholar thus recommended, who should on examination be admitted. In his message to the congress at Argos, the President used the following language:—"We hope to be able," he says, "with the help of God and of the generous friends of Greece, to provide, in a short time, for every province and every village the advantages of elementary schools. As soon as this basis of national improvement is firmly established, the government should aim, without delay, to form central schools in the several provinces, where scholars, after leaving the schools of mutual instruction, may receive a superior education in the belle-lettres, the sciences, and the arts." These sentiments were reciprocated by the national assembly, which expressly declared that the social and civil regeneration of the country must be built upon the reforming influences of the Christian religion, and of a correct system of education. Indeed, the importance of education, as a means of national prosperity, seemed to us to be strongly felt by the several branches of the government. Callergis, the governor of the northern Cyclades, declared, in an official paper, that the diffusion of knowledge was the only means by which the Greeks could be proved, in the view of enlightened Europe, to be worthy of their liberties.

'The plan proposed by the government for its own measures in relation to this object, is similar to that, which is hereafter to be described as going into operation in the Ionian Islands: viz. *First*, the establishment of primary schools, on the system of mutual instruction; *Secondly*, the institution of classical schools, or academies, in the several provinces; and *thirdly*, the founding of an university. I do

not find that any measures have yet been adopted with direct reference to the university; nor that any classical schools have been commenced by the government, excepting the one for the education of teachers at Ægina. That was to be opened on the first day of the present year, and the branches to be taught in it were the Greek grammar, the history of Greece, Geography, the French language, and the best Greek writers in prose.

‘The later acts of the government evince a strong disposition to subject to its control all the Lancasterian schools in the nation. “As the method to be followed in the schools for mutual instruction,” says the government in an act dated October 1829, “has not hitherto been settled by a written ordinance, each instructor adopts a system of his own for the direction of his school. The division of the students into different classes, the degree of knowledge which they shall possess before they are promoted from a lower to a higher class, the examinations to which they should, on this account, be subjected,—none of these things is firmly and uniformly regulated in any one school. We therefore deem it necessary above all things, that a regulation should be made, *which all instructors shall be ordered to follow* The object of this regulation shall be to determine, 1, the number of classes, which shall compose each school; 2, *the studies, which the scholars shall be taught in each of these classes*; and 3, the manner, according to which the students shall be examined before they go from class to class.”

‘The government has stated, that 300 and even 400 Lancasterian schools are needed. These might furnish the means of instruction to 75,000 or 100,000 children. Only twenty-five had been established when we travelled through the country. In these were about 3,000 pupils, but the number might be increased perhaps to 6,000. These schools were nearly all established by the Greeks themselves, with little aid from abroad. In some instances the public revenue had been taxed to assist in the erection of schools, but the national treasury is too poor to render much assistance in that manner. The government gives its countenance to the schools, it induces the people to subscribe for them, it prescribes rules for their conduct, it solicits aid for them from abroad; but it can at present do little more. There is, however, one source within the limits of the country, from which a revenue is to be obtained for the benefit of learning, and that is the numerous *convents*. The fourth congress authorizes the government to make such arrangements in the convents, as that they may be made to afford assistance in the establishment of schools, academies, colleges, and public presses. Some instances, in which the incomes of these institutions have been called pretty largely into requisition, will be noticed in the next chapter. Foreign aid is desired in the form of a loan to the government; and in that form the government have requested it from their friends in Europe and America; and a treasury has been established, in which all money is deposited, that is particularly designed for education and the public press.’

These efforts of the government have, however, been surpassed by the eager interest of *the people*. In very many dis-

tricts, voluntary contributions, amounting to several thousand dollars, which is certainly no trifling sum, considering the impoverished condition of the country, have been made for the purpose of establishing schools; the incomes of many Convents have been, to a considerable extent, appropriated to the same purpose; and examples of private munificence have occurred, which would do honor to any country. Mr Anderson speaks repeatedly of the marks of universal interest on this subject. Indications of it seem to meet the traveller everywhere; and to have convinced all who have had opportunity to observe the facts, that the spirit of intellectual effort which gave to Ancient Greece its celebrity, still remains. The following extracts present a picture of struggling against difficulties which would discourage almost any people.

‘The pupils in the Hellenic school were divided into five classes; those who commit the grammar to memory — those who study Lucian — Isocrates — Demosthenes — and some of the Greek poets. We were told that geography and arithmetic are likewise studied from the works of Nicophorus. As there were only one or two copies of any one classic in the school, and *only one dictionary*, the following method of study was adopted. The teacher first translated a passage, which the pupils wrote down from his mouth; this was then corrected by him, and committed to memory by the scholars. There being the same, and even a greater scarcity of books in the Hellenic schools generally, than there was in this, the mode of teaching ancient Greek just described, is probably a specimen of the method pursued in most of them. We heard two or three pupils examined in Euripides, Demosthenes, and Isocrates, but the examination was slight, and their knowledge seemed to be superficial. The Lancasterian school was kept in a small, incommodious room, the people having been unable, as they said, to finish a new house which they had begun. After a brief examination, the pupils proceeded into the yard, and, with the members of the other school, paraded in a circle with flying banners. The head-master then addressed them, saying, that their town had been built among rocks, with no land to cultivate — that its only glory was its school — that even for the support of this they must look for aid to benevolent foreigners — and that they ought to express their gratitude to the Americans who had promised them books. Upon this the children all clapped their hands. They then repeated some lessons from Niketoplos’s epitome of the gospels, and were dismissed.

‘The scarcity of books, by which the elementary schools have been embarrassed and afflicted, may easily be imagined, when we consider that the whole supply was to be created only three or four years since. A good dictionary of the ancient Greek, proper for schools, seems not to exist — those of Gazes and Coumas, though excellent, being too expensive for learners generally. The only spelling lessons we found used in the Lancasterian schools, in our progress through the Peloponnesus, were on cards; and of them there was in most schools a

deficiency in number, and always a perplexing variety in kind, some being printed at London, some at Paris, and some in Greece. For reading books, we found in two schools a few copies of the New Testament, two copies of a translation of Goldsmith's history of ancient Greece in one school, and Niketoplos's epitome in four. Arithmetic was taught in four schools, of which two had only some rude cards printed at Nauplion, and the others a very small book from the same press. We saw printed geographies nowhere in use, though a geographical catechism had lately been published in the Ionian Islands. In but two instances was the science taught, and then only from little manuscripts made by the teachers. We saw no history except that of Goldsmith. One Lancasterian school, containing nearly sixty scholars, had no printed book whatever. The schools of the Ægean islands were better supplied with the means of learning to read; still there was the same confusion in the cards, and so far as our observations extended, those schools were almost entirely destitute of helps to the study of arithmetic, geography, grammar, and history. Dr Korck had supplied them extensively with our Alphabetarian, and, through Mr Barker, the worthy agent of the British and Foreign Bible Society, the New Testament had been placed in nearly all of them. This scarcity of elementary books in the schools was owing chiefly to the fact, that few books were to be obtained, there being but few in the country, and few in the language.'

Benevolent foreigners have done much to establish private schools among the Greeks. We copy an account of one at Syra. It gives a specimen by which we can judge of the nature of the enterprise and the kind of difficulties and obstacles to be encountered.

'The circumstances under which the house for female education rose into existence in the island of Syra, are interesting. I shall go back to the origin of the enterprise. A school for boys and girls was commenced in the populous town of Hermoupolis, in January, 1828, by the Rev. Josiah Brewer, then a missionary of the American Board of Foreign Missions, who guaranteed the support of the master for six months. Upon Mr Brewer's leaving Greece, Dr Korck, of the Church of England Missionary Society, took charge of it, soon after its commencement. The school was for sometime taught in a large store-room, gratuitously furnished by Mr Nikas, a respectable Hydriote merchant, and soon increased from 60 to 120 scholars, this being as large a number as the room would contain. As many parents were desirous of sending their children, but were prevented by the want of room, measures were taken to erect a house large enough to accommodate 300 pupils.

'In a brief history of the school, which Dr Korck placed in my hands just before I left Syra, he says;—"I often had the painful apprehension, that our work would be hindered; for, with the increasing interest of the school, enemies arose, who endeavored to excite the people against me because I was a protestant. The generous Nikas, too, was in want of his store-room, and we were obliged to keep

school for eight weeks beneath a tent spread for the boys before my door, while the girls were in my kitchen. At length we removed into the new building, yet unfinished, where the labours of the workmen constrained us to frequent removals from one part to another. The house was completed in September 1828, and the number of children of both sexes soon rose to 330.

The business of printing school books for Greece is now going forward with great rapidity. There are three separate presses in Malta, employed in this important work. They belong to the Church Missionary Society, the London Missionary Society, and the American Board. A fourth establishment is about to be set up by the American Episcopal Missionary Society. The press of the American Board has published since the commencement of its operations in 1822 as follows.

In Greek	180,650	copies,	7,568,400	pages.
In Italian	75,500	"	2,253,000	"
In Armeno Turkish	21,000	"	824,000	"
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	277,150		10,645,400	

But we must close. We have not designed to discuss the merits of the work placed at the head of this article, nor to bring to view the general subjects of which it treats. Those who read the narrative of Mr Anderson's tour, will find very much to interest them, in the condition and progress of a people advancing, as rapidly as we trust the Greeks are, from war and anarchy, and ignorance, and semi-barbarism, to the peace and happiness of knowledge and piety. Their experiments in education are worthy of particular attention. The circumstances are extraordinary in which the process goes on, and we may expect therefore striking results.

ART. III.—INFANT SCHOOL IN GENEVA.

DURING the Editor's residence in Switzerland, he was deeply interested in the Infant School of Geneva, and its excellent and devoted instructor, a young man by the name of Monod. In order to meet the demands of persons in various parts of that country, engaged in the education of poor children, who were convinced of the importance of commencing the great work of

education in the early stages of infancy, and whose attention had been especially directed to the means employed at the Infant School of Geneva, M. Monod had prepared in manuscript a brief account of the school, of which the Editor procured a copy. He has been happy since to receive it in a printed form, and he knows of no other mode in which he can so well present this interesting subject to his readers, as by a series of extracts from it. The author assures us in his preface that his object has been to give a practical detail of the means employed in the management of his own school,—without advancing new theories, or endeavoring to inculcate new views. The work is principally designed for the friends of young children, and those actually engaged in the business of education.

The means of instruction and education employed in the Infant School at Geneva are not, in every respect, peculiar to that institution. It has been the constant aim of the instructor to adopt those parts of the systems of others which he deemed applicable to his own circumstances. Simplicity in method, and utility in purpose, he regards as indispensable in education, and above all, in infancy.

The following extracts serve to exhibit the general principles upon which the institution was founded, and the objects which it is designed to accomplish.

‘There is a general conviction extending, of the importance of greater activity in the education of infants. It has been, until recently, neglected in the most deplorable manner, and especially among the poorer classes. Parents are too generally accustomed to think they have little to do with the education of their children at an early age. But while they delay what they suppose to be the work of education, each child is in fact educating himself; for the infant left to himself is by no means inactive. Everything that he sees for the first time, whether good or bad, makes an impression upon him. That unceasing activity which we admire in a very young child, always finds the elements upon which to exercise itself; and urges on his developement.’

‘We should revolt at the idea of leaving an infant, entirely naked, defenceless, and without food, exposed to all the changes of the atmosphere and the fury of the elements—but who does not see, that to leave his young mind to all the impressions of accident and chance, and permit these to control

and direct the first dawnings of his feeble reason, in circumstances where even the stronger mind of an adult could scarcely be left unaided, is to commit a crime still greater? The solicitude which is awake in every feeling parent in regard to the physical well being of infants, ought to be extended in the same lively manner, to ameliorate their condition in a moral point of view.'

'It is with reference to this last object primarily that our establishment has been formed, while we carefully attend also to those physical wants which are often entirely beyond the reach of poor parents.'

The institution here described originated from the compassion inspired by the sight of children left, as they often were in Geneva, whole days in the streets, exposed to accidents and corruption, while their parents were gone out to labour. Although such evils do not exist to the same extent, we trust, even in our large cities, the system of education which is developed, is not the less interesting as an exhibition of the kind of care which is due to infants, and for which every parent should in some way provide.'

'The anxiety with which we have sought to prevent all exposure to accidents in our establishment, is extended to the general health and medical necessities of infancy. We have taken all possible pains to preserve our children in that state of health and bodily activity, so necessary to their physical development. Those contagious diseases which are generated by slovenliness do not exist, for their causes are destroyed.'

But something more than mere negative results are aimed at.

'Those *habits* which are formed in early infancy are peculiarly strong as well as permanent. It is of importance, therefore, not only to prevent the formation of dangerous habits, but also to *make a profitable use of the propensity to imitation* so early discovered in all infants, *in forming good habits*, and fortifying them by exercise and example.'

'We endeavor to give the *moral faculties* of the infant the only truly good and wise direction, that of a continual and practical tendency to *goodness*. All our means of development concur more or less directly to this end. Everything that we employ as a mover of the will of children, is intended to be decidedly *moral in its tendency*. We do not attempt to stimulate or hasten the development of the mind at the expense of the heart.'

‘We regard it as of high importance that children acquire *rectitude of judgment*. But our principal aim in infant education is to *modify the character by operating on the affections* — sometimes repressing, and at other times favoring their development. In accomplishing this object we find it advantageous to cultivate the *benevolent sentiment* in children. It is a powerful auxiliary in the work of education, and one which has not hitherto been duly appreciated.’

‘This sentiment is early developed. We have only to speak, — to call for it, and it appears; and above all, feels and responds to the appeal which is made to it by the same sentiment existing in the instructor. It resembles, in this respect, a musical sound, the mere vibration of which calls forth a like sound on another instrument. We endeavor, through the medium of the feelings, to cultivate the benevolent affections of our children towards each other; and even towards the brute creation, so far as to treat them with humanity.’

‘In the religious ideas which we communicate, we address ourselves less to the intellect of the child, than to his heart. It is easy, I will even say *natural* to the Christian, whose heart is animated with love and gratitude to God, to inspire infants with the same sentiments, and to teach them to consider God as their heavenly Father, from whom they derive all the blessings and enjoyments of life. Nor is this kind of instruction at all beyond their capacities. We cannot better describe our grand object than in the words of a true friend of infancy, Pere Girard, a distinguished Catholic advocate of education in Switzerland. “We have no other ambition than to lead the children confided to us to the Saviour. We receive them from the hands of their mothers, to lead them to him, who called them to him in order to bless them; and said, “Suffer little children to come unto me, and forbid them not.”

‘We hope that every person whose sensibilities have been touched with the misery and moral degradation of neglected and ill-educated children, will see with pleasure the measures which have been taken to rescue them from that condition; and resolve henceforth to co-operate in the good work of *multiplying infant schools*.’

We now proceed to lay before our readers extracts which furnish a detail of the proceedings of the school.

‘The object we have in view is to ameliorate the condition of the children under the following heads: 1. Physical; 2. Moral and Religious; 3. Intellectual.

‘The developement of the intellectual faculties, or Instruction, strictly so called, is only an accessory end of the establishment. We regard the infant mind, not as a vase which merely requires to be filled, but as an instrument to be tuned, or rather as a bud enclosing all the organic principles of the future tree. We propose simply to aid in its developement.’

1. *Physical well being of Infants.*

LOCATION.

In the location of the school-house and grounds, we have provided as far as we have been able, and with some success, for the health both of children and instructors. All the precautions have been taken which prudence and an active solicitude, aided by the advice of a physician, seemed to dictate.

1. The house is very large, elevated, and well aired by proper openings through the ceiling.

2. It is divided into two chambers, in which the pupils are alternately, and sometimes simultaneously collected.

3. Care is taken for the proper and healthful arrangement of the other buildings connected with the school-house.

4. But the most valuable part of our establishment is a spacious and beautiful garden connected with the house, of which we have the use. ‘This we regard as a provision *which is absolutely indispensable* to a school, where one great object should be to obviate the effects of the want of pure air, in apartments constantly occupied.

We cannot too highly appreciate the advantages which this garden affords us. In it, the little children take their diversions, perform gymnastic exercises, labour with their little rakes, wooden shovels, wheelbarrows, &c. We are now engaged in forming a roof over a portion of the grounds, in order that gymnastic exercises in the open air may not be interrupted, even in unfavorable weather. We are happy in being able to say, that all our children have the appearance of the most perfect health. They come to school with cheerful and animated countenances. This, is believed, both by ourselves and by strangers who visit us, to result in no small degree from the pains taken to secure health in the establishment, especially by frequent and constant exercises in the open air.

2. *Physical Exercises.*

In all the exercises of children, we endeavor to preserve the

body in an erect and natural posture. We deem this indispensable to a healthy development of all its parts.

First means. In pursuance of this purpose, we make our method of teaching Arithmetic serve as a physical exercise. For example, the infants raise their hands and strike them one against the other, while they repeat in rhyme the numbers, or positions of the multiplication table.

Second means. The *march* is a powerful aid in promoting order and regularity, and, above all, is peculiarly favorable to physical development. It alternates with the other exercises, and is performed to the sound of the flute, or with singing. The children are required to walk in *right lines, curves*; and *zig-zag*; and are preceded by small banners. They are generally much delighted with this exercise.

Third means. In the moments exclusively assigned to recreations in the garden, they perform collectively, gymnastic exercises, both with and without instruments; such as running, leaping, pulling the cord, climbing the rope, exercises of the arms, see-saw, swinging, &c. Besides these gymnastic games, there are, in a little green house, belonging to the garden, agricultural instruments, which are distributed from time to time. Except in the latter instance, the children are left perfectly free to choose their exercises. The instructor, however, is stationed in some convenient place, to make observations.

The periods of recreation are frequent, and rather long during the pleasant season. They are necessarily less so in autumn and winter. For inclement or rainy days, their place is supplied with gymnastic games, without instruments, and by other games reserved for these special purposes.

The following table, exhibiting the division of time and the employments of a day, will shew the manner in which provision is made for doing justice both to body and mind.

EXERCISES OF A DAY.

Morning.

Hours.	Min.	
8		Arrival of the children.
8	30	Lesson given to the oldest, who arrive before the others.
8	45	Inspection in regard to cleanliness. Commencement of the exercises in the outer room.
9		Prayer, singing, marching with flags.
9	15	Exercises in Arithmetic, counting and clapping the hands all together.
9	25	Division of the pupils into groups for reading; a child having charge of each group, while the instructor goes around, and attends to them in succession.

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| 9 | 45 | They ascend to the gallery, singing; the instructor relates a story, or carries on a moral conversation, sometimes proposing questions to the children for them to decide. |
| 10 | | Recreation in the garden three quarters of an hour, with tools, games, and exercises. |
| 10 | 45 | Return to the school at the sound of a bell. Exercise in stillness and attention, during which the ticking of a watch is sometimes heard. |
| 11 | | Lesson in writing on sand or slates. |
| 11 | 20 | Termination of the lessons and call of the roll. |
| 11 | 30 | Singing, after which the morning school is closed. Some of the children dine at the school room. |

Afternoon.

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| 1 | | Commencement of the school; preliminary lesson to the oldest who first arrive. |
| 1 | 30 | Inspection in regard to cleanliness; preliminary exercise. |
| 1 | 45 | Prayer, singing, marching. |
| 2 | | Exercises in Arithmetic, with movements of the arms. |
| 2 | 10 | In the gallery, reading together, exercise in stillness, singing, linear drawing, or mental arithmetic; the lessons being varied according to circumstances. |
| 2 | 40 | Marching, recreation, fifty minutes. |
| 3 | 30 | The girls employed in sewing and knitting; the boys in gymnastics. |
| 4 | | In the gallery; lessons from pictures, or objects in natural history. |
| 4 | 20 | Writing. |
| 4 | 40 | Singing, marching, after which the school closes. The children play under inspection until they are sent for. At 6 o'clock the house is shut up. |

ART. IV.—INTUITIVE INSTRUCTION.

WERE we to judge from the anxiety which is manifested, to devise new modes of teaching to read written language, or from the proportion of time which is devoted to it in our schools, or from the impatience of parents at having their children occupied in acquiring useful ideas, lest they should be delayed in the important process of spelling out unmeaning syllables, we might suppose that all other sources of knowledge have been exhausted, *and the whole mass of possible ideas have been concentrated into the form of letters*, and that nothing was to be acquired by the rising generation, but that which their predecessors have thought proper to leave them in the shape of books.

Not to speak of the servile dependence on others for our ideas, which this implies and encourages, how irrational, how

unwise is it, to forget those volumes that are ever spread open to our view, and from which all the knowledge has been acquired which is contained in books, with the exception of the record which God has been pleased to give us, of that world, alike inaccessible to human eyes and human imagination. Why are we not as solicitous to teach our children to read the book of nature, which lies before them, and spell out its wonders—for they have eyes and ears given them to do it—as to con over the accounts which others have written of it, in the use of the same faculties? Why do we not teach them to observe and arrange and consider the events passing around them, the daily occurrences of their family and town and state and country, as well as to read the history of other countries and distant ages? Why do we not engage them in observing the operations of their own minds and those of others, that they may, at least, be prepared to understand what authors have written who have done no more? Why this perpetual overlooking of sources of instruction, which are present and obvious and practical; this reaching after those which are distant, and, to the child, comparatively unintelligible and unimportant? It has been one great object in the Productive System of Education to reverse this process; to teach the child, first, to observe and comprehend and name and describe the objects around him, beginning at the earliest period, with a simplicity proportioned to his age, and to lead him gradually to understand the sources of knowledge, to be conscious of the means which his senses and faculties afford for obtaining, and to acquire the habit of employing them. This was termed, by Pestalozzi, *Intuitive Instruction*; and we believe that we shall gratify our readers by the following specimen selected from Denzel, one of the most distinguished educators of Germany, and Principal of the Seminary for Teachers in Wurtemberg.

1. *Names of Objects.*

In commencing a course of intuitive instruction, as it is termed, the first step is, *to observe and name the objects around us*, as was done by our first parent. With the child at school, we must begin with *the room and its contents*, because these are the immediate objects of his senses. After the teacher has asked a few short questions, about the reasons why children go to school, and concerning the place where they are, he passes to the surrounding objects.

It is first necessary, that the children learn to distinguish the

things which exist, individually. Here let them have free scope, and enumerate in what order they please. The questions may sometimes be directed to individuals, at others, to the children collectively; in the latter case, the teacher should, after a time, introduce the custom that any one who means to answer should hold up his hand, and then wait till called on in his turn. The repetition of the names of things is a useful exercise in speaking. Every name must therefore be pronounced with clearness and precision. To aid in this, the teacher may lead the pupils, showing the principal objects in the room, and mentioning their names, and then have them clearly repeated after him, with each syllable pronounced distinctly.

The instruction now proceeds in an elementary way, from the *indefinite* to the *definite*. 'My dear children, we should like to know, if the room were empty, without tables, benches, and the other things that are about us, what you would then see.' The children will answer, not only walls, ceiling, floor, but windows, doors, &c.; but the teacher wishes only those parts mentioned, at first, which merely constitute the *room*, as the walls, ceiling, and floor. He must, therefore, lead the children to imagine the doors, windows, and chimney, not to be there, as not constituting essential parts of a room. He should pronounce the names alternately, in the singular and the plural, with and without the article, and let the children pronounce them after him. The walls may be numbered.

He may now turn their attention to a single wall. Door or doors, window or windows, &c. are mentioned, as they are parts of the wall. The teacher will say, and the children will repeat, after him, 'The window is a part of the wall; the windows are parts of the wall; the door is a part of the wall; the doors are parts of the wall; the chimney is a part of the wall,' or it is connected with the wall. If there are other things belonging to the walls, they are to be reckoned. The children will obtain the idea of *immoveable* from those things that cannot be removed from one place in the room to another. They should then proceed to the *moveable articles*. First the larger, as tables, benches, desks; then the smaller, as books, slates, writings, &c. This exercise is, like the former, only instead of parts of the room, the table, &c. are called articles of furniture, &c. Next, let the *similar things* be counted. The next question is, whether they are single, double, &c. It is not best at first to go beyond ten. The teacher selects the objects, so that the numbers ascend regularly; as one window, two windows, three windows, &c. At the conclusion of the enumeration, the questions occur: What is there in the room that is single? what double? what three fold?

We finally come to the question of what is a *necessary part of*

the room, and what is *accidental*? for now the child has a perfect view of its contents. Here, rooms in general, and school-rooms in particular, are considered. The teacher first inquires for those parts of the room, without which it would be no room or chamber. By a second question, those things are mentioned, in which the school-room differs from other rooms.

Here, *too great minuteness is to be avoided*, and the subject not to be exhausted by mentioning *every* circumstance. A complete enumeration is not required, of everything necessary or accidental; but rather, the principal objects come into consideration, as they alone lay claim to the attention of children.

2. *The Uses of Objects.*

The next step is to inquire *the use of various objects*. This exercise is as easy as it is attractive. Not only the actual, but possible, uses of everything are required; but yet, the questions are not pushed so far, that many other things might not be imagined. We naturally begin with the general uses of rooms. 'For what purpose is a room made, or to what use is it put? People can live in a room; in a room they can learn; in a room they can play, walk, stand, sit, &c.' These things are generally discovered by the children. If not, they may be mentioned by the teacher, the children repeating after him.

The window. The window can be opened; the window can be shut. We can see out of the window; we can look in through the window. When we look out of the window, we see trees, houses, people walking in the streets, &c. He who looks into the window sees what is in the room.

The door. We can open the door; we can shut the door; when the door is open, we can go into the room, we can see into the room, speak to the people in the room, if we are without; or, if we are within, we can see out, and speak to those without, &c. Most of the objects which have been enumerated, are considered in the same manner. A store of language, particularly verbs, will be thus gained. Many prepositions will also be employed, as when the word *table* is used; to sit *at* the table; to sit *by* the table; to lay a book *on* the table; the book lies *on* the table, &c.

As yet, there should be *no direct exercises of language*, as they belong to a later course; but a taste for them should be excited, which will be of greater service when we come to instruction upon this subject.

3. We should next proceed to the *description of individual things*. Color, as it is most striking to the eye, comes first in the series, and if we please, we might first treat of every object in reference to its color alone; then, to its form; afterwards, to its

parts; and lastly, to its connexions. Yet it is better, to confine ourselves to a single object, and treat all its relations in order; for it is necessary to begin now to fix the child's attention, which it is difficult to do, if we skip hastily from one object to another. The materials, of which the object or body is formed, are also proper questions.

The following examples will illustrate the mode of proceeding.

A room or chamber. 'What are the principal parts of the room?' The ceiling, the floor, the walls, and the space that the room contains. 'What is the color of the ceiling, the floor, the walls?' The different parts of the room have different colors. 'We will take the ceiling alone. Of what color is it?' The master speaks, if others do not, and the children repeat after him, 'the ceiling is white.'

'Is there nothing more to be distinguished about the appearance of the ceiling?' Here the teacher draws a square and a circle upon the wall, slate, or black board. 'Consider these two figures. Are they alike in color? If so, in what are they unlike? Which of these two figures does the ceiling resemble in form? How many corners or *angles* has it? Think a moment. — Where are the corners or angles? What can we say farther of the appearance of the ceiling? It has four angles or corners, it is therefore four cornered; or better, *a square*. Look now upon the floor and the walls. Which of these figures are they like, the circle or the square? Why are they like it? If you were now asked the appearance or shape of the room, what would you say? 'It is a square?' 'Can a room be of any other figure than a square? Look here and see me draw other figures on the slate.' The instructor draws a triangle, a pentagon, and a hexagon, on the slate. 'How many corners or angles has this figure? this? and this? Could not a room and its ceiling be of the shape of either of these figures? After this you will easily understand me, when I speak of the figure, form or shape of a room, or of any other thing.'

Let the teacher now say, and the children repeat; 'The ceiling of the room is white; the form of the room is square.' The same process is gone through, with the other parts of the room.

This is not, however, sufficient. The children must have a more exact knowledge of the form of the room. 'Show me the corners or angles of the room. Are the corners at an equal distance from each other? Which corners are the farthest from each other? Which are the nearest? See me sketch the form of the ceiling upon the slate. These lines give the distance from one angle to another. Are the lines all of the same length? Which of them are alike? Which are unlike? Now observe, the distance from the upper corner of the figure on the slate to the lower corner,

we will call the *length* of the room, and the distance from this (shewing the figure), we will call the *breadth*. These lines represent the length and the breadth. Is the room as broad as it is long? Which is greatest, the length or the breadth? Consider the floor, and compare it with the ceiling. Is its length greater or smaller than that of the ceiling? Is its breadth greater or smaller than that of the ceiling? If we could now lower down the ceiling, and lay it upon the floor, how would they compare? What can we say of the ceiling and the floor, with respect to their size? 'They are alike.'

'But we have not yet done; we have four walls. Observe them. The ceiling and floor appear to be lying flat, or as it is called, *horizontal*. Is it so with the walls? No, they are upright, or, as it is called, *perpendicular*. What is their appearance? Are their angles equally distant from each other? Which are the farthest apart? Which of the sides are unlike? See me draw the form of this wall upon the slate. These lines are longer than those. These lines we will call the *length* of the wall, and those the *height*, because the wall stands on the floor. Is this wall as high as it is long? Which is greatest, the length or the height? Look at that other wall. Is it longer or higher than this? When we have compared these two opposite walls together, what do we find? How do they agree with each other?' In this way let the two remaining walls be compared with each other, and with the two first described.

Now for the result. If these walls were longer, how would the room be? If the walls were higher, what would the room be? If the floor were wider, would the walls be as near together as they are now? We might now ask this question, especially of the older division, 'Upon what does the size of the room depend?'

Connexion of the parts. The walls rest upon the floor. The ceiling rests upon the walls. These things are first spoken by the teacher, and then repeated by the scholars. The materials of different parts of the room are next to be distinguished, which is not a difficult task.

ART. V.—SINGING IN SCHOOLS.

Continued from page 167.

'There are then, in all, *nine octaves*. Do you understand that by the word octave I mean a *particular sound*, or the *distance from one sound to another*?'

'The latter.'

It means sometimes one and sometimes the other. For example, suppose I should sing a certain note ; — then ask you to sound its *octave* ; should I then mean a *particular sound*, or the *distance* between two sounds ?

‘A particular sound.’

‘Suppose I say that nine octaves comprise the whole compass of musical sound, in which sense do I use the word ?’

‘Distance.’

‘Yes ; and these octave distances may be subdivided ; that is, between every two of these sounds a multitude of others may be introduced. The whole number of possible sounds therefore is immensely great, but all must be comprised between the first and last of the sounds above described.’

‘In order now to assist you to understand this, I will illustrate it by a diagram. Suppose I draw a line upon the black board, to represent the whole compass of sound, into how many parts must I divide it ?’

‘Nine.’

‘Yes. I will do it as follows.’

C.	C.	C.	C.	C.	C.	C.	C.	C.	C.
12½	25	50	100	200	400	800	1600	3200	6400

‘How many vibrations will be necessary to produce the first sound ?’

‘Twelve and a half.’

‘Yes, and I accordingly write 12½ under the first division ; under the next 25, and so on, doubling the number each time until I reach the highest, which is 6400. I wish very much that I could *make* all these sounds in succession. They would form a very singular series. The human voice can make only two or three of the intermediate ones ; — perhaps those marked 200, 400, and 800. If I try I cannot go down any lower than those.’ (Teacher points at 100, and tries to make a very low sound.)

‘How do they know then what those sounds are ?’

‘They make them by instruments. Can you think of any instruments which make a very low sound ?’

‘The bass viol.’ ‘The serpent.’

‘In the same manner the high sounds are imitated by instruments. Can you name the instruments ?’

‘The flute.’ ‘The fife.’ ‘A whistle.’

‘Some instruments include both. The piano, for instance, goes low and high; and includes often in its compass six or seven octaves. The organ is sometimes more extensive still.’

‘Does any instrument include the whole nine octaves?’

‘I do not know. Are any of you acquainted with any organist, or teacher of music, of whom you might inquire?’

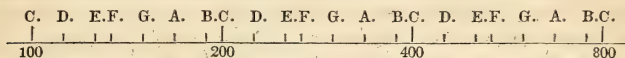
Several answer, ‘Yes, Sir.’

‘I should like to have you ask, and tell me to-morrow.’

‘I will now explain to you what intermediate sounds are introduced between the sounds I have described. I ought first to mention, however, that all these already mentioned are called C’s. I will mark them C. on the scale I have drawn.’

‘Why are they called C’s?’

‘I do not know. I should have supposed that they would have called them A’s, as one of them begins the series. They are, however, all called C’s. Now I will copy from the diagram drawn above, the three middle octaves, as follows.



With the help of such a figure as this, I proceeded to explain and illustrate the subdivisions of the octave, the distances of the several notes, and the theory of the flats and sharps. This latter subject, usually so perplexing, was easily made clear by the assistance of a wooden rod, with little bands of cloth passing round it like rings, and which could be easily slipped up and down. After making them familiar with the fact (the cause of which I did not attempt to explain), that the order of musical intervals which produces the pleasantest effect, is that in which we ascend by two whole tones and a semitone, and then three whole tones and a semitone;—I arranged the bands of the wooden rod so as to represent those distances. I had bands enough for two or three octaves, and each was marked with the letter of the note which it represented. From this apparatus, thus arranged, it could be made very evident that if the series, *tone, tone, semitone, tone, tone, tone, semitone*, was to be commenced upon any other note than C, some of the bands must be slipped up or down, that is the notes which they represent must be *sharped* or *flatted*, and by beginning the series successively upon every note of the scale, the whole system was elucidated. I spent but a few moments upon the subject each day, and made by each lesson only a very small advance

upon the preceding; and the exercises were interspersed with lessons in *practising* the sounds, whose nature we were examining.

And what has been the result? It is that all the advantages which you described as attainable by attention to this art, have been secured fully in proportion to the time and attention which I have devoted to the subject. Many of my pupils who at first were sure that they never could learn to sing, — who had been rejected from singing schools, and advised to abandon the attempt, — now join in our daily hymn, with propriety. I am fully satisfied, from the result of this experiment, that the number of those who cannot learn to sing, if taught by simple lessons in early life, is as small as you represented it in your lecture, although I was at first very incredulous. My pupils have found the exercise a source of great enjoyment. A very large proportion of them join in it, — they wish me to give attention to it oftener than I can, consistently with other duties, — and I can see its effect in softening the character, — bringing the heart under the influence of the gentler feelings, — and making the ascendancy of principle and duty far greater than it would otherwise be.

Should any person attempt to repeat the experiment, his own judgment, and consideration of the circumstances in which he is placed, will of course much modify the plan which he will pursue. But there can be no question that, if properly managed, the introduction of this branch will be agreeable to parents and scholars, and that it will in the end very much lighten the teacher's burdens.*

Yours, ERODORÉ.

ART. VI. — PRACTICAL LESSONS.

READING, WITH COMPOSING, DEFINING, &c.

Concluded from page 172.

I HAVE endeavored to show that by giving out words to children, and requiring them to incorporate them into short phrases

* The Editor cannot suffer this occasion to pass without expressing his deep interest in the experiment here described, and soliciting an account of others of this kind which may have been made, as a means of removing those doubts which naturally arise on a subject of instruction so novel.

and sentences, they may be made to form reading lessons of the best kind for themselves. But this is not the only advantage gained. Improvement would be made at the same time in *writing*, and in *spelling*. In regard to the latter, the knowledge acquired in this manner would be rendered much more practical in its character. But these exercises would be still more valuable, as a means of teaching the *definition of words*. It is in vain to depend upon dictionaries for this purpose. Their very definitions commonly need defining as much as the original word, or they are of little use to children. But by incorporating words into sentences, they gradually learn their meaning, without the drudgery of committing to memory that which they do not understand.

Again, it is an excellent method of teaching *composition*. The usual practice is to begin at a much later period of life. But what is composition? Simply writing down what we think. And where is the mighty difficulty of doing this? Yet composition is almost always dreaded by children. Let the foregoing practice of incorporating or *framing* the words of a lesson into sentences become universal, and we should find the exercise of *composing*, or *writing down thoughts*, regarded almost as agreeable as that of conversation. All the difficulty which exists in the one case more than in the other, is *chiefly* — I believe *entirely* — owing to a wrong method of instruction.

The child, who is in the daily habit of putting his thoughts on the black board, or slate, or on paper, is also acquiring the habit of writing, as well as of speaking, with ease and correctness. Thus he acquires a practical *knowledge of Grammar* — a knowledge of more actual value to him, than all the usual routine of the schools without it.

Geography, with the aid of maps, and charts, and, at advanced stages of progress, of books, may be most effectually reviewed in this manner. Thus a child, who has observed Italy on the map, may have the word *boot* given him as a part of his lesson, and if his inventive powers are not sufficiently active, he may also have the word *Italy* next below or above it. Or he may be asked to write down what he knows of the country which resembles a boot: which way it is from London, New York, or Cairo; how bounded, &c. This will impress the idea more indelibly on his memory. But, what is of more value still, as it lies at the basis of the rest, he will, in this way, learn to *think*. A friend of education remarked to me, some years since, that he knew of no project more desirable than the establishment of a *thinking* school. In conducting a school four years ago, I accustomed my first class to devote ten minutes every morning to thinking over the events and studies of the preceding day. They were all liable to be called

on to relate them over in their order ; but I used to call on a part of the class only each day. The experiment was attended with salutary effects. I prefer, however, for the purpose, the exercise which it is the object of these remarks to recommend, because it is not viewed by the pupils as a task.

In this manner we may teach *thinking* and seven other branches, viz : writing, spelling, defining, reading, composing, grammar, and geography, at a single lesson. And this, too, without the least danger of confusing or perplexing the child. Indeed the whole circle of sciences may be *reviewed* and made *practical* by this method, if not actually *studied*. Away then with the notion that no other branches but spelling, reading, writing, arithmetic, grammar, and geography, can be taught in our primary schools. The child cannot practise the above exercise, if he would, without studying six different branches at the same time ; and with a little variation he may, with little more difficulty, pursue even more.

It is true, there would be less *appearance* of progress, to those who measure improvement by columns or pages, than when an array of rules and plummets, and books for writing, spelling, reading, and grammar, is exhibited. But what if the child should waste less ink, and paper, and time, and wear out fewer books than on the usual plan ? What, indeed, but that the parent would be at a little less expense, and his child a little less miserable ? Again, what if, on the plan suggested, a child should not know to which artificial division of human science the thought which passed through his mind, or was recorded on his slate, happened to belong ; whether, for example, he was studying grammar, or spelling, or composing, at a given moment ? If the ideas are arranged properly in his head, or expressed well on his slate, it matters little, so far as the child is concerned, what particular place those who set off sciences, like kingdoms, with lines and boundaries, have assigned them.

A COMMON SCHOOL TEACHER.

ART. VII. — JOURNAL OF THE LITERARY CONVENTION.

WE have lately received a copy of the Journal of the Literary Convention at New York, and from its rich and varied materials, we present our readers with two extracts. The first is an account of the University of Geneva, by the Hon. Albert Gallatin.

University of Geneva.

'This institution, which existed before the reformation, was at that time entirely new modelled, chiefly under the superintendence of Calvin. Up to the time when Mr Gallatin left it, more than fifty years ago, though improved with the progress of science chiefly in the philosophical branches, it had undergone no material alteration. Its leading feature was that, under a sole control (that of the Professors), and as a whole, it embraced education, from the earliest childhood, to the time when the student had completed his Theological or legal studies. That education was open to all and altogether gratuitous. The institution was divided into two departments. The lower, designated there by the name of college, consisted of nine classes. Reading, writing, and spelling were taught in the three lowest; the six others were exclusively devoted to the study of Latin and Greek: and this was the most defective part of the system. The upper department, known there by the name of the Academy, was much superior to the first, and subdivided into two sections. One, which received its students from the lower department, corresponded exactly with our common American colleges. The students remained in it four years, under the tuition of professors of belles lettres, mathematics, natural, and moral philosophy. The upper section, though assimilated to a University, embraced but two faculties, that of divinity, and that of law, the course for each being of four years' duration. Geneva, being the only considerable seat of learning where the protestant religion was professed, and the French language spoken, attracted many students from the protestant population of France, and not a few from England and Germany, who were desirous of acquiring the French language. This contributed to the growth and improvement of the institution. Its principal merit consisted in the excellent choice of professors, which, with hardly any exception, had uniformly fallen on the most learned and distinguished men, in every branch, that could be obtained. They were appointed nominally by government, in fact by public opinion. The compensation for each never exceeded five hundred dollars: but the consideration attached to the place, made it the highest object of ambition to every citizen, however favored by wealth, or other adventitious circumstances. The education was rather general and correct, than profound in any particular branch; rather calculated for general than for special purposes; intended to open to the students, according to their respective faculties, the way to the several branches of science and letters, and to fit them all for the pursuits of active life.'

Method of Teaching Greek.

The following remarks of Professor Perdicari on the best method of teaching the Greek language will be interesting, as they are new and equally applicable to any other.

'At a moment when literature excites such interest as to bring to one place many of the distinguished scholars of the nation, I hope that it will not be thought improper if I should beg the liberty to make a few remarks on the system of teaching Greek language.

'As the present system is well understood by every one of my audience, I will not dwell upon it more than to remark, that it is carried on with great haste, — that the youth who seldom understands the grammar of his own language, is driven through the spacious halls of grammar, if I may use the expression, in full gallop, without being suffered to acquaint himself with the beauties and proportions of each department, and with the connexion and bearing of each other part to the formation of the whole; he

is taught the names of cases, declensions, moods, tenses, &c. without a full explanation of their meaning; he is questioned upon the eight parts of speech at the same time, without being suffered to understand one of them fully; and he is then introduced into the labyrinth of syntax with less precaution than into technology. I need not remark that such a system, far from disciplining the mind, has everything calculated to dishearten the most persevering scholar and confound the best intellect: for the human mind never delights in what it does not understand; it may dig and seek for a while, but it will soon give up the object. In order to avoid the pernicious effects of such a system there is but one way, and that is, to introduce the black board of the mathematician into the recitation room of the Greek instructor. The scholar may be permitted to have a manual grammar, but the instructor must be his own grammar while in the recitation room; he must put the example of the subject, whatever it happens to be, upon the board; he must explain it in a familiar manner, and inform his scholars with regard to the rules and exceptions, and when they have fully understood his explanations and remarks, he may then efface from his board all the examples, and require his pupils to come the next day, prepared to lecture him, on the same subject, having upon the board the same or other examples that will answer for the subject; when they have fully understood one part of speech, then the work of some proper author may be placed in their hands, and they may be drilled upon the parts of speech they have learned only, their instructor assisting them in the translation of the other parts. When they have been thus taught all the eight parts of speech, and the whole philosophy of technology, so as to be able to explain upon the board, by examples, all the rules and the meaning of grammatical terms, then each of his little heroes is a Theseus, ready to enter the complicated labyrinth of syntax. Here again the instructor must not permit them to burden their young minds with rules they are unable to understand, but as in the first part of the grammar, he must use his own discretion, as to the order of the subject. He must begin by putting upon his board some simple sentences, and give simple and familiar rules; then pass from simple to more complicated sentences, requiring of, and teaching them the power and ability of explaining what they have learned, in their own language, without the assistance of their grammars, while in the recitation room. They will thus be carried from one step to another without being permitted to mount on the top of this structure by a single leap. They will thus acquire a thorough knowledge of grammar, which will enable them to pursue the study of the classics without being disgusted with them. They should not be required to translate any author, before their teacher has given them in a familiar lecture, the life of the writer, his excellences as well as defects, if he happens to have any. Besides this, a short lecture should precede every recitation, the object of which should be, to explain historical facts, which being beyond the grasp of young scholars, often render the author dark and incomprehensible.

After the scholars have been well strengthened in their grammar, and have spent some time in translating; then there is another very useful exercise, I mean that of composition. I do not mean original composition; for to write an original Greek composition and have it mean something, pre-supposes a thorough acquaintance with the classics. Besides, no man can write unless he can enter into the spirit of the language he writes, and Greek words put down (let them be according to the rules of grammar), without this spirit, are but words, and such a composition has as much of meaning in it, as a mummy has life. Instead of compelling the scholar to write original composition, let his instructor or professor translate from some Greek prose writers into English, let him have it as literal as possible, then let him present this translation to his class, and require them to

turn it into Greek. When that has been put into execution, let him first correct it as a mere Greek composition; then let him compare it before his scholars, with the original, and see wherein they have differed: let this exercise be as frequent as possible, and they will soon imbibe the true spirit of the language.

'This is the system, gentlemen, which, if carried into effect, will surely guide in safety, all those who are engaged in the study of the Greek language. I know that this system will require a long time to be executed as it should be; but let me candidly tell you, that this is the only way that leads to success, and consequently this is the shortest.'

ART. VIII. — GRIMKE'S ORATION.

Oration delivered before the Connecticut Alpha of the Phi Beta Kappa Society, September 7, 1830. By THOMAS S. GRIMKE.

It was our privilege to hear the oration before us; and so uniformly has the Bible been banished from the temples and the festivals of the Muses, that to hear it thus nobly advocated, with all the elegance of a scholar, and all the zeal of a Christian, before a literary society which claims to be among the first, was a surprise, as thrilling and as grateful as we have sometimes felt, when we have listened to the praises of our native country, in the public assemblies of a foreign land.

In our last number we presented Mr Grimke's leading argument for the employment of the Bible as a text book in education, on the score of duty, from the Address before the Richland School. In the present address, he endeavors to establish its claims to this place on the score of *its literary character* merely. He commences with the following beautiful comparison of Classic and Sacred Literature.

'Classic Literature stands, like the statue of Prometheus, graceful in its beauty, majestic in its power. But Sacred Literature is the ever living fire that descends from heaven, instinct with life, immortal, universal. *That* is the mausoleum of departed nations, splendid, yet desolate; and bearing an inscription, written indeed, "in the kingly language of the mighty dead." *This* is none other than the house of God, this is the gate of heaven — its record is the book of life, spotless and eternal — its penmen are Prophets, Apostles, and Martyrs — its ministering servants are Cherubim and Seraphim, the Angel and the Archangel.'

'The literature of the classics *was not that* PROVIDENT, PROPHETIC, *Literature, which studies the past and the present, for the improvement of the future; which labours now upon Man as he is, to make him, in years to come, Man as he should be; for it was modelled almost exclusively on their own mythology and states of society.*

He next inquires what should be the standard of literature, and observes ;—

‘If we would estimate rightly the worth of Literature, at any given period of time, we have only to apply these tests; *How far has it honored God? How far has it improved mankind?* If it has dishonored God, if it has debased and corrupted the human mind, let it perish—however various and profound its learning, however beautiful its taste, and magnificent its genius. Such a Literature cannot live, either in its own forms, or in those which spring from it. They contain no principle of perpetuity. But the Literature which is ever mindful of its duty to God, and of its obligation to Man, has within itself the seeds of life, and lives from age to age, transmitted in its original forms, or in endless succession of modifications and improvements.’

He regards Polite Literature ‘as a mode, in which the Creator loves to be honored and praised, by the cultivation of our powers, in all the variety and grandeur, novelty and loveliness, of which the soul is susceptible;’ and thus endeavors to account for its estrangement from religion.

‘Such being the true character and destiny of Polite Literature, how surprising is the fact, that it should almost universally have dishonored God, and have degraded or corrupted man. How can this phenomenon be accounted for? The causes must be sought in the melancholy truth, that the great body of literary men have never written, either under a sense of duty to God, or in the spirit of usefulness to man. Necessity or the love of fame, emulation or envy, love or hatred, has been the ruling motive with countless numbers. And why have these inducements possessed such transcendent authority, over the minds and hearts of this host of Authors? *The chief reason* must be traced to the *absolute exclusion of the Bible*, as the the only standard of duty, the only fountain of usefulness, *from all our schemes of education*—when the Gauls were ravaging with fire and sword the city of Rome, Albinus bore away in his chariot the Vestal Virgins, and left his family to perish. But the christian scholar, with no such dreadful alternative before him, is content to leave the Vestal Virgin of sacred Literature to perish, while he welcomes to his home, as his choicest friends and instructors of his children, the Priest of Mars, and Bacchus, and Venus, the poetry and mythology of Pagan Antiquity. Language can hardly express too strongly and vividly, our astonishment, indignation, and sorrow, that such should be the fact.’

The literary character of the scriptures is next vindicated, in the following animated strains.

‘The existence of such poetry, as is to be found in the Pentateuch, *five hundred and fifty years before the age of Homer*, and of such history, as is contained in the same collection, *one thousand years before Herodotus*, is of itself one of the highest proofs of the divinity of the Scriptures. In all other countries the style of poetry has preceded, by many a century, the style of prose; but here we behold both of them, written at the same time, and in the same work, *with a skill and beauty never rivalled*, except in other parts of the holy volume. That such a *body of Literature* should have appeared successively, *during one thousand and fifty years*, from Moses to Malachi, among such a people as the Jews, unaided by the leading influences that have produced the Literature of other nations, is the more unaccountable,

when we consider its vast superiority over every other, and the perfection of its language in its earliest form as a written tongue, without any discoverable, or even imaginable, antecedent progress, preparatory to its fullness of glory in the works of Moses. Shall we not, indeed, adopt the language of the Psalmist, so happily applied by Lord Chesterfield, to one of the most memorable events of English History, "It is the Lord's doing, and it is marvellous in our eyes."

It is not less remarkable that 'in all that period of one thousand and fifty years, notwithstanding the changes in the form of government, and the revolutions in the state of society; whether the nation was at the summit of power and glory, or sunk in the abyss of misery and captivity; whether the true religion swayed the Prince and the people, or both of them bowed before the shrine of Idolatry, the same dignity and gravity, the same simplicity and purity, mark the style; the same originality and grandeur of thought, the same comprehensive and lofty genius, the same beauty and chastity of sentiment, distinguish the intellectual power of the sacred Authors. All other literature has been degraded and deformed, by bombast and conceit, by puerile sentiment and unnatural exaggeration, by vanity and ambition, by passion and prejudice. But no such reproach can be cast upon the Literature of the Scriptures. In them, all is elevated, pure, lovely, consistent. This is the more remarkable, when we reflect, that Hebrew is the primitive, oriental Literature. And yet, while it possesses, in an unrivalled degree, all the distinguishing excellences of Eastern Literature, it is entirely free from the peculiar defects of orientalism. Indeed, we may justly say that there is no valuable quality of thought or style in any Literature, ancient or modern, but the same is surpassed in the Scriptures of the Children of Israel.'

A more extended comparison of the classical with the scriptures, as a storehouse of literature, presents this subject in a new light, and one which deserves the attention of men of taste as well as Christians. In accordance with these views, he maintains, that *they never have furnished the MATERIALS of the noblest and best literature of the modern nations* — and that *'the more the great modern writers have rejected the constituent elements of Classic Antiquity, the better have they succeeded.'*

'Do we forget,' he asks, 'that we have laid aside forever the religion, state of society, and forms of government, the political, social and domestic economy; the legislation and commerce; the military and naval warfare; the scheme of morals and manners; the forms of public and private life; the social intercourse and domestic habits, and pre-eminently the female character of antiquity? Hence, *the classics can no longer be regarded as a storehouse of MATERIALS for literature.* But the predominant feature of the *Bible* is *THOUGHT, universal in its operation, imperishable in its character, endless in its varieties, and unbounded in its relation.* The bible then is the *only storehouse of universal literature*, of a literature fitted to every clime and every age, to every state of society and form of government.

'We are too apt to believe, and it is one of the calamities of modern literature, that nothing can rival classic excellence, that nothing can be regarded as finished, except it conform to some classic model. But the beauties of the Scriptures are essentially, characteristically, the beauties of thought; while those of the classic writers are chiefly to be found in the structure of their compositions, and in their style. In the workmanship of their materials, they have displayed the consummate skill and delicate taste of accomplished artists; but the materials themselves, were unworthy of the genius conferred on them by the Creator of all genius. The authors of Greece and Rome were indeed the morning star of modern literature, but the Bible only can be its never setting sun. To build our literature, and found our schemes of literary education, primarily on the scriptures, seem then to be the dictates of sound judgment and pure taste. It conforms to that wise maxim, equally just in theory and safe in practice — that *genius will always produce more admirable works, the richer and more various, the nobler and more beautiful the materials.*

'A remarkable illustration of the supreme excellence of the scriptures is found in the fact, that they are the only books whose beauties cannot be destroyed by the worst translation. And such is the truth only because they are emphatically THE BEAUTIES OF THOUGHT. How common is the boast, for it never has been and never will be, the lamentation of the classic devotee, that no translator can rival the beauties of the classics. And this, so far as the remark is just, arises from the fact, that these beauties consist, to a vast extent, of the 'curiosa felicitas' of expression, of the beauties of style.'

But these views by no means lead the orator to banish the classics from our course of studies. On this point he expresses his feelings in a manner which, like other portions of his addresses, furnishes the best evidence that it was not the ignorance of an uneducated man, nor the prejudice of a narrow religionist, which has led to the opinions he expresses; but that they are the deliberate conclusions of an accomplished scholar and an enlightened Christian.

'We are not enemies to the cultivation of classical learning, at a suitable age, in an appropriate place, and by those, who will receive profit, without injury. Like Petrarch's father, we would not in our wrath, hurl the classics of our sons into the fire. But we do protest, and if fifty years more of life were to be our lot, we should protest to the last moment of that half century, against the scheme which constitutes the classics — the MON-ARCHS, not the SUBJECTS of the BIBLE, in the instruction of Christian youth.

'We are not the enemies of polite literature, the most refined, the most learned. We admire its elegance; we revere its erudition. We believe that we set a high estimate on the comprehensiveness of its views, and the variety of its knowledge, on the embellishments of its taste, and the richness of its stores. We look with a chastened pleasure on the beautiful in the countenance, on the graceful in the form of woman. We look with a sentiment of just exaltation upon man, in the expressiveness of his features and majesty of his deportment. We look with admiration on the fair, the rich, the magnificent in architecture; on the master-sketch, the coloring, the light and shade of the painter; on the transforming power and decorative taste of the sculptor. We gaze with a child's rejoicing, on the bud and the blossom, on the flower and the leaf; on the gaudy butterfly, the glimmering scales of the fish, and the dazzling plumage of the bird. We gaze with a poet's feeling, if not with a poet's eye, on the cheerful landscape of morning, and the pensive

scenery of evening; on the beauty and serenity of the lake, the meadow and the woodland. We gaze with a religious awe, upon the deep silence of the heavens, and the calm majesty of the ocean, on the gloom of the forest and the fury of the storm, on the savage rush of the cataract, and the solemn grandeur of the mountain. And what are these! What indeed are the loveliness of woman and the dignity of man, the marvellous in sculpture, the fair in painting, and the august in architecture, the sublime and the beautiful in nature, but the literature of the visible world! And if it be a duty and a pleasure to cultivate this, we at least, esteem it a nobler duty, and a higher pleasure, to cultivate that elegant literature, which springs fresh and living from the heart, the soul, the mind of man. It is our admiration of this literature, it is our grief at the dishonor cast upon it, it is our anxiety for its progress and improvement, it is our inflexible faith in its glorious destinies, which constrains us to mourn over the desertion of its richest fountain, of its noblest standard—the *scriptures*.’

We have thus far only attempted to exhibit the train of arguments on the leading topic of these addresses, and to present distinctly to those engaged in education, the simple question—*Shall the Bible occupy a place in our system of education as important or conspicuous as we assign to the works of Pagan Greece and Rome?* We earnestly hope our readers will peruse not only our extracts, but the addresses from which they are taken, which are now collected into a volume,* for our limits do not permit us to do justice to the subject or the author; but even with the imperfect view we have been able to give of this interesting question, we venture to make the appeal to every parent, and teacher, and friend of education, who regards the enlargement of the intellect, or the elevation of the character, or the cultivation of the taste, or the improvement of the heart, as a leading object in education, whether interest or duty will allow him to require the daily and diligent study of all the other models of excellence and beauty—the classics of ancient and of modern times—and leave to occasional and slight attention, or to utter neglect, a volume which such men as Fenelon and Jones pronounce to be superior in excellence, and beauty, and sublimity to all that was produced by Greece and Rome—nay, by all other nations united—a volume which God himself has sent as our manual of truth and duty.

We rejoice to believe that this is *not a sectarian question*. We are gratified to find that while an accomplished biblical scholar pronounces the neglect of the Bible in our course of education an astonishing inconsistency, which admits of no justification—one of his distinguished theological opponents is equally explicit in declaring it ‘disgraceful and pernicious,’ and

* See Notices.

asserts the obvious truth (so strangely forgotten), that 'the Bible ought to be understood by a christian community *more thoroughly than any other book.*' We look forward with delight to a day, we trust not far distant, when the scriptures shall be deemed *essential as the basis of instruction* — when every Christian and every patriot, and when every friend of religion and morals will unite in the great cause of BIBLE EDUCATION.

INTELLIGENCE.

DOMESTIC.

Massachusetts State Lyceum. — On the 25th of February last, the Massachusetts State Lyceum was organised; it is, we believe, the second institution of the kind in our country. The following is a brief abstract of the provisions of its constitution.

Its objects are stated to be, the advancement of popular education, the general diffusion of knowledge, and the encouragement of useful inventions. It is to be composed of annual delegates from the county and town Lyceums of the State. Each of the former may send six, and the latter three. There is to be an annual meeting in Boston, on the evening of the first Wednesday in February. The following is a list of the officers elected.

Hon. A. H. Everett, President; Col. J. Jenkins, Hon. D. A. White, Rev. J. Walker, Hon. J. Davis, Hon. W. B. Calhoun, Rev. T. Strong, Hon. S. M. McKay, Rev. Samuel Deane, Vice Presidents; Mr J Holbrook, Recording Secretary; Rev. A. Rand, Corresponding Secretary; Mr T. H. Carter, Treasurer; Hon. S. Allen, Rev. J. Going, Hon. J. B. Davis, Mr T. A. Green, Mr E. Edwards, Mr W. Jackson, Mr P. W. Warren, Professor C. Dewey, Curators. The Secretaries and the Treasurer are also, ex-officio, members of the Board of Curators, which board acts as the general executive committee of the Institution.

Origin and History of Lyceums. — The preamble prefixed to the constitution of the Massachusetts State Lyceum described above, gives the following interesting facts in relation to the origin and history of Lyceums. As this document has not, we believe, been published, we take pleasure in placing it upon record here.

Literary and Scientific Associations under the title of Lyceums, have been known in this country, especially in the State of New-York, for many years. These institutions were, however, perfectly insulated in their character; no connexion and but little co-operation existing between them; and their attention was confined, almost exclusively, to Natural History.

The first association, in what may be termed the Lyceum system, was organised in September of 1826, by thirty or forty practical, but intelligent mechanics and farmers, in the town of Milbury, County of Worcester, and State of Massachusetts.

Within a few weeks after the organisation of the Milbury Lyceum, ten or twelve others were formed in the same vicinity, which, at an invitation from the society in Leicester, appointed delegates to meet at that place, and organise a Lyceum for the county. The Worcester Lyceum was accordingly organised by delegates for that purpose in January, 1827.

From this humble, but republican and dignified origin, the American Lyceum System has, in the space of four or five years, arisen and extended into every State of the Union.

Movement in Florida.—An important step has been taken by some friends of Education in Florida; the organisation of a Society called the Florida Education Society. The Association was organised at Tallahassee, Jan. 23. The Education Reporter gives the following abstract of its designs. 'Its object is to collect and diffuse information on the subject of education, and to endeavor to procure the establishment of such a general system of instruction as is suited to the wants and condition of the Territory.' Persons become members by election, and pay two dollars each on admission. The Directors are to meet monthly, and the society quarterly. Committees or honorary members are to be appointed, to procure the organisation of branch societies, at such places as shall be deemed expedient; and the delegates of the branches, for the time passing, are entitled to all the privileges of members. The delegates and secretaries of the branches are to communicate their reports to the parent society, and all other information in their power respecting the interests of education in their respective districts. The board may also appoint delegates to attend the meetings of the branches.'

The Officers of the Society are Davis Floyd, Esq. President; Moses E. Levy, Esq., Dr Edward Aiken, B. D. Wright, Esq. Vice Presidents; D. Davidson, Corresponding Secretary; E. B. Perkins, Recording Secretary; Parsons O. Hays, Treasurer; Joseph W. Field, Turbutt R. Betton, John P. Duval, William Williams, Parsons O. Hays, Directors.

Premium for the best plan of a School Room.—The Directors of the American Institute of Instruction, desirous of drawing attention to the subject of the construction of school-houses, and of presenting to the public the best ascertained and most valuable facts in regard to it, have passed the subjoined votes.

Voted, That a premium of twenty dollars or a medal of that value — at the option of the writer — be presented for the best Essay on the construction of school-houses; in which attention shall be given to the location of the house, to its dimensions, arrangement, best modes of lighting, warming, and ventilating it, with particular reference to the common schools, and to economy in space, material, and furniture.

Voted, That the Editor of the Education Reporter be solicited to publish the foregoing notice in his paper, with a request that other papers would copy it.

The premium is not such, as, of itself, will induce attention to the object in view; but it is hoped and believed, that any person who can aid in this important object will be willing to accept even this small premium, and find a better reward in the satisfaction of contributing to the advancement of the public interest.

Communications may be addressed to the Secretary of the Institute, at any time previous to the last day of July, that the successful Essay may be laid before the Institute, at the annual meeting in August.

Boston, March 23, 1831.

GIDEON F. THAYER, *Rec. Sec'y.*

Philosophical Apparatus. — The following extract of a letter from a gentleman in Philadelphia, to President Wylie of Bloomington College, Indiana, contains an account of the present low price of philosophical apparatus, which we hope will encourage its purchase by many of our academies.

'All the pieces of philosophical apparatus which you desire for the Indiana College, except the orrery, can be manufactured or purchased in this city at a cheaper rate than that at which the same can be imported, even without duty, for our literary institutions. Besides, if you get them made in our city they will be warranted; will be repaired *gratis* if found defective; and are made in such a manner as to be less liable to get out of order. All the literary institutions of this city prefer our own domestic articles. I have therefore bespoken for you, to be completed, and subject to your order, as to the mode of conveyance, in two months, the following articles, at the prices annexed, viz: A machine for exhibiting all the mechanical powers, except the compound lever at \$140. An Electrical Machine at \$35. A battery of nine jars, of a gallon and a half each, at \$6. A discharger at \$3.50. An Electrophorus at \$8. An air-pump with two receivers at \$75. The guinea and feather apparatus, \$12. The apparatus for showing the Aurora Borealis, \$10. These articles will be manufactured by Mr Mason, whose workmanship may compare with any machinist in Europe. A telescope may be purchased here at different prices, from \$100 to \$30, and a compound microscope for \$50 or \$60. The galvanic battery can also be furnished by an artisan of our city. Mr Young of our city makes the best of quadrants, one of which would cost from \$20 to \$25. An artificial horizon would cost about \$25. From the above prices at six months credit, five per cent. would be deducted for cash payments. Most of these articles I procured for the college at Knoxville, Tennessee. For \$1000, you may procure nearly every article which you would need in your college for the exhibition of the usual philosophical experiments, except the orrery. What that would cost, I am unable to say.'

American Spectator.

House of Refuge of New York. — From the *sixth* annual report of this very interesting and noble charity, it appears, that since it was opened no less than 834 children, viz: 628 boys and 206 girls, have been committed to it by the public authorities. Of the characters of the parents of these poor, neglected and depraved children, it appears that 464 were *intemperate*, 63 had been convicts in the state and county prisons, 9 kept houses of ill fame, and 18 allowed their children to steal, of whom 8 received the avails of their petty thefts.

Great and unremitted attention is paid to induce industrious habits in these children, as well as to give them literary, moral, and religious instruction; and so blessed have been the labours of the managers, or more properly speaking, of the legal guardians of these children, that a very large proportion of all who have been inmates of the Refuge, have become reformed and bound out to farmers, and mechanics, and sea captains. Many of both boys and girls have served out their term of apprenticeship with great reputation, *have married, and are respectably settled in life.* Such happy results must be a source of the most heartfelt satisfaction to all engaged in this truly christian institution.

During the past year, 105 boys and 23 girls have been indentured, 11 returned to their friends, and 7 sent to the alms-house, making 146 — and 113 boys and 31 girls, making 144, have been committed to the institution.

The managers add that ‘they would earnestly invite all respectable citizens who entertain doubts of the value of this institution, to visit the Refuge — to witness, on working days, the activity and ingenuity of the young mechanics — the order and economy of the table — the good condition of the school, and, on the Sabbath, the decency and devotion of the chapel; and then seriously to inquire, whether it is possible, by any other mode, to lay the needful restraint upon the vicious propensities of young criminals — of children, corrupted or abandoned by their parents — to reform their habits, and to train them to usefulness and respectability.’

So obvious is the necessity, and so palpable the benefits of a place of reformation for juvenile delinquents, in every populous city, that the principles upon which our House of Refuge is conducted, have been approved in all parts of the Union, and similar establishments are now in operation in Boston and Philadelphia; and humane individuals in Baltimore have taken some steps for the erection of one in that city. *Christian Advocate and Journal.*

FOREIGN.

Education in Greece. — There are now in the Peloponnesus 18 schools for the Greek language, with 624 pupils; 25 schools on the Lancasterian plan, with 1786 pupils. In the Isles of the Archipelago, there are 31 schools for the Greek language, with 1712 scholars, and 27 schools of Mutual Instruction, with 3650 scholars, including the House of Orphans and the Central School. In Continental Greece, a school for the Greek language has been established at Lepanto; and a house is now building at Missolonghi for the same purpose.

Prussian Periodicals. — In the seven provinces of which Prussia is composed, there are published no fewer than 262 periodical works. Of these 27 are political gazettes, 60 scientific journals, 55 advertising sheets, 100 purely literary, 10 devoted to religion and ethics, 3 legislative, 3 journals of the arts, and 4 agricultural and technological. — *British Quarterly Journal.*

Improvement in South Africa. — A Quarterly Philosophical Journal has been established at Cape-Town, in Southern Africa.

American Spectator.

Georgian Literature.—In June last there was established at Teflis, the capital of the Russian province of Georgia, a reading library, which is also the first bookseller's shop that was ever opened in that town. Two journals are at present regularly published in Teflis; one in the Russian language twice a week; the other in the Persian language, weekly.—*London Lit. Gaz.*

Periodicals in Australia.—A well conducted and able journal is published at Hobart Town, Van Dieman's Land, entitled the *Hobart Town Courier*. From one of its numbers of a recent date, is derived the following curious account of a *written* periodical at Perth, or Swan river settlement, in Western Australia.

'The *Western Australia Gazette* is written on a sheet of small demy paper; and the price marked on it, in red ink, is 3s. 6d. The editor labours to prove its vast importance to the colony. He is, however, either himself or his amanuensis, but an indifferent scholar; for many of the words are misspelt, and some of the sentences ungrammatical,'
ibid.

Periodical Literature in Switzerland.—Twentyfour periodical journals are at present published in Switzerland, weekly; part of which are political, and part scientific. Of these, nine are published by the Catholics, and fifteen by the Protestants. In 1820 there were only seven journals published in the whole of this country.—*Bos. Rec.*

New College.—The British are erecting a College on the *Isle of Man*.—*Ibid.*

NOTICES.

New Map of the World.

Mr Henry S. Tanner, of Philadelphia, has just published a map of the world, on 6 royal sheets. Its length is about 6 feet; allowing to each hemisphere a diameter of nearly 3 feet. It is intended—not as a mere reprint of former maps—but to incorporate into one splendid effort the correct delineations of existing publications, with the latest discoveries of modern travellers, throughout the world, but especially in Africa and the Polar regions. A vast amount of information is thrown into the tables on the margin of the map, among which may be mentioned a table of the positive and comparative height of mountains; the position, length, &c. of Rail Roads and Canals; and the possession, population, and extent of countries. The mechanical execution of the work is stated to be in a style worthy of the established credit of the publisher. *United States Gazette.*

Cobb's Juvenile Reader.

No.'s 1, 2, and 3, of a work under this title, have just appeared. They form a progressive series of lessons for the use of schools. *Ibid.*

Reflections on the Character and Objects of all Science and Literature, and on the Relation, Excellence, and Value, of Religious and Secular Education. By THOMAS SMITH GRIMKE, of Charleston, S. C. 12mo. pp. 201. New Haven: Hezekiah Howe. 1831.

This volume contains an address on the character and objects of Science, delivered before the Literary and Philosophical Society of South Carolina; the two addresses of Mr Grimke on the Study of the Bible, as a classic which we have already noticed; together with an appendix consisting of a letter addressed to the committee of the literary convention held at New York, Oct. 20th, 1830 on the same topic, and an address at the dedication of a building designed as a depository for bibles, tracts, and Sunday school books for the anniversary celebrations of religious societies. While some of the authors views may admit of a debate, we have seldom seen a volume of this size which presents topics of deeper interest to the teacher and the parent, or a richer feast to those who are delighted with richness of thought and energy of expression and variety and beauty of ornament.

A Compend of Book-Keeping, by Single Entry, designed for the use of schools; containing forms adapted to the business of retail merchants, mechanics and farmers, illustrated by explanatory notes. Also forms of Notes, Receipts, Orders, &c. By J. Robinson, Instructor of Writing and Arithmetic, Bowdoin School, Boston. 1831. 8vo. pp. 28.

We think that Book-Keeping, at least by single entry, should be an indispensable branch of common education. To be able to keep accounts properly has an immense influence in promoting prudence and economy in the management of affairs. The book before us is a brief but clear exposition of the system. To use it, however, the teacher must fill up the outline which it gives with many practical exercises and explanations, which he must himself contrive.

Calisthenie ou Gymnastique des Jeunes Filles, &c. Paris. 1828.

We rejoice to find that the subject of regular exercises for females adopted like Gymnastics to invigorate the frame, but assuming the softer name and form of Calisthenies (or graceful efforts of strength as it may be translated) are beginning to receive the proper degree of attention. We are gratified to see a notice of the above work in the *Journal of Health*, one of the most valuable periodicals of our country, and which we welcome as a coadjutor in the great cause in which we are engaged. We would present the authority of its editors as medical men in urging upon parents and upon ladies not engaged in domestic cares, a careful attention to this subject, as one of the best means of guarding against that debilitating disease which sweeps off so many, and leave so many more to totter in feebleness through a life of anxiety and suffering. We have been endeavoring for a year past to find a translator for this work. We have been happy to learn, that a system of Calisthenie's will speedily be published, derived from various sources, and from experience in instruction, adapted to our habits and manners, and to which all that is deemed important in this will now be added.

Bertha's Visit to her uncle in England, in two volumes. Illustrated and improved from the London edition. Boston. 12mo. pp. 648.

Bertha is a girl of English descent, who spends her childhood in South America. At the age of perhaps fifteen, she is supposed to return to England, where she keeps a journal of all which she observes and learns. There is consequently collected a vast amount of information upon almost every subject, and it is presented in a very judicious and interesting form.

The Introductory Discourses and Lectures, delivered in Boston, before the Convention of Teachers, and other friends of education, assembled to form the American Institute of Instruc-

tion. August, 1830. Published under the direction of the Board of Censors. Boston. 1831.

These lectures, which have long been expected, have at length appeared. We hope to give a more extended notice of them in a future number. The strong interest which was felt at the occasion on which they were delivered, and the high reputation of the lectures will ensure the volume a welcome reception.

The Introduction to the Analytical Reader ; consisting of Easy and Interesting Lessons in Reading, in which the pupil is taught to distinguish between words that are liable to be confounded, and those of the same sound, but of different orthography and meaning. To which are added, a few simple questions on the Rudiments of Grammar, by the Inductive Method. By S. Putnam. Stereotype edition. Boston and Dover. 1830. 18mo. pp. 144.

The Analytical Reader, containing lessons in simultaneous reading and defining, with spelling from the same. To which are added, questions and references to an appendix, containing sketches of characters, persons and places alluded to in the work. By S. Putnam. Stereotype edition. Dover, N. H. 12mo. pp. 228.

Sequel to the Analytical Reader ; in which the original design is extended, so as to embrace an explanation of phrases and figurative language. By S. Putnam. Second edition. Boston and Dover. 1831. 12mo. pp. 300.

Putnam's series of reading books have excited no little interest, and have acquired a considerable circulation. Although their publication is not very recent, it is desirable that a description of them should be on record upon our pages.

The first in the series consists of a collection of extracts, interesting and instructive to quite young children. In each lesson a number of words are marked, of difficult pronunciation, which the pupils are to pronounce simultaneously and distinctly, before reading the lesson, and whenever a word occurs which is similar in sound to some other word, but different in orthography and meaning, the word thus likely to be mistaken for it is given in the margin, in a short sentence, which shows its second meaning. For example, the word *steal* occurs in one place, and a star directs the attention to the following sentence in the margin ; — '*Steel* is a kind of iron refined by the fire, &c.' The practical teacher will at once see the advantages of such exercises.

The second volume in the series presents the reading lesson upon one page, and the difficult words which it contains set in a column upon the opposite one, where their pronunciation and their meaning is given. Questions relating to the facts stated or alluded to in the article selected, or to the connexion of its parts, or inferences to be drawn from it, are interspersed ; these the pupil is expected to answer. In reciting the definitions, the teacher repeats the phrase containing the word to be defined, and the pupil repeats it again, substituting its synonyme.

The third volume, the Sequel, is similar in its plan, but more elevated in its character.

The object of the whole system, is to Analyse the article selected for the reading lesson of the day, to present to the mind of the reader, every point of importance connected with it, — and thus to break up effectually the habit of mechanical reading, which is so common. So far as we can judge from an examination of the book, and from what we know of its success wherever it has been used, we are convinced that it accomplishes these objects very successfully.

CORRESPONDENCE

We have received the following communication from a teacher of the Van Rensselaer School at Troy.

TO THE EDITOR.

I was astonished to learn from Mr Gallaudet's remarks on Seminaries for Teachers, that neither he nor the Editor knew that a Seminary for Teachers existed in this country. It seems to be known to the Editor, that such an institution exists in one of the Cantons of Switzland, and he speaks highly of the liberality of 150,000 inhabitants, who contribute \$2,000 annually for its support. But neither editor nor correspondent ever heard of an institution of the kind, incorporated by the Legislature in the city of Troy, New York, which has been supported almost seven years *by a single individual*, the Hon. Stephen Van Rensselaer, at the average annual expense of more than \$3000. There is, indeed, a consoling note to page 48, in which the Editor says, 'we believe this experiment has been tried to a limited extent,' &c.; and we are desirous to learn 'the results,' &c. In answer, I state that the results have far exceeded the most sanguine expectations of its founder, or of his immediate agents, or of the trustees. Five classes have graduated at this school, and many of the members of each class are now engaged in teaching upon the experimental and demonstrative plan; and in preparing other teachers for the same duties. Such schools are now in successful progress in Canada, Detroit, in various parts of the State of New York, Pennsylvania, Maryland, Virginia, Ohio, Kentucky, South Carolina, and Georgia. Teachers educated here, are at this moment itinerating for the diffusion of the practical method of instruction in nearly every State of the Union—not by useless declamation in favor of this method of instruction; but by giving from thirty to forty experimental exercises in Chemistry and experimental philosophy, and teaching the analysis of minerals, plants, animals, &c., wherever they are employed. Many of the practical improvements described in the journals of the few last years were the *unacknowledged* improvements exhibited by our itinerating and permanent teachers.

It may be asked, why has not the true character of the Rensselaer method of instruction been better appreciated in the eastern parts of New England? I answer, the patron totally forbids any publication, other than a plain statement of the simple facts necessary to be known, and of the terms of admission. Such statements have been published; but in these days of extravagant boastings, simple truths are received with much allowance for presumed overrating.

Mr Gallaudet's remark applies to this subject with considerable force where he says—'Information must be gradually diffused'—the whole mass of the community cannot at once be electrified, as it were, into one deep and universal excitement. In addition to this, one assistant is required to every five persons who are to be thus prepared for experimental teachers of common schools; consequently the progress of preparing teachers is expensive and slow. Showing all the necessary manipulations, teaching the names and characters of the subjects of Natural History, the method which long experience has taught for teaching by extemporaneous lectures, essays, &c., given by the learner, requires the perpetual presence and constant labour of a teacher, with so small a number that all can stand around the same cistern, furnace, set of specimens, &c.

Yours, Respectfully,

ONE OF THE TEACHERS OF RENSSELAER SCHOOL.

REPLY.

We are much indebted to our correspondent for his communication, and by no means disposed to object to its frankness. We shall not regret our mistakes if they call forth information of this kind, which it is impossible for us to obtain unless by the kindness of those immediately concerned.

The founder states that the school was instituted for the purpose of giving instruction '*in the application of science to the common purposes of life*,' — and that his principal object was 'to qualify teachers for instructing the sons and daughters of farmers and mechanics, in the application of Experimental Chemistry, Philosophy, and Natural History to Agriculture, Domestic Economy, the Arts and Manufactures.' Now in the Editor's remarks, as well as Mr Gallaudet's, reference was made to a far humbler sphere of instruction than that contemplated in lectures on Chemistry and Philosophy, with the aid of apparatus, however simple. At the same time, we rejoice in the attempt to introduce more of *the knowledge of things* into our schools; and we trust, that when the improvement of the methods of elementary instruction shall leave more time unoccupied, these branches will find their place.

The seminaries spoken of and desired, were particularly such as would prepare instructors to *give the first lessons to the infant, and to lead on the child in the most common and necessary branches of instruction*, by a course at once simple, natural, and effectual, while it should subserve the improvement of the mind and the heart. That the object of an establishment in regard to which, as our correspondent observes, publicity has been studiously avoided, should not be fully understood (if indeed it is not), is not surprising. We hope, however, by the aid of our correspondent and of documents he has been kind enough to send us, to give hereafter a correct account of this institution, not less interesting in its origin than in its objects.

No one appreciates more highly than the Editor, the truly enlightened and christian benevolence which characterizes the founder of this school. To such a name, his testimony can add no honors. But the rareness of such examples, and the mistaken economy which is so generally prevalent, still leads him to urge the example of a community comparatively poor, upon more able communities among ourselves, in which no *individual* is able to imitate the munificence of a Van Rensselaer. We rejoice in the success of this institution; but we still urge that we need many more, devoted to the preparation of *elementary teachers of the common branches*, whose task we will venture to assert, from personal experience, is more difficult than that of lecturing on chemistry or philosophy. In a former number we mentioned several of this kind within our knowledge, and we again earnestly request information respecting others which may exist.

In regard to a remark concerning Professor Pillans, which we have omitted, we would state for the information of our correspondent, that in 1825, the Editor witnessed the method described, in operation in the High School in Edinburgh, where it had been introduced several years before, during Professor Pillans' rectorship; and that the plan of employing the members of the seminaries for teachers in instruction, as a means of acquiring their art more perfectly, has been *an essential feature* in the institutions of Europe with which we have been acquainted, many of which were founded in the last century.

THE EDITOR.

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ART. I.—SKETCHES OF HOFWYL.

LETTER XVII.

MY DEAR FRIEND — In former letters I have mentioned the general means employed for the physical and moral welfare of the pupils of Hofwyl.

But it is obviously important to *imitate the unceasing vigilance*, as well as the general provisions of *Divine Providence*. A school is not a machine which may be wound up and left to its own movements. The educator should watch over every step of his pupils, with constant, but often invisible care, in order to see the effect of regulations and circumstances on their bodies and their minds, to observe the propensities which develop themselves, and to restrain their action at the moment that they begin to endanger the purity or the safety of the individual or his companions. Where he cannot be personally present, guardians, approaching them in age, should attend them, in all their occupations and amusements. Every suitable occasion should be seized to impress moral and religious principles, and to point out the inevitable results of good and bad conduct. Such lessons will have an influence when given at the moment, and in

view of the act, which no subsequent description, no theoretical illustration, could possibly exert.

In this view, the pupils of Hofwyl are continually attended by one of their educators, who observes and aids them in their studies, who accompanies, and generally joins them in their sports and recreations, and lodges in their bedchamber, to watch over their conduct and provide for their wants at night. He does not retire until all have sunk into repose. He rises first in the morning; and does not leave the chamber until all have descended to their occupations.

By this constant course of watchfulness and familiar intercourse, the educator has the opportunity, not only of learning the character of his pupils, but of inspiring them with confidence and affection for their guardians, *which are the great instruments of government and discipline in the institutions of Fellenberg.*

These feelings are not to be produced by false indulgence, and much less, by passing over faults unnoticed. The sense of right in a child, is more acute than we are disposed to imagine, although he may not always be in possession of language to express it. But he quickly perceives a deviation from consistency, and loses that respect which is the only sure foundation of personal attachment. On the contrary, a well applied punishment, will often do more to gain the affections of a child, than the most lavish fondness.

The ebullitions of childish impatience and passion should therefore be endured, in the child, as well as the infant, without assuming severity of manner, or exerting authority, or inflicting punishment. Above all, they should never be received as personal insults or injuries; and the child should never imagine that his educator is influenced in his discipline, by the same passions he himself feels. On the contrary, he should be led to see that he cannot affect him by such treatment; that all his petulance rather excites pity than anger, and thus gives him no occasion to deem himself of importance.

Reproof at the moment is often useless. It is usually better to wait until passion is subsiding, and the reaction of reason and better feelings begin. Mild representations and friendly expostulation are then to be applied in place of authority and punishments. They are far more effectual, because they reach the source of the evil, instead of cutting off the streams. The child, for example, whose insolence has its origin in vanity or pride, is not likely to be reformed by punishing the

numerous petty offences to which they give rise. But in directing his attention and our efforts to the false state of feeling which gives birth to them, we shall be much more successful in convincing him of his fault and in leading to its correction.

In this method of discipline, the teacher, instead of repulsing the pupil, attracts him and gains his confidence. He leads him to disclose his feelings, and thus to lay himself open to the observation and correction of him whom he learns to regard as a friendly adviser, and not an arbitrary master. In the words of Fellenberg, 'The educator should be like the Saviour, the child's best friend, and not his tyrant.'

Patience and perseverance are indispensable to secure success in this mode of education; and the educator must *be master of himself*, if he means to influence his pupils. One of the educators of Hofwyl observed to me, in reply to the question, how far such mild measures should be carried before resorting to severe ones, '*In all which relates to puerile faults, mild means, are the only effectual means.* If the pupil repeats a fault of this kind twenty times, let the preceptor remind him of it with perfect calmness, and assure him, with the same aspect, that his reproof shall be repeated twenty times more, if necessary. This perpetual repetition becomes more painful to the pupil, than a momentary punishment. He becomes weary of his fault, and I have succeeded in this mode when other measures have entirely failed. On the other hand, the pain which is inflicted either by corporal punishment or by those shocks to the feelings produced by severity of manner, agitates the offender so much, that his reason no longer acts calmly. The effect passes speedily by; and in its place we often find the reaction of wounded pride or disappointed appetite, exciting only anger at the executioner, instead of penitence for the fault.'

In short, the educator should always possess and cherish the *genuine parental spirit* towards his pupils. It should be interwoven with all his instructions, with all his requisitions, with all his treatment. This spirit the pupils will not fail to discover; and it will almost invariably awaken a corresponding filial regard on their part.

He should exhibit this spirit by seizing every opportunity, and employing every means in his power, not only to render his pupils wiser and better, and thus happier, but also to promote their innocent enjoyment. Such exhibitions of it are given at

Hofwyl in the attention paid to provide for their amusement, in their gardens, workshops, and play ground—in the concerts and occasional festivals—and in their annual journeys.

The educator is always the spectator and often the sharer of the sports of the pupils. He endeavors to avoid that austerity which keeps them at a distance, and renders confidence impossible, without descending to that familiarity which might impair the respect which is their due. It is indeed difficult to maintain this proper medium; but its importance is too generally acknowledged to require any illustration.

But care must be taken never to treat the child as a plaything, by that *fondling*, which is too often considered the evidence of affection, and thus reduce him to the level of a favorite animal. The parent or *guardian must assume the infantile character, and be the companion* of the sports of his children. If he finds himself incapable, like Henry of France, of becoming the horse of his child, if occasion requires, he will fulfil his task but imperfectly.

The educators of Hofwyl deem it of no small importance not only to *avoid all appearance of irritation and impatience*, but to *maintain a uniform cheerfulness* of demeanor with their pupils in governing, as well as in instructing. Commands given with cheerfulness, are usually obeyed with alacrity; when perhaps the same directions, announced with a gloomy and severe manner, would excite discontent, and rouse the disposition to resistance. They endeavor by this, and other means, to maintain a spirit of hope and cheerfulness in the pupils themselves. It renders labour more easy and more successful; and privations and inconveniences more tolerable.

They also endeavor to gain their confidence, by listening to their requests and their complaints with patience, in the full conviction, that the views of a child, *must of course be often imperfect and unreasonable*. They have then the opportunity of correcting them, and of aiding them to judge more rationally on another occasion. At the same time, they learn the means of access to their hearts; and may hope to be informed without reserve of the progress and state of their feelings at all times; advantages which would be entirely lost, if they attempted to suppress authoritatively, and abruptly, these exhibitions of their feelings, on account of the little marks of petulance or impatience which may attend them.

At the same time, there are many occasions when the nature of the subject is such, that explanations would only perplex the

pupil — when it is impracticable, or unsuitable to give him the reasons for their directions — when it is necessary to require and enforce immediate obedience. Here they must imitate the occasional course of Divine Providence, in *peremptory orders, grounded on their superior knowledge, and enforced by their authority and superior power*; and thus teach the pupil the *duty*, and *form the habit* of exercising *implicit confidence*, in those under whose care he is placed, and *unconditional obedience* to their commands, when they are absolute, even when he cannot see the reason. There are moments in the course of education, and even of life, when the delay which reasoning demands, would expose us to the danger which it is intended to avert; and where we must learn to yield to authority, without a question. It is not to be doubted as a single example that the difficulty of submitting in this manner, *implicitly* to the direction of a *skilful person*, in disease or in a moment of danger, has caused the loss of many a life and limb, and that this has often arisen from the defects of early education.

It is not less important in modifying the character, to engage the pupil himself in the task. Force — compulsion — reach only the exterior. The heart — the character — remains unchanged. The disposition suppressed by such means, only waits a favorable opportunity to develope itself anew. Coercion, can, with propriety, only be employed to restrain open violence or obstinate resistance to public order; or in cases where the resolution of the pupil is so enfeebled by habit, or the strength of a propensity, that he requires exterior aid. Even in the worst cases he should, if possible, be made to feel the want of it, and accept it as a kindness, instead of revolting against it as an act of authority. It has more than once occurred at Hofwyl, that pupils in these circumstances, *from the habit of being treated with mildness, and from feeling confidence instead of fear of their educators*, have been led to solicit the aid or discipline of which they felt the need, or whose good effects they had seen in the case of others.

But in general, the *pupil is taught and required to govern himself* — to exercise one sentiment in correcting another. He is made to feel a responsibility for himself, and to regard his educator only as a mentor, whose duty it is to warn him of his faults, and his dangers, but who imposes no arbitrary restraints, and exerts no despotic power which can interfere with his rational liberty.

ART. II — JACOTOT'S SYSTEM OF INSTRUCTION.

MY DEAR FRIEND—I have described to you the great principles of Jacotot's system of *intellectual emancipation*, as he terms it, which he claims to be of universal application, and sufficient to render every man capable of being a self-educator. Among the various new modes of acquiring *a knowledge of language*, which the present age of improvement furnishes, it may not be uninteresting to you to have an outline of his. The following are the leading principles on which it is founded.

Language is a matter of convention, of authority, and not of reason.

A thorough acquaintance with any particular language, is therefore to be formed only by *the study of the best authors* in that language.

The grammar of a language is only the general statements of facts, of *the actual state* of the language as found in its standard writers. So that the pupils of Jacotot are directed first to learn *the facts*, and afterwards to verify the rules or observations of the grammarians by their own knowledge.

Become master of a *few pages*, and you will have all the *sounds* of the language.

Become thoroughly acquainted with *one standard work*, by oral or written translation, and you will have *all the important constructions* of the language, and of a large proportion of its words, so that you can read other authors with ease.

Commit a sufficient portion of this to memory, and you have a perpetual authority to which you can refer.

Classify the facts and you will have a grammar. Examine all the ideas of a classical work like *Telemachus*, in French, their bearing and connexions, and you will find it a guide to a vast extent of knowledge.

His general maxim is, *Learn one book in the language thoroughly, refer all the rest to it by your own reflection, and ascertain the correctness of others by what you know yourself.*

Learn by heart, for instance, *the first six books of Telemachus*, and repeat it incessantly. *Refer everything else to this, and you will certainly learn the language.*

The pupil must learn every day a sentence, a paragraph, or a page, according to the strength of his memory ; and he must

never fail to repeat all that he has previously learned, from the first word of the book. The general repetition of the six books, after they are learned, must take place at least twice a week. He need not commit to memory the remaining eighteen ; but he must read every day some pages of them, with a degree of attention sufficient to enable him to *relate* what they contain.

In defence of a plan so much at variance with the views both of the old and new school of education, Jacotot adduces one of his favorite maxims — ‘Before we can *comprehend*, we must *apprehend*’ — We must first *learn*, and then *understand*. Ideas must be fully and clearly presented to the mind by the memory, before they can be compared. We owe all our knowledge to memory ; for without this faculty, the moment we close our eyes on external nature, the mind would be a perfect blank. We do not learn facts by intuition ; nor do we arrive at general notions, except from facts. Perception supplies us with these, and memory retains them for the use of the mind. We must not forget to follow Nature’s plan, with respect to those things which we find it necessary to commit to its custody.

No ideas can long be retained in the memory, which are not deeply impressed by repetition. Were it not for constant repetition, we might even forget our own names, as we frequently do those of strangers. This exercise has been hitherto far too much neglected in education, though even the greatest men, — and, in fact, all who have attained to true and solid learning, — have invariably availed themselves of its powerful aid. Permanent retention can, in fact, be ensured by no other process. Repetition, therefore, is considered of vital importance in the system of Jacotot ; not a mere repetition of the lesson of the preceding day, or even week, as is the case in some schools, but of everything previously committed to memory. Nothing is omitted. It follows from this, that the facts learned and comprehended, are seen by the mind, not merely as detached, insulated points, but in all the varieties of analogy, succession, and consequence.

This practice, however tedious and mechanical it may appear, is not without high authority. In conformity with the above assertions, it is stated that Porson, one of the most distinguished Greek scholars in England, ascribed his wonderful facility in reference, to the practice of repeating the same Greek verses a great many times. Vauquelin, the celebrated French

chemist, while an apothecary's clerk, resolved on learning Latin. He began with committing several books of the *Æneid* to memory, and by this method, we are assured, attained a thorough knowledge of the language. If any reliance could be placed on the certificates of gentlemen who have visited the schools conducted on this plan, or on the specimens and statements which I myself received, this method has been attended with signal success wherever the suitable degree of effort and perseverance exists.

I ought not to conceal, that it is charged by some with the tendency to make young pupils mechanical in their acquisitions, which indeed it would appear to have at first sight. It is but justice to say, however, that I could discover nothing of this kind in my short visit to Louvain; and that the greatest care is taken to obviate this tendency by the subsequent exercises, of which the following is a sketch.

The master who pursues this method of the *Universal Instruction*, tells his pupils nothing. He explains nothing, insists upon nothing, affirms nothing. The pupil is taught to see everything himself, and to make his own reflections, not to receive those made by others.

In pursuance of this method, the pupil is directed to read the two first paragraphs of the first book. He is told to pay the utmost possible attention to them; and the teacher then puts questions to him on every word and phrase, on each paragraph, and on the two together. To illustrate this, take the first sentence in *Telemachus*.

'The grief of Calypso for the departure of Ulysses, would admit of no comfort.'

The teacher asks — Who was gone? The pupil answers — Ulysses. Who was grieved? — Calypso. What was the cause of Calypso's grief? — The departure of Ulysses. Did Calypso love Ulysses? — Yes. How do you know that? — Because her grief for his departure would admit of no comfort. Was she slightly grieved, or very much? — Very much. What do we call that grief which admits of no comfort? — Inconsolable.

Thus the interrogation must be continued, throughout the whole six books, until the entire scene, the actors, the action performed, the cause and object of the action, the modifying circumstances, &c., are all distinctly in view. This mode puts the pupil in full possession of every idea that is brought before him, and, as he finds himself able to answer every ques-

tion, he gains confidence as he advances, and perceives every difficulty vanish before him. In the opinion of Jacotot nine tenths of *the actual waste of time* in the common method, arises from the pupils obtaining an indistinct perception of many things, which lie in the mind in a disjointed and disorderly state, because *the mutual bond of connexion* is hidden in the obscurity which veils them. Especial care must, however, be taken, that no questions be asked, the answers to which are not to be obtained from the book that the pupil knows.

A very interesting *exercise* consists in the pupil's *defining* words by the comparison of passages solely derived from his model book. Thus, suppose he were asked — What is the meaning of the word *Spring*? He answers — ‘Spring is that season in which “fragrant flowers begin to bloom,” “The verdure to rise under the feet,” “The birds to sing,”’ &c.

As the pupil advances, he is exercised in generalising, that is, speaking of a particular fact, in a manner applicable to *all facts of the same nature*. What do you perceive in the whole of this paragraph? — Grief. What is grief? — The following is the reply of a child who had just commenced the study of his own language. ‘Grief is a passion of which we become sensible after the loss of any one dear to us. The person who experiences grief seeks solitude, ceases to take delight in the most agreeable places, and repulses the attentions of those who would willingly administer solace.’ Why do you say so? Because, *after the departure of Ulysses, the grief of Calypso would admit of no comfort; she often walked alone on the flowery turf; she ceased to take delight in her beautiful Isle; she noticed not the flowery turf; she thought of nothing but Ulysses; her attendant nymphs dared not to address her.*

The composition of the pupil, as in the above definition, is generally submitted to *three* distinct readings. After the first, during which the pupil is made to pay great attention to *the manner* in which he reads, it is examined as a whole. After the second, the pupil gives an account of *the facts* upon which he has written. And, after the third, particular attention is paid to individual words, and to improprieties of diction, if they occur.

Every expression not authorized by his model, even though perfectly correct, is inadmissible. This restriction ensures *propriety of language*, for he is obliged to seek his phraseology from passages which he well understands, and *the ideas*

arising from which are, of consequence, distinctly associated in his mind, with their appropriate *verbal signs*. Afterwards, when he has acquired sufficient experience to pursue his way alone, nothing will prevent him from employing or imitating the expressions of other eminent authors.

Another very important *exercise* is made to depend upon what Jacotot calls *the oratorical artifice of repetition*. For example — Of what does the first paragraph of Telemachus consist? — Of the fact, that Calypso's grief for the departure of Ulysses was inconsolable : it therefore contains three things ; 1, Calypso ; 2, her inconsolable grief ; 3, the departure of Ulysses. The pupil is then required to prove that his answer is correct, by showing how each of the several portions of the paragraph refers to one of these leading ideas.

ART. III. — TEACHER'S FESTIVAL IN GERMANY.

We extract the following from a recent German periodical on education, to show the spirit of teachers under the influence of seminaries and associations. It is in the form of an address from one of the members of the association.

A festival of common school teachers is a phenomenon of modern date. Fifty years ago, the thought of such a festival would scarcely have entered the mind of any man, even in his fondest dreams concerning the education of the people. But yet it has occurred ; not as the result of momentary excitement, but as the regular progress of the age. Preparation for it was made in the associations of teachers. By means of these, teachers were united in one common effort, and the welfare and misfortune of each teacher became the welfare or misfortune of the whole, in the spirit of that beautiful maxim ; ' All for one and one for all.'

It was on the morning of the ninth of June, that teachers assembled themselves from hill and dale, far and near, in a spacious hall prepared for them. As soon as a considerable number had collected, the festival was opened with a song of welcome, and seldom is a finer or more imposing choir of musicians heard on such an occasion. Mr Dallmeier, as the president of the festival, received the teachers with a cordial greeting, and an address, containing a historical representation of

the origin and progress of these festivals for nine years past, was listened to with great attention. A very interesting address was then made on the theme which had been appointed at the preceding festival, which will be published in accordance with the universal desire. After this intellectual occupation, the demands of the body were next attended to, and the teachers sat down in a cheerful spirit to the entertainment. An appropriate table song elevated their hearts. In the afternoon statutes were adopted for the regulation of these festivals. A premium was offered for the next year for the best discussion of the question—How far the elementary schools ought to extend their course of instruction. A number of officers were then chosen.

The afternoon was passed in friendly, instructive, and sometimes pensive conversation, alternated with the singing of appropriate hymns and songs; and in the joy of our hearts we could have wished to bid the sun stand still; but the day rolled inexorably on, with the festival and all its pleasures in its train. But fancy would present its delightful image till its next return; till then, my dear companions, let us labour cheerfully in our calling; farewell. The next year, if Providence permit, we shall see each other again.

ART. IV. — ELEMENTARY EDUCATION IN EUROPE.

It is generally felt, especially in the United States, that 'one fact is worth a thousand theories.' In conformity with this maxim, the Editor has felt it his duty to fill the pages of this work, as far as possible, with details of facts and accounts of plans and methods whose results have been ascertained; rather than to occupy them, to any considerable extent, with speculations, and especially with his own theoretical opinions. His anxiety has been, rather to furnish data, on which those who are so happy as to be engaged in the immediate business of instruction may found their reasonings and experiments, and he should be highly gratified to receive accounts of any results to which these statements may have led.

No speculations, however acute, can be compared in value, to the lessons of experience — and this experience is prized in proportion to the time and space over which it extends. Our own national existence has been but brief; and although our progress in all that relates to exterior prosperity has been unexampled, we have not yet had time to organize a corps of literature, or to give to education the character of a science. Many most valuable improvements have been introduced by individuals; but hitherto the efforts of instructors have been isolated. No organs of communication with the public have presented themselves.

On these accounts we have few domestic materials in our hands on this

subject, although we have carefully sought and urgently requested them ; while an ample store of plans and methods, and their results during a *long course of experience*, are found in Europe. We are aware that there is much sensitiveness in our country in regard to foreign improvements — and have received some hints of the danger of exciting it. But we will not believe that our national vanity is so gross, or our views so contracted that valuable lessons will be rejected because they did not originate on this side of the Atlantic. We again request communications, especially of a practical nature, as to methods of instruction and education, and improvements in schools, from teachers, and parents, and friends of education ; and shall rejoice to present to foreign correspondents the evidences which we are persuaded exists of our progress. In the mean time we shall deem it our duty to go on, and collect from *every quarter* such facts and plans and results, as are adapted to bring up and illustrate the great principles on which improvements in education should be conducted, and the necessity and importance of suitable legislative provisions. In this view, as well as in reference to its value, as a historical document, we present the following extracts from the London Quarterly Journal of Education, in regard to the state of elementary education in Europe. It is calculated indeed to gratify our national feeling, as it shows, very strikingly, that while we have to regret that our schools have not more thorough methods of instruction, their benefits are extended, in many parts of the United States to a greater proportion of the population than in the most favored countries of Europe.

SCOTLAND.

Scotland has long been distinguished for the general education of the people in parish schools. The foundation of the system was laid in 1494, by a law requiring all barons and substantial freeholders to send their children to school from the age of six to nine years, and then to other seminaries, that the country might have persons capable of filling civil offices.* In 1615, the bishops were empowered to establish a school in every parish ; and in 1696, the defects of this law were supplied by another, which provided for the means of support. The landlords of each parish were required to build a schoolhouse and a dwellinghouse for the master and to pay him a given salary, at first from £5 to £11, and, subsequently, as the value of money diminished, from £16 to £22 per annum. In addition to this the teacher receives fees from the pupils from 2s 6d to 7s 6d per quarter. The moderation of the fees brought the advantages of a *paid*, and therefore *prized* education, within the reach of almost every individual — and it is considered a misfortune to be unable to procure it.

It has been usually expected that a Scotch parish schoolmaster, besides being a person of unexceptionable character, should be able to instruct his pupils in the reading of English, in the arts of writing and arithmetic, the more common and useful branches of practical mathematics, and that he should be possessed of such classical attainments as might qualify him for teaching Latin and the rudiments of Greek.

* How important then, is this subject in a country where *every man* may become a civil officer !

It would be no easy matter to exaggerate the beneficial effects of the elementary instruction obtained at parish schools, on the habits and industry of the people of Scotland. It has given to that part of the empire an importance to which it has no claim, either from fertility of soil or amount of population. The universal diffusion of schools, and the consequent education of the people, have opened to all classes paths to wealth, honor, and distinction. Persons of the humblest origin have raised themselves to the highest eminence in every walk of ambition, and a spirit of forethought and energy has been widely disseminated. |

At the period when the act of 1696 for establishing parish schools was passed, Scotland, which had suffered greatly from misgovernment and religious persecutions, under the reign of Charles II. and his brother, James II., was in the most unprosperous condition. 'There are,' says Fletcher, 'at this day in Scotland, *two hundred thousand people begging from door to door*. Many murders have been discovered amongst them; and they are a most unspeakable oppression to poor tenants. These are such outrageous disorders, that it would be better for the nation that they were sold for the galleys or the West Indies, than that they should continue any longer to be a burden and a curse upon us.'

No country ever rose so rapidly from so frightful an abyss. In the autumn circuits or assizes for the year 1757, no one was found guilty in any part of the country, of a capital crime. And *now*, notwithstanding the increase of population, and a vast influx of paupers from Ireland, *there are very few beggars in the country; nor has any assessment been imposed for the support of the poor, except in some of the large towns, and in the counties adjoining England*; and even there it is so light as scarcely to be felt. This is a great and signal change. We cannot, indeed, go quite so far as those who ascribe it entirely to the establishment of the parochial system of education. Certainly, however, it was the diffusion of education that enabled the people to avail themselves of other changes in the state of the country; and which has, in consequence, led to a far more rapid improvement than has taken place in any other European country.

PRUSSIA.

Of the continental states of Europe, Switzerland and Holland are among the best furnished with the means of obtaining elementary instruction; and it is gratifying to observe the efforts that have lately been made to diffuse education throughout other countries. Frederick the Great of Prussia, whose fame as a warrior has obscured his talents as a statesman, has the distinguished merit

of being the first continental sovereign who endeavored to bring education within the reach of all classes of his subjects. The late President of the United States, John Quincy Adams, has, in his Letters on Silesia, given a very full and interesting account of the Seminaries which Frederick caused to be established in every village of Silesia, and which have since been copied in other states, in consequence of the experience of their good effects. We are sure we shall gratify our readers by laying before them a few extracts from Mr Adams's valuable and interesting work.

'At the time of the conquest of Silesia, education had seldom been made an object of the concern of governments; and Silesia, like the rest of Europe, was but wretchedly provided either with schools or teachers. In the small towns and villages, the schoolmasters were so poorly paid, that they could not subsist without practising some other trade besides their occupation as instructors; and they usually united the character of the village fiddler with that of the village schoolmaster. Even of these, there were so few, that the children of the peasants in general, throughout the province, were left untaught. This was especially the case in Upper Silesia. Frederick issued an ordinance, that a school should be kept in every village, and that a competent subsistence should be provided for the schoolmaster, by the joint contribution of the lord of the village and of the tenants. The superintendence of the schools was prescribed as the duty of the clergy.

'Frederick derived important aid in the prosecution of this meritorious plan, from Felbiger, an Augustine monk, who travelled to different countries to obtain an acquaintance with the best modes of teaching, and under whose superintendence, pattern schools were established at Breslau, Glatz, and other places, which all the candidates for the situation of schoolmaster are obliged to attend.

'After all these preparatory measures had been carried into effect, an ordinance was published in the year 1765, prescribing the mode of teaching as adopted in the seminaries, and the manner in which the clergy should superintend the efficacious establishment of the system. The regulations of this ordinance prove the earnestness with which the King of Prussia laboured to spread the benefits of useful knowledge among his subjects. The teachers are directed to give plain instruction, and upon subjects applicable to the ordinary concerns of life; *not merely to load the memory of their scholars with words*, but to make things intelligible to their understanding, and to habituate them to the use of their own reason, by explaining every object of the lesson, so that the children themselves may be able to explain it, upon examination. The candidates for school-keeping must give specimens of their ability, by teaching at one of the schools connected with the

seminary, in presence of the professors, that they may remark and correct any thing defective in the candidate's method.

The school tax must be paid by the lord and tenants, without distinction of religions. The boys must all be sent to school from their sixth to their thirteenth year, whether the parents are able to pay the school tax or not. For the poor, the school money must be raised by collections. Every parent or guardian who neglects to send his child or pupil to school, without sufficient cause, is obliged to pay a double tax, for which the guardians shall have no allowance. Every curate must examine, weekly, the children of the school in his parish. A general examination must be held annually by the deans of the districts of the schools within their respective precincts; and a report of the condition of the schools, the talents and attention of the schoolmasters, the state of the buildings, and the attendance of the children made to the office of Vicar General, who is bound to transmit all these reports to the royal domain offices, from which orders are issued to supply the deficiencies in the schools. This system was at first prepared only for the Catholic schools; but it was afterwards adopted by most of the Lutheran consistories.

The system had at first many difficulties to contend with. The indolence of the Catholic clergy was averse to the new and troublesome duty imposed upon them. Their zeal was alarmed at the danger arising from this diffusion of light to the stability of their church; they considered alike the spirit of innovation, and the spirit of inquiry as their natural enemies. But the firmness of the government overcame every obstacle. There are now more than 3500 schools established in the province. Before the Seven Years' war, there had not been more than one periodical journal or gazette published in the province at one time; while there are now no fewer than seventeen newspapers and magazines, which appear by the day, the week, the month, and the quarter; and many of them upon subjects generally useful, and which contain very valuable information on all the most interesting topics of discussion.

The effects of this system of education on the condition of the people have been equally striking and beneficial. Agriculture and manufactures have been vastly improved and extended. Silesia is, indeed, at this moment, one of the most flourishing districts of the continent. The revolution effected by the introduction of the system of universal instruction is stated by the native writers, quoted by Mr Adams, to have been not less important, though of a slower and milder character than that of Luther. The habits of the people have been signally improved; and they have become, as every one knows, among the most intelligent, orderly, and industrious in Europe.

To be continued.

ART. V. — INFANT SCHOOL OF GENEVA — No. II.

BY J. MONOD.

Concerning the Direction of the Establishment.

OUR school being an asylum for mere infants, there exists the greatest necessity that they receive that share of physical attention which their feeble state demands, and which may compensate for the care they would have received from their parents. But as no one is better adapted to this purpose than a mother, we deem it indispensable that a woman should be attached to the establishment.

In the direction of our school, we could better dispense with the services of a male, than a female instructor. In England, schools of this kind are sometimes conducted solely by females. We think, however, that a man ought to superintend, especially if the number of pupils is large, as he will have greater success in infusing into the school a love of order and habits of precision. Three persons are attached to the establishment at Geneva. Their duties are as follows:—

The master has the general superintendence of the school and sustains the responsibility. He keeps three registers, the moral register, the register of discipline, and that of accountability. He receives or admits the infants, and has power, in certain cases provided by the regulations, to dismiss them. In methods of instruction he has great latitude. In regulating the seasons of occupation he is aided by the advice of the gentlemen of the committee; but *is not permitted to devote more than twenty minutes to each lesson*. The principal female instructor is subordinate to the superintendent, under the inspection of the committee. She oversees them in regard to cleanliness, and to the peculiar wants of infancy. She has the charge of the most elementary part of the instruction of the youngest pupils; she also instructs the girls in knitting and sewing, during such a portion of the time as is determined by the advance in the order of their lessons. Besides these duties she has the oversight of a female in a lower department, who is charged with attending to the physical wants of the children, and also performs the office of porter. She carries home such infants as may be taken ill during the day; takes charge of the provisions, and distributes them among the children; and when

not otherwise occupied, assists the principal female instructor in the discharge of her duties. An active and agreeable domestic may perform these offices. We think, however, that a domestic, though necessary to us, might be dispensed with in smaller establishments.

Children of both sexes are received from three years, and even younger, up to six years of age. They pay the moderate sum of twentyone cents a month. The pastors of Geneva, take upon them the care of a great number of poor children who are unable to pay for their tuition. No food is given the children, except that which is furnished by the parents. As a reward, however, for the little labours they perform, we sometimes distribute among them some of the fruits of the garden.

The usual number of children present, is from 90 to 100. It has been greater, but we have not been slow enough in adding new pupils to our school; and experience has forcibly taught us that in the commencement of an establishment of this kind, the number of pupils should be small.

Of Order.

We have first to describe that external or material order which exists independently of the children.

Material order comprehends the *arrangement, symmetric and regular*, of everything pertaining to the establishment. There is regularity in the *march* of the school; in the *exercises*, which always follow one another in a certain order; in the arrangement of the methods of instruction, and even in things of no considerable moment. The following rules tend to establish order.

1. From the 1st of April to the 30th of September, the school is opened in the morning precisely at 8 o'clock; and from Oct. 1st to March 31st, at nine.

2. From April 1st to September 30th, it is closed at 6 P. M.; and from Oct. 1st to March 31st, at four.

3. The children must be present at the school, morning and evening, regularly.

4. Pupils will be received only on the 1st and 5th days of each month.

5. It is expected that the tuition fees, of 21 cents a month to each child, will be punctually paid at the close of each month. Delay in this payment, will lead to the dismissal of the child.

6. When a month has been commenced, whatever may have

been the causes of a child's absence the whole month must be paid for.

7. The door will remain open for entrance half an hour only from the time of commencing school, after which it will be shut, and those who arrive later, will be obliged to return home.

8. Persons wishing to visit the school, cannot be admitted unless accompanied by one of the members of the committee.

9. From half past eleven to one o'clock; and from four to half past four, the door will be opened so that the children can go out, dine, and take luncheon. Each infant may, however, bring his food for the day.

10. No person who conducts a child to school is allowed to stop there on any pretext whatever, or detain either of the instructors, by conversation.

11. Every infant who comes to school with its hands dirty, head filthy, or badly combed, hair too long, or clothes torn, will be immediately sent back to its parents.

To these rules we must add a decision recently made by the committee of the school, that they will receive no child who has not been vaccinated, or who is suspected of having any of those diseases commonly considered contagious.

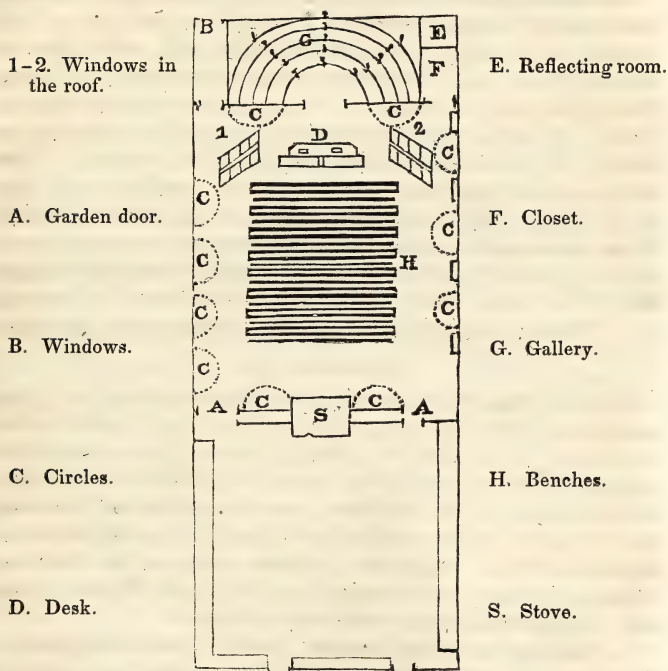
We deem it necessary to describe the situation, and external and internal arrangement of the schoolhouse. Although we do not present it as a model, yet, in its general arrangement, it offers many facilities for enabling the children to perform their exercises with ease, and freedom of movement.

General Arrangement — Interior Distribution.

1st. The chamber of entrance, where the hats, baskets, outer garments, and other things which the children may bring with them to school, are deposited. Benches are placed around the sides of this chamber designed as seats. Here the children are examined in regard to cleanliness. Those who are dirty are washed, &c. All their little wants and troubles, here receive that attention which they require. When they cannot go into the garden, their games and recreations are carried on in this chamber. It serves also as an apartment for the youngest of the children; for those who are newly entered; and those who are incapable of following the usual exercises of the principal chamber. It is under the supervision of the principal female instructor, who amuses them and keeps them occupied with various little exercises. On account of the division of the

children, this chamber is of great importance. The walls are adorned with engravings in natural history, designed both to instruct and amuse. The floor is made of very hard wood, that their steps may not sound so loud as they otherwise would. The stove or fire place, made of glazed bricks, warms both chambers. Also a little oven where they can warm over the dinners of the children; but during the summer, a neighbour kindly allows them the use of his oven.

BUILDING AND GROUNDS.



PLAN OF THE BUILDING.

2d. The second chamber, or the 'Hall,' is 32 feet in length, by 21 in breadth. The first chamber is of the same breadth, but 13 feet less in length. The Hall is exclusively devoted to lessons or exercises. It is connected with the first chamber by two doors, with glass windows, and with the garden by a convenient opening to the north, which serves to admit fresh air.

It is lighted by lateral windows, and by openings in the roof (1 and 2.) The extremity of the Hall is occupied by the gallery, (G.) consisting of four semicircular benches, one foot in height, rising one above another. Three rows of little pillars assist the children in mounting the successively ascending steps, and naturally divide the gallery, or amphitheatre, into four sections. Of all our methods of arrangement, this appears to us the best calculated to facilitate the instructions of the teacher, and secure the attention of the children.

Before the gallery is a Desk (D.), where the instructor places himself upon a platform, elevated several inches. On one side of the gallery is a little chamber (E), called the reflecting room; it is uncovered above; the door is of glass. On the other side, is the door of communication with the garden. Before the desk are eight benches, where the children are placed for certain exercises, particularly for writing. Free communication can take place among the children in all parts of the room; this is necessary to favor order in the exercises. When the exercises are not simultaneous, the room can be divided by parallel partitions, whose height should not exceed that of the tallest children; forming an enclosure for the smallest. This division would present great advantages in *marching*.

Apparatus, &c.

In every school for little children, there ought to be a great number of plates and engravings, representing a great variety of objects. The method of instruction by pictures and visible representations, we regard as eminently calculated to develop the intelligence of the children; instructing them less, however, by a knowledge of the object itself, than by the reflections and inquiries which it suggests. It serves as a text for free conversation between the instructor and his pupils. These engravings or representations are of various kinds.

1. Subjects of natural history, familiar to the children, as the horse, the cow, the ass, fruits, vegetables, &c.; animals remarkable for their peculiar forms, habits, instincts, uses, and modes of living. *Our subjects* are, however, drawn from *animated nature* only.

2. The most common and useful arts and trades, as the occupations of the carpenter, cabinet maker, mason, shoemaker, &c. Only one trade should be represented on the same picture. In the first design, the workman is at his labour; his tools and

the materials he employs, ought to be distinct, but not too numerous.

3. Engravings, of moral traits of character, such as are not beyond the capacities and ages of the pupils. The following are a few of our subjects; 'The angry children, and the little peacemaker.' 'Beneficence exercised by a child, who left his play to give alms to a poor person.' 'Disobedience punished.' 'Paternal love, or the two little Swiss lost in the forest.'

4. We have in progress the designs of subjects drawn from sacred history, both of the Old and New Testaments.

ART. VI.—SEMINARIES FOR TEACHERS IN PRUSSIA.

The recent resolution of the American Lyceum, recommending the establishment of Seminaries for teachers, as a most important means for the improvement of education, is an indication of increasing interest on this subject, and we hope will excite public attention. We trust, therefore, that the following account of the Seminaries of Prussia, translated from a German periodical of education, will afford seasonable and interesting information.

THERE were in Prussia, in 1825,* twentyeight public seminaries, for preparing young men to become teachers of common schools. Besides these, there were numerous private institutions of the kind, generally under the superintendence and instruction of individual clergymen. Five of these seminaries are likewise institutions for general education, and receive other pupils, besides those who are candidates for school teachers. To each of those seminaries is attached a model school, which is found to be essential to the perfection of the institution. The arrangements and the degrees of connexion of these schools with the seminaries are, however, very different in the various institutions. In some, the pupils of the seminaries are instructed, in common with the higher classes of the school, with the under classes of which they exercise themselves in giving them instruction. In other seminaries, there is a connexion with village schools, city free schools, or other establishments of common instruction. Some of these schools have their own overseers, who independently direct and oversee the

* In 1828, there were twentyeight seminaries, with 1500 pupils, which furnished 600 teachers annually.

exercises of their pupils; in others, the teachers of the seminaries are connected with the officers of the school in its superintendence. There are also some of these schools, in which the pupils of the seminaries are only admitted as spectators.

These various arrangements may each have their advantages and their defects, which at this time we shall not attempt to specify. We shall only remark that the following things appear to be requisite in these model schools.

1. The principal and the class teachers should be as able as possible; they must be ready and skilful in the treatment of every object of instruction. They must be themselves, not only patterns and guides, but at the same time they must understand how to point out and correct the errors and mistakes into which young teachers are likely to fall, that their establishment may really be what it professes, a model school.

2. In the model school, only the most simple apparatus, and the most simple means of teaching, and of discipline, must be employed. The young teacher must here learn to execute most things himself, and not rely upon much external support, either from numerous books, or a complicated apparatus of globes, maps, diagrams, &c. prepared to his hand. It is still worse to accustom the candidate for teaching to a great variety of means of discipline. He must learn to govern his class with a look, a gesture, or a word; and these should be his ordinary rewards and punishments. He should become familiar with the various peculiarities of children, so that he may hereafter distinguish them readily, and treat them accordingly. Above all things, he should learn, that he has to make an impression upon the soul, the will, the spirit, and that everything is not to be decided according to the external appearance, or particular actions. Classification according to moral conduct and behaviour, seats of disgrace, books of honor, offices of honor, degrading or promoting by location, black lists, and other numerous inventions of the kind which have been adopted by some teachers, ought never to be introduced or countenanced in model schools, even if we should admit that an intelligent instructor might occasionally have recourse to such means.

3. The term of pupilage, the division into classes, with many other circumstances, are ever various in the different seminaries. In some, the candidates for teachers remain three years; in others, two years; and in several, the period is indefinite.

Where the course is two years, in some instances, there are four classes, and students are received, and some also leave the institution, every six months. Where there is a course of three years, the pupils are received annually. A three years' course, on the whole, is found preferable. The first year should be employed in acquiring knowledge and principles that are indispensable. In the second year, this knowledge is extended and applied to proper objects. During the last year, the practical preparation is particularly attended to, with appropriate exercises.

This regular plan has hitherto been followed in but few seminaries, the greater number having a course of only two years, with two classes. In some, all the pupils are comprised in one class. In such imperfect institutions, everything depends upon the personal qualifications of the principal; and if he succeeds, it is from his ardor, fidelity, and skill, and not from his arrangements, his success proceeds. It is to be wished, by all means, that these institutions might be brought to perfection, though a three years' course, with three classes, is necessarily attended with considerable expense.

In general each of the seminaries has an appropriate building. In most of the institutions, the pupils reside in the building, and board together. This arrangement has a very beneficial influence. Their assembling three times a day, their uniting in daily worship, and their being constantly under the inspection of the officers of the institution, contribute much to order, and to the correctness and prosperity of their habits and deportment.

The expense of the board is generally defrayed wholly, or in part, from the funds of the institution; and the other charges are very small. But where the students support themselves, the expense is almost incredibly light, on account of the great economy of these establishments. In the seminary at Breslau, breakfast, dinner, and supper, are furnished for 2 rthl. 10 sgr. a month (not far from 1 dollar 50 cents.)

Every seminary ought to have its own director, and where it is practicable, it is preferred in Prussia that he should be a clergyman. In some provinces, the pupils when they leave the seminary receive only a conditional recommendation, and it is made their duty to return again within two or three years, for further exercise and trial in the institution, when those who prove worthy are formally invested or recommended as instructors. In others, the students upon their departure, especially

when the overseers are members of the provincial board of schools, are recommended, and first employed as assistant teachers. But perhaps a still better method is, to commit the young man, who has acquired sufficient knowledge, to the care of an able teacher, under whose guidance he may, for one or two years as assistant, acquire experience, and then return to the seminary, and obtain the most extensive instruction in the method of teaching. Practical precepts and suggestions will now have their full influence.

These seminaries, are not very closely connected with the boards of schools appointed by government, though they furnish most of the best teachers that are employed in the schools. The connexion with the universities and the gymnasiums is still less. They appear to have principally arisen during the last twentyfive years, and most of them since 1815, after the attention of the government and the public had been particularly turned to the improvement of common schools. The more elevated the standard of instruction, the more necessity there was found for well educated instructors; and these seminaries have thus continued to flourish, and increase in numbers, in proportion to the increased demand for able teachers.

The following are the *branches of instruction* which are taught in the seminaries for teachers of common schools.

Religion; the German language; arithmetic, mental and on the slate; geometry, in its more simple elements; natural philosophy, including natural history, botany, &c.; history, geography, *pedagogics* and *didactics*; drawing, writing, theory of music, and singing. These are taught in the most practical manner, technical terms, and subtle niceties, divisions, and arrangements, are avoided as much as possible. Singing is an indispensable requisite in a German school, and no candidate can be admitted as a teacher without this qualification, unless he is preeminently skilled in every other department of instruction. In this case, which however very rarely occurs, the deficiency of the principal teacher must be supplied by an assistant. Besides singing, the instructors of schools are taught instrumental music, such as the flute, violin, and harpsichord, and are expected to be skilful players on the organ. Instruments and teachers of music are provided for every seminary.

Gardening and the rearing of fruit trees are expected to be

made subjects of instruction and of practice in these seminaries. In the institutions which have a garden, a part of it is used for this purpose. The gardener will therefore contribute his share of instruction.

The succeeding articles of this number, consist of a very minute tabular account of the several seminaries, the number of teachers, pupils, classes, &c.—an edict of government respecting some general regulations for all the seminaries—the particular regulations and constitution of the seminary at Mors, which may be considered as a standard for new institutions of the kind, as well as a model for the imitation of the old—the domestic arrangements of the seminary at Breslaw—with articles of intelligence in reference to the preceding subjects.

It appears that the number of the pupils, in the twentyeight seminaries of teachers, was 1500, of whom 630 were annually recommended as school teachers. To these are to be added 120 from the smaller institutions, so that the whole number of teachers, who annually receive their education in seminaries peculiarly adapted to form instructors, is 750. There are from 21,000 to 23,000 teachers in the common schools of the Prussian dominions, and about 840 new teachers are annually required to supply the vacancies which yearly occur. There are, therefore, not far from 100 new teachers demanded every year, who have not been educated at the seminaries.

School-keeping, in Germany, appears to be a very healthy employment. The teachers pursue the business for life, and like clergymen are settled in particular places, from which they rarely remove. The average of the time, which they are usually able to devote to their professions, is about *thirtythree* years; and they are generally about twentyfour years old, when they engage as instructors

ART. VII.—INTUITIVE INSTRUCTION.

The following is the sequel of the first lesson on intuitive instruction, begun in our last number.

The Window. We have nothing to say of the color of the window as a whole; but the color of the parts is to be noticed in its place. 'Look at this window;' the teacher at the same

time pointing with a staff to its borders. 'What can you say of the form of the window? Has its form any resemblance to the ceiling, or the floor? In what does the resemblance consist? It has four corners or angles. Consider the distance of the angles from each other. Are all the angles at the same distance from each other? If you are not sure, we will measure with this staff. Who will draw for me the figure of the window upon a slate? I will do it on the black board. Which of these lines are alike? Which are unlike? These vertical or perpendicular lines show the height, and these horizontal or level lines show the breadth of the window. Is the window as broad as it is high? Which is the larger, the breadth or the height of the window? Do you see the lines that run parallel, or at equal distance from each other? Which are these lines? Show me the parallel lines upon the window itself. The window, like the ceiling or floor, is consequently a four sided figure, or quadrangle; but it is an oblong quadrangle, or parallelogram, because the height and breadth are unequal. In an exact square the sides are all equal. But there are more windows here. What is their figure? Repeat after me. All the windows of the room are oblong quadrangles, or parallelograms.'

'This window consists of more than one piece, it has parts.' Here the teacher opens one part of the window, called the sash; 'Which are the principal parts of the window.' A window is supposed, of which the upper sash is smaller than the lower; the upper containing only six, and the lower nine panes of glass. 'These parts are the sashes. How many sashes has this window?' The children should answer in a very distinct manner; the window has two sashes. 'Look very narrowly at the sashes, are they not somewhat like the whole window? They resemble it in being parallelograms, and the upper sash in not being exactly square. Compare the sashes with each other. Are they alike? The upper sash is smaller than the lower sash; the lower sash is larger than the upper sash. You say the lower sash is larger than the upper; is that true? See me draw them here upon the black board. You may do the same upon your slates. Wherein consists their difference? Is the lower sash broader than the upper? Here they are alike; they are of equal breadth. Are they both of equal height? We will measure. See how much higher the lower is, than the upper. If it is higher, it is also larger.'

'Who can tell me the number of sashes in two, three, four, five windows?'

‘Let us proceed and examine a single sash of a window. This also consists of various parts, which you can distinguish.’ The teacher now mentions the parts in their order; the panes of glass, the frames, the lead, the pulley, the shutters or blinds, the window curtain, cornice, &c. *The panes* — their form is to be considered in the same way as that of the whole window, which is oblong, quadrilateral, or a parallelogram. *The materials* — they are of glass, which is transparent. Why must they be transparent? The number of panes. The remaining parts of the window are to be treated in the same way, mentioning the materials, design, use, &c.

Thus the window is analyzed and considered in all its parts. It still remains to construct it, as we construct the room after we have analyzed it; that is, we must present the window again as a whole, and show how the different parts mutually depend upon each other, and are connected together. The recess of the window is covered by the curtain; the frame is the essential part of the window; on it the pulleys are fixed, by which we move the sashes. The panes are set in the sashes, and are connected to each other by the lead. The spring bolt, or other apparatus, serves to fasten the sashes so that they cannot be opened on the outside.

The teacher thus proceeds to treat of the various objects in the room. We have given these examples expressly to show the process of conducting visible instruction. All the objects in the room, cannot be analyzed with equal facility; and the teacher must pass over such in a more cursory manner. The stove, for instance, may be difficult to be described, as its form is more complicated, perhaps, than that of almost any other article. But we must not shrink from such difficulties, or consult our own ease. Whoever undertakes to teach, will find it indispensable to *take time to prepare himself*; and he will soon perceive materials accumulate on his hands, and that many objects are rich in the means of instruction, which he at first sight imagined to be barren or inexplicable. We must be cautious of protracting a task to an improper length, and by *tediously dwelling* upon a subject, waste all its spirit and divest it of all its interest to the children.

In concluding this first section, it only remains to mention how far we have actually followed the elementary plan, and have remained faithful to the precepts which we have previously sketched for ourselves. We shall be brief in the remarks

we make, for if we undertake to give further examples at length, it will lead us to be too prolix; it is therefore necessary, once for all, to call to mind the preceding directions, which are not only applicable here, but will be found to apply to every part of our future remarks.

We begin by showing the *nearest* objects of sight, such as are found in the school room. Everything must also be shown by the children themselves as far as they are able. That which is not perfectly clear to their view, must be perfectly exhibited by drawings, sketched on the black board. The object, as the room or the window, is first seen as a whole; it is then divided into its parts. After these are found, the object is then *constructed* anew. Hence the process, according to the nature of this department of instruction, is gone through with, *first analytically*, and *afterwards synthetically*. Both the processes of *discovery* and of *exercise* are strongly impressed; the first by careful exertion to investigate the nature of the questions; the last by the teacher's speaking, and the pupils repeating after him his explanations. By repeated inquiries, out of the regular course, the teacher is soon able to discover, whether what he has taught is understood and retained. Religious references may here find a place, as they naturally arise from the character of the lessons.

The same method of teaching prevails through all the subsequent processes. For the teacher, who thoroughly understands the preceding course, further repetition is unnecessary. But when variations are proper we shall endeavor to point them out to the reader.

ART. VIII. — PRACTICAL LESSONS.

1. SUNDAY SCHOOL LESSON.

I WAS requested by the Superintendent of a Sunday School to converse with a class of little girls, from four to seven years of age. With the permission of the instructor I complied with his request, and the following was the substance of the conversation.

Children, do you love any body? 'Yes.' Whom do you love? 'My mother.' Do you love any body else? 'Yes;

my father.' Do you love your teacher? 'Yes.' You say you love your mother, but why do you love her? 'Because she takes care of me. Because she is kind.' Very well; and is it right to love our parents who are kind to us? 'Yes.' But if you should not love your mother who has been so kind to you, should you be bad children? 'Yes.'

To one of the children I said — Have you any sisters? 'Yes.' How many? 'Three.' Any brothers? 'Yes.' How many? 'One.' How many are three and one? 'Four.' If then you have three sisters and one brother, how many brothers and sisters have you? 'Four.' Then your mother takes care of your brother, and sisters, and yourself; how many does she take care of in all? 'Five.' And is your mother kind in taking care of *you*? 'Yes.' But is she not much kinder in taking care of your brother and sisters, too? 'Yes.' Did you not say you ought to love her because she takes the kind care of you? 'Yes.' Well, ought you not to love her more for taking care of five of you, than for taking care of *you* only? 'Yes.'

Do you know who takes care of your mother? (The child hesitated.) Perhaps you do not understand me? Who made your mother, and keeps her alive? 'God.' Does he take care of your mother while she takes care of you, when she is awake, and when she is asleep, and at all times? 'Yes.' Is he then kind to her? 'Yes.' Ought she to love him? 'Yes.' Whom else does God take care of? 'My father, and brother, and sisters.' And ought your mother to love him *more* for taking care of you, and your father, and your brother and sisters? 'Yes.' But does God take care of you? 'He does.' And ought you to love God? 'Yes.' And ought you to love him more because he takes care of all, your brother and sisters, and your father and mother? 'Yes.' Should you be a good child if you did not love him? 'No.'

Does God take care of any body else except your father and mother, and brother and sisters? 'Oh, Yes.' Who? 'Every body. All the children and teachers in this room.' Can he take the kind care of so many? 'Yes.' You said you ought to love your mother a great deal for taking care of you, and your brother and sisters. Now ought you to love God a great deal for taking care of so many people? 'Yes.' Does God take care of as many as your mother does? 'Oh, a great many more.' How many; twenty? 'Yes, more.'

A hundred? 'Yes, more.' As many as could stand up in this room? 'Yes.' As many as could stand up in all the rooms in this city? 'Yes.' Can he see so many people? 'Yes.' Can they see him? 'No.' Why not? 'Because he is a spirit.' Ought you to love him a great deal for taking care of so many people when you cannot see him? 'Yes.'

Did this great being always take care of you? 'Yes.' How old are you? 'Four years.' How long has he taken care of you, then? 'Four years.' How old was you a year ago? 'Three years.' Are you a year older now than you was then? 'Yes.' Has God taken care of you a year longer than he had then? 'Yes.' Ought you to love him more then? 'Yes.' But do you? (No answer.)

Does your mother know that you love her? 'Yes.' How does she know it? (No reply.) If you love her, you will try to please her. Now if you displease her, will she think you love her? 'No.' If you try to please her, will she think you love her? 'Yes.' Will your mother be pleased if you do not mind her? 'No.' But if you mind her, what then? 'That will please her.'

Does God know whether you love him? 'Yes.' Will he be pleased when you love him? 'Yes.' If you mind him, will he be pleased? 'Yes.' You have told me already that you cannot see God; can you hear him speak to you? 'No.' How can you know what he says, then? How can you mind him? (No reply.) This book, the Bible, my children, is to tell you what God says. You come to Sunday School to learn what God says, that you may obey him. But if you know what he says to you in the Bible, and do not mind him, will he be pleased? 'No.' Shall you be bad children? 'Yes.' And what will God do with you if you do not love him, nor mind him, but are bad children?

2. ARITHMETIC.

The practice of requiring children to commit to memory rules and definitions in Arithmetic in the first place, and of giving examples designed to illustrate those rules afterwards, appears to be going rapidly into disuse. In many instances we already go farther, and instead of commencing with examples or lessons in abstract written numbers, we begin by referring the pupil to sensible objects, and teaching him to compute those objects. Several school books have recently been constructed

on this plan, and some of them are truly excellent. But they fail, as written books of every description must, of supplying a place which can only be filled by the living instructor. They suppose the pupil capable of passing to the study of mental arithmetic and abstract numbers much earlier than is, in my view, possible, without overtasking his mind, and thus ultimately retarding his progress. The representations of objects, such as we find in some recent works in this department, are undoubtedly the *best substitutes* for the objects themselves; but why should we use substitutes in the first lessons? Months, and in most cases *years*, should pass, in the arithmetic of sensible objects with which the pupil is acquainted, and with which every child is so abundantly furnished. These should be his books chiefly. The representations of some of those objects which interest him most, if faithfully executed, may be occasionally adverted to at an early period, but it should be seldom. The same is true of such exercises as are *purely* mental. But the practice of reckoning columns of written numbers, or of committing to memory tables, rules, or definitions, let them be expressed in language ever so simple, or the still more distracting exercises of carrying and borrowing, ought not to be required of a child for many years. The rage for *going through* a science, or rather a *book*, when it has once been commenced, is destructive to children. They should proceed no farther and no faster than they clearly understand, if they never go *through* a book in their lives.

If such works as Emerson's North American Arithmetic, were the means of leading instructors into the practice of teaching by sensible objects, they could not be too extensively circulated and used. But it is to be regretted that they too often become instruments, in the hands of unthinking teachers or parents, of facilitating a mechanical mode of instruction already sufficiently ruinous.

When a child is old enough to learn to count objects around him, he is old enough to study Arithmetic; and this study and learning to count should go on together. It is not necessary to announce to the pupil of one or two years of age that he is about to study *Arithmetic*; for this abstract term can be of no possible service to him. The following is an example of the course which I should pursue with a child who is entirely ignorant of the terms, *one, two, &c.*, and only knows the names of some of the objects around him. Let not my readers say that

the process is unnecessarily slow and minute, until they have satisfied themselves, by repeated experiment, that the pupil can proceed faster without sustaining present or future injury.

‘What have I in this hand?’ ‘An apple.’ ‘And what in this?’ ‘An apple.’ (Perhaps the child will merely say *apple*, without the article.) ‘You are right. You may now call this *one* apple. Repeat it after me. *One apple.*’ ‘*One apple.*’ ‘What is this?’ ‘*One apple.*’ ‘Very well. What is this in the other hand? Is this *one* apple?’ ‘Yes.’ ‘We will now put them together. Shall we now call them both together *one* apple?’ The child does not know. ‘No, *one* apple and *one* apple, when placed together, are *two apples.*’ He should repeat the phrase *two apples* several times after the instructor. ‘We will now separate them, and you may take *one* of them. Have you *two* apples, or *one* apple?’ ‘*One apple.*’ ‘Have I *one* apple?’ ‘Yes.’ ‘Let us now lay them both on the table, close together. What do you call them, now?’ ‘*Two apples.*’ The instructor will now take up *one* of them, saying at the same time, *one apple*, and the child repeats it after him; then he immediately takes the other into the same hand, saying at the same time, *two apples.* The instructor may also do it entirely by himself, and require the pupil to imitate him.

This will be early enough to introduce the terms, *one* and *two*, without the word *apple*. The instructor may begin by counting in that manner himself; let him then ask, which is *one*, and which is *two*; and as soon as possible encourage the child to ask him the same questions.

In order that there may be no mistake, there should now be *two* parcels; *one* in *one* place, and *two* in another. Great care however must be taken not to put them together at present; for the number *three* would only perplex him, and it would be premature to give him the term.

These exercises, varied as much as possible for the sake of interest, should be introduced occasionally for several days. The objects should be changed often. Flowers, insects, beasts, and birds, with which he is acquainted; fruits of various kinds, chairs, windows, knives, tops, houses; in fact almost every object around him may be made the subject of instruction.

After several days the lesson may be extended. ‘How many sugar toys have I in my hand? Is it *one* or *two*?’ ‘*One.*’ ‘How many now?’ ‘*Two.*’ ‘Is *two* more than *one*?’ The child may not be able to answer. If not, the term *more* must

be explained. In general, however, it will be already understood. Taking another toy from his pocket, the instructor says, 'How many sugar toys have I now?' He does not know. 'Is there more than one?' 'Yes.' 'Is there more than two?' 'Yes.' 'Right. One sugar toy, and one sugar toy, make two sugar toys; but one sugar toy, and one sugar toy, and one sugar toy, make more than two. Should you like to know what to call them?' 'Yes.' 'Well, then, one sugar toy, and one sugar toy, and one sugar toy, make three sugar toys. Now we will lay them together on the table and count them. You may touch them, as I do, when we count. One;—two;—Can you think what is next?' 'No.' 'Three. Repeat it after me—*Three.*' 'Three.' 'Now can you remember it?' 'Yes.' 'Let us count again. "One; two; three." Yes, you have remembered it. Now which should you like best to have—one sugar toy, or two sugar toys?' 'Two.' 'And should you like to have more than two?' 'Oh, yes.' 'How many should you like to have?' 'Three.' 'If I give you all of these, how many sugar toys shall I give you?' 'Three.' 'And how many should you then have?' 'Three.' 'If you should eat them all, how many should you eat?' 'Three.' 'If you should lose them all, how many should you lose?' 'I would not lose them.' 'But if you should happen to lose them, would you lose one, or two, or three?' 'Three.' 'And if you lose one, how many would you have left?' The child does not know. 'Here they are; I will give them to you. Now look at them. How many are there? Count them.' 'One, two, three.' 'I will put that small one aside. Now if it was lost, how many should you have left? Count them again.' 'One, two.' 'Would there be two left?' 'Yes.' 'Now you have three again. If you should give Jane one, how many would there be left?' 'I do not know.' 'Will you give her one?' 'Yes.' 'Now how many have you?' 'Two.' 'How many has Jane?' 'One.' 'If you should give William one, how many would there be left?' 'One.' 'And if you have one, and Jane one, and William one, how many have you all?' 'Three.' 'Three *what?*' 'Three sugar toys.'

Care should be taken never to fatigue a child by these exercises. With a little ingenuity, his attention may be sustained frequently ten or twelve minutes at a time without injury; seldom, however, much longer.

A TEACHER.

ART. IX. — FROM A TEACHER'S NOTE BOOK.*

COMPOSITION.

Prejudice against the name. Example. Voluntary Composition. Notes and Letters. Journals. Various Exercises. Criticism of Composition. The Teacher's Pen.

THE first thing to be done, is, to banish the *word* composition from the school-room. All children have so strong an abhorrence of everything called by this name, that it is best not to encounter it. We can have *the thing* without difficulty, but the name we must abandon.

I once had a class of little girls, from 7 to 10 years of age. They had just learned to write, and one day I proposed to them to write an account of a fire.

'We do not know how?'

'Oh, write what you observe when there is a cry of fire. I will read the papers when they are ready, to the whole class, and then tell you what words are spelt wrong; where there is bad punctuation, or careless writing. If all the class should write, would you not like to hear the accounts?'

'Yes, Sir.'

'Have you ever tried to write anything before?'

'No, Sir.'

'Well then I will tell you what to say, as it is the first time. Listen attentively, and try to remember it. If any of you please, however, you may write anything else, which you have yourselves seen. In fact I think it would be better for you to do this, for then there will be more variety and interest than if all write the same thing.

The children were quite interested in the plan, and prepared to listen attentively, when I proceeded as follows.

'When there is a fire, some man discovers it, and cries fire. Then some person goes to the church and rings the bell. The people in the street run, and cry fire very loud. Some are frightened; some run for the engine, and some bring buckets of water.

'If they think the house will burn down, the men climb up by ladders to the windows, and go in and throw out the furniture. Some of it is broken; many articles are frequently stolen.

* *To the Reader.* — The title of this article is a sufficient apology for its miscellaneous and discursive character.

After some time the flames burst out at the roof, and soon the whole building is on fire. They pour on water as fast as they can, but it only damps the flame a little; it does not extinguish it.'

In the same simple manner I proceeded as far as I thought necessary. The children listened with much interest, and thought it would be very easy to write an account of a fire. They succeeded well. Some of their most obvious faults were pointed out, and the exercise repeated several times. The class took great interest in it, and gradually deviated very much from the outline, which I gave them.

Unluckily, in the course of a few weeks, I dropped a remark in school, implying that I was thinking of having more of my pupils write composition. The next day one of the members of this class, which was going forward so successfully, came to me to say, that her mother had told her, *she might be excused from writing composition, because she thought she was not old enough to do it.* I need not say that I did not stop to contend about the name.

Voluntary Composition.—There are a great many ways in which pupils may be induced by a little encouragement from a teacher to exercise themselves *voluntarily* in the art of expressing their thoughts in writing. One is by writing notes to each other, which may be allowed in recesses, and at home.

If the teacher should sometimes make remarks in regard to the style and manner in which letters should be written, and perhaps occasionally write a note himself to one of his pupils as a model, he will find that the practice will be attended with very favorable effects. I knew a school where a number of the scholars of about twelve years of age, were so much interested in this plan that at one time they had a certain deposit for their letters, which they called the Post Office, and this was each morning, for sometime, filled, to the number of twenty or thirty, with letters and billets they had written at home on the evening previous. This strong interest did not last a great while, though the practice of writing notes always existed to a great extent, and exerted a powerful influence.

Another method by which the pupils may, *of their own accord*, make progress in the art of composition, is by keeping *journals*. This plan will be readily adopted, if the teacher encourages it, and will do much towards making his pupils good writers. The practice of keeping a journal has a very excel-

lent influence upon the intellectual and moral habits of young persons, and ought to be far more frequently and decidedly encouraged than it is.

Various Exercises. — The following are some of the kinds of composition, which may be adopted to give variety to the exercises in this branch. Writing Abstracts from Memory; Taking Notes of Lectures; Abridgments; Dialogues, real and imaginary; Stories for Children; Narratives of Personal Adventures; Discussions of Questions. The particular subjects should always be such as are interesting to the pupils.

Criticism of Compositions. — In criticising compositions, great care is necessary to avoid mentioning too many faults at a time. The most obvious and striking, should at first be pointed out; such as those which relate to the handwriting and the arrangement of the sentences; the spelling, the punctuation, and capitals; the preservation of margins, and the leaving of proper spaces at the paragraphs. When these faults are thoroughly corrected, some of the more obvious rhetorical faults may be noticed, such as repetitions of words, awkward sentences and inelegant phrases. From these the teacher may proceed to the characteristics of style. Great effort is necessary to avoid perplexing the pupil with a multiplicity of criticisms, and discouraging him with an array of many difficulties. At most but two or three kinds of faults should be enumerated in each composition.*

The Teacher's Pen. — A teacher may exert great influence over his pupils by his own pen. It is a good practice in every school to have in addition to the regular compositions of the classes, a day assigned for the reading of volunteer articles relating to common practical subjects; the daily occurrences; the politics as it were of the school, or anything which from time to time interests the scholars. These by a little encouragement from the teacher, particularly by a little private influence with individuals, can easily be obtained, and if a proper turn and character is given to the exercise, will exert a great

* We cannot but regard these directions as very important. We would suggest, as a modification, the plan recommended and practised by a son of Fellenberg at Hofwyl. — He said his uniform practice, in the first efforts at composition, or in the exercises in a new language, was, to make only those things which were *correct* or *deserving commendation*; and not overwhelm the scholar with mortification and discontent by erasing or altering the greater part of what costs him such painful efforts, but fix his attention on what was right, and might aid his subsequent efforts. — *Ed.*

influence upon the minds of the scholars. Now among these, the teacher may occasionally throw his own, and read it with the rest. He ought to inform his pupils at the outset that he shall do this, but as from time to time he reads the articles presented, as all are anonymous, or under fictitious signatures, his own will not be known except from internal evidence.

The kinds of writing suitable for such an occasion will of course be very various. Sometimes it may be a brief, sententious essay; sometimes a story illustrating some principle he wishes to impress; it may be a description of a character, fictitious as to name, but embodying real qualities good or bad, which he wishes to present to the consideration of his scholars; or it may be an account of some transaction which has taken place in school, with such comments as shall place it in a clear light.

ERODORE.

ART. X. — MUSIC, AS A BRANCH OF COMMON EDUCATION.

MANY, who are ready to admit the pleasure and the profit to be derived from vocal music, suppose that they can never be extended to the mass of the community. We are met on the threshold with the objection, that this branch of education must be reserved for those who have what is termed a 'natural ear' and a 'natural voice,' and that only a few persons can distinguish musical sounds, and imitate them accurately.

If the grounds of this opinion are demanded, we are presented with a greater or less number of individuals in society, who tell us they cannot distinguish one sound or one tune from another — that they know not whether notes are high or low; accordant or discordant; and that they cannot imitate any of them.

The first difficulty sometimes arises from not understanding the terms employed. Sounds, like colors, cannot be described in words. They must be taught by examples, patiently repeated and carefully attended to, until the ear is familiar with them; and gradually extended, as its powers of discrimination are increased. I have known cases in which persons who said they

could not distinguish one note from another, have found no difficulty in doing it, as soon as a few notes had been sounded before them, and the use of the appropriate terms had been illustrated.

But, in addition to this, the examples taken are not fair ones. They are of persons whose ear and vocal organs have been formed to certain habits so long, that they cannot be supposed to be so susceptible or flexible as they once were. Read a portion of French or German to the same individuals, and see if they can distinguish the similar words and sounds at once. Call upon them to pronounce the nasal and guttural sounds of these languages ; or require a foreigner to pronounce our own language, and it requires no second sight to determine that they would not succeed better than in music. Is this an evidence that they have not a natural ear or a natural voice for German, or French, or English? Surely not. Why then apply this reasoning to music? Indeed, the argument would be more applicable to language, so far as experience extends. Who ever heard of an individual who spent whole days, for several years together, in singing, who did not find an ear for it? But we have few examples of men who pronounce a foreign language without obvious errors, even after years of study or of residence in a country where they speak it incessantly. Until we are presented with individuals who were taught music as they were taught language, from their childhood, and who still cannot distinguish or imitate musical sounds, there is no good reason for admitting that any considerable number of persons are naturally destitute of an ear for music.

I do not mean to deny that there are defects of hearing of every degree, from absolute deafness, to mere dulness of hearing, which renders it difficult to perceive nice distinctions, and so on to a perfect state of the organ ; nor that some individuals may have a natural rigidity or other defect of the muscles and cartilages of the mouth and throat, as others have in their limbs. Nor have I any doubt that great natural differences exist as to the degree of accuracy in imitating musical sounds, as they do in the distinctness of articulation and the correctness of reading, in those whose organs are not obviously defective. But I am satisfied from the testimony of those who have had extensive means of observation and experiment, both in this country and in Europe, as teachers of music, as well as by an obvious course of reasoning, that these cases are almost as few in num-

ber as those of the lame, and the deaf and dumb. Vehrli, the remarkable teacher of the agricultural school in the institution of Fellenberg, assured me that among several hundred poor neglected children confided to his care, he had found only two whom he could not teach to sing.

Pfeiffer, the author of the Pestalozzian system of instruction in music, informed me, that he had found not more than one or two in ten, who could not be taught to sing. The same opinion was expressed by most of the practical teachers I met with in Europe. The few I found of another opinion, were men whose exquisite sensibility of ear and of nerves, rendered the discord of a learner's notes a species of torture, and who therefore could not exercise the patience necessary to go through an elementary course, except with very apt scholars. The same difficulty would probably have arisen, if they had attempted to teach their own language to a foreigner. Several of the most experienced teachers of music in our own country have assured me that the result of their experience was the same. One who has taught four thousand pupils, and enjoys much reputation as an instructor, assured me, that although he found the same variety in these organs as in others, he never found an individual who could not be taught to sign.

But we shall find substantial reasons for believing this true, arising from the nature of vocal music. It consists of a succession of vocal sounds, some of which are long and others short, some slow and others quick, some high and others low. Now what else is speech? Speech also has high and low sounds, slow and quick, and long and short; and these variations have been reduced to a system of surprising accuracy. Chapman, in his *Rhythmical Grammar*, and Rush and Barber, in their works, have pointed out very clearly the musical intervals, which are necessary in order to speak and read correctly and intelligibly. They have shown that in order to ask a question, the voice usually rises a third, or three tones; that when the question is more earnest, or asked with surprise, the tone is a fifth higher than usual; and that when the earnestness is still greater, the voice rises eight tones; and that these intervals are to a considerable extent uniform. The answer falls in the same manner. The rapidity and force with which we speak, obviously vary with the state of our feelings. In short, a very little examination will show us that our speaking is in effect a kind of singing. This, indeed, is the great obstacle which a foreigner

has to encounter in learning our language — and the want of it is that which we term a foreign accent. It is evident, then, that every man who understands the difference between the mode of pronouncing a question and an answer, and between a common question and an earnest one, can distinguish a high note from a low, and can even tell the difference between a third and a fifth. He must, therefore, so far, have a musical ear.

The ordinary tones of voice are in the major key. The tones of distress, or the whine of a beggar, are in the minor key. If he can *distinguish* these, he proves that he has, to this extent at least, a musical ear. If he can *imitate* all these various sounds, I know not how we can deny him a musical voice. In short, he who can discriminate the variations of speech, can distinguish musical sounds. He who has learned to *spe**ak* *correctly*, may learn to *sing*.

We cannot omit noticing a topic which properly belongs to another lecture, — that practice in music will be the best preparation and aid for the formation of good readers and good speakers, and that he who does not understand something of musical tones, and has not habituated his organs to the sudden and precise variations which they require, cannot understand perfectly the modern rules of elocution, nor enjoy the full benefit of the excellent instructions we now have in this art.

In regard to all the efforts yet made among us, to ascertain how large a portion of the community can be taught vocal music, the experiments have been desultory in their character, short in their duration, and generally conducted by unskillful hands. Nothing then can be inferred from them against a new experiment, at a period when the habits of the body and mind are not fixed. But the complete answer to all doubts on this point is furnished by the fact, that wherever the experiment has been made at the proper age, and in the proper manner, it has been successful.

I have already stated that it forms a part of common school education throughout Germany and Switzerland. In the improved schools, it is deemed no more difficult, and no more remarkable to read and write music, than language. I have also quoted the opinion of Luther, as to its importance. Allow me to add the opinion of distinguished men of the same countries, both in regard to the importance, and the practicability of teaching it to all.

Niemeyer, one of the most celebrated writers on education in Prussia, observes;—‘The organs of speech are improved by singing; the ear is formed and rendered more acute, and the well known power of music, even upon savages, proves that we should least of all neglect a branch of instruction which exerts so important an influence in softening the passions, in elevating the social and finer feelings, in aiding the moral cultivation, and cherishing the spirit of devotion.’

Schwartz, one of the surviving fathers of education in Germany, remarks;—‘In the cultivation of the ear, we have a means of cultivating the harmony of the soul and the purity of the heart, and of promoting heavenly love and spiritual life, which will probably not be fully appreciated for a long time to come.’

Denzel, a veteran of this cause, who has been employed in organizing the school system of two of the German States, observes;—‘The formation of the voice is too important, and the influence of vocal music on the mind and heart too great, to permit us to dispense with it in common schools. It is no longer doubted that it ought to constitute a branch of study, in every institution for elementary education.’

ART. XI. — AMERICAN LYCEUM.

Prepared for the Annals of Education.

At the request of the New York State Lyceum, delegates and other friends of education, assembled in the city of New York, on the 4th of May last, to organise a National Lyceum. By the politeness of the corporation of the city, the Convention assembled in the City Hall, when they requested Rev. Dr Proudfit to take the chair, and appointed John Neal, of Portland, and A. J. Yates, of Chittenango, secretaries.

Soon after the Convention was organised, a committee of arrangements, consisting of Messrs Griscom, Holbrook, Yates, Olmsted, and Sargent, were appointed, who, after a short time, reported a constitution for the American Lyceum, and several subjects for discussion during their session.

The fundamental principle in the constitution, and the one

which called forth much animated discussion and some difference of opinion, is its representative feature. The object of this principle in the constitution, is to secure a representation from every section of the Union, and with it a collection of *facts* relating to the condition and wants of schools, and to provide and execute measures, by which their wants may be supplied, and a uniform and improved system of education introduced and extended throughout the country.

Delegates may be sent from a General Lyceum in any state or territory, or from the District of Columbia, equal in number to one half of the members to Congress from said state, territory, or district; and any state may have the right of sending three.

For the facts which are expected, as well as for all the operations of the system, designed for direct instruction or utility, the principal dependance is on town Lyceums, which, it is hoped, will soon be universally established throughout the country. All necessary facts relating to education can be collected with great ease by all town Lyceums, and in a great measure from teachers, who are in many cases, members, ex officio, of these societies. From the town Lyceums, the facts are sent to county societies, where they are embodied, and again reported to state Lyceums, and thence to the National Society.

When the defects, wants, improvements, facilities, &c. of our schools, and of all literary institutions, are placed before an enlightened congress of teachers and other friends of education and of their country, they will be prepared to propose and recommend measures, for general adoption, still leaving them to be received or rejected by all to whom they relate.

Although the Lyceum, in all its departments, is a *voluntary* association, or an advisory body, and resorts to no law, nor to any other power but *evidence*, and the power of *motives*;—yet by enlightening and elevating *public sentiment*, before which legislatures, kings, and despots must bow, it may exert *power*, and the only power worthy to be exerted or acknowledged by intellectual and moral beings.

There is every reason to believe that, at the next meeting of the society, every State in the Union will be represented, and a mass of facts collected, which they can apply to the future operations and success of the cause of education throughout the country. The expectation that such a representation will

be made, and such facts collected, is founded on the urgent calls made by the friends of education in every part of the country for *co-operation*, and the great and manifest facilities the society will afford for concentrating and combining efforts, and for extending a uniform system of measures into all departments of popular education.

After the organisation of the Lyceum, the 'two Great volumes, the book of Nature and the book of Revelation,' were fully discussed, and unanimously recommended, as important and fundamental branches in every system of education, especially in common schools. And the opinion that different branches of Natural History, and the Bible, both contain appropriate and important lessons of knowledge, for all classes and ages, must, it is believed, be almost universally adopted by those who will give to the subject one moment's reflection.

After the full and interesting discussions on the subjects of Natural History and the Bible, as essential instruments in early and general education, the qualification of teachers, the nature, operations, results, and prospects of Lyceums, and the procuring of Town and County Maps, occupied the attention of the meeting.

On the qualifications of teachers, seminaries for that purpose were recommended; and as a preparatory step to these institutions, the weekly meetings of teachers in towns, and the semi-annual conventions of teachers in counties, under the direction and aid of town and county Lyceums, were thought to be highly important.

The advantage of these teachers' meetings, both in towns and counties, is, that they can go into operation *immediately*, so that even the summer schools, already commenced, can receive the benefit of them;—that they can act in behalf of *all* the teachers in the country, and can *continue* their operations and their benefits to every teacher during the whole of his engagement, whether it be for three months or thirty years.

Another object recommended to the attention of Lyceums, is Town and County Maps, which shall delineate, fully and minutely, the features and resources of our country. These maps are intended to embrace the Geography and Geology, and something of the Agriculture and Statistics, of the various regions which they delineate.

Viewing this subject in connexion with the wants of schools, —with the convenience of every family and individual, — its

importance in many cases in courts of justice, and in its bearing upon the political economy and the future growth of our country, it is certainly one of the most important that can be proposed. And when it is known that numerous Lyceums have already, under great disadvantages, procured maps of their towns, neat and elegant, as well as useful in their character, and at a most trifling expense, it cannot be doubted that, under a general co-operation of Town and County Lyceums throughout the country, a complete set of these useful instruments of knowledge may be procured, of a still more perfect character, and at a much cheaper rate, than can possibly be furnished by the insulated and immature efforts of any one society.

To forward this very important object of useful knowledge and of political economy, a committee was appointed to prepare models for town and county maps, and to give such instructions in making the surveys and delineations, as to enable any accurate surveyer to perform them.

As there is much power in united and simultaneous efforts, and as the subject of town maps is one in which every person of common intelligence must have some interest, it is hoped that the object and the measures proposed to accomplish it, will have the approbation and co-operation of every Lyceum and every individual in our Republic, who has any wish for self-improvement, or the general diffusion of useful knowledge.*

Whether this or any other object or advantage proposed or contemplated by the National Society, is to be realised by the citizens of any town or community, it is highly important, if not indispensable, that they should organise a branch Lyceum; for in order to participate in the benefits of the Lyceum system, they must engage in its exercises.

The following is the journal of the proceedings of the Convention.

Journal of the proceedings of the Convention held in the city of New-York for the purpose of forming a National Lyceum, pursuant to a recommendation of the State Lyceum of the State of New-York, May 4, 1831.

The Convention having met in the District Court room of the City Hall, was organized by the election of the following officers, namely :

* This committee consists of Professors Dewy, Olmsted, and Hitchcock, W. C. Woodbridge, and Mr Stevens, who is now taking a survey for a map of Massachusetts.

PRESIDENT.

ALEXANDER PROUDFIT, D. D. of Salem, N. Y.

SECRETARIES.

JOHN NEAL, of Portland, Me.—A. J. YATES, Chittanooga, N. Y.

The following gentlemen then appeared, produced their credentials, and were admitted as members of the Convention.

Delegates from the New York State Lyceum.

Prof. A. J. Yates, Prof. John Griscom, Prof. A. Eaton, Timothy Clowes.

Delegates from the State Lyceum of Maine.

John Neal, Grenville Mellen, John D. Kinsman.

Delegates from Massachusetts State Lyceum.

Josiah Holbrook, Joseph Allen, Frederick Emerson, Prof. Chester Dewey.

Delegates from Yale College.

Prof. D. Olmsted, and Mr Barnard.

Delegates from Washington Co. N. Y.

Dr. Alex. Proudfit, Barnard Blair, J. W. Proudfit.

H. G. Spafford, *Delegate from the Lansingburgh Lyceum.**Delegates from the Village of Brooklyn, N. Y.*

Theodore Eames, J. L. Van Doren, Adrian Hayman, Gabriel Freeman, Nathan Sargent.

Henry Duffield, *Delegate from Dickinson College, Carlisle, Pa.*

Letters excusing their absence were then read from D. Elliott, President of Washington College, Pa. The Hon. Edward Everett, Charlestown, Mass. and S. R. Hall, Andover, Mass.

On motion, a number of gentlemen, were admitted as members of the Convention.

On motion, a committee was appointed to report the form of Constitution of a National Lyceum, which committee having retired for a short time, came in and reported a Constitution, which being fully discussed and amended, was adopted in the following form, namely:

Constitution of the American Lyceum.

ARTICLE I. The Society shall be called the American Lyceum.

ART. II. The objects of the Lyceum shall be the advancement of Education, especially in common Schools, and the general diffusion of knowledge.

ART. III. The members of the American Lyceum shall consist as follows:—1st. Of Delegates from State, Territory, and District Lyceums, which are or may be formed; the number of which delegates shall not exceed half the number of members from said State, Territory, or District in the National Congress, and where an uneven number of Congressional Representatives is allowed, the fraction shall be construed in favor of such State, Territory, or District; but no State, Territory, or District shall be restricted to less than three members.

2d. Of persons appointed by the Executive Committee of the National Lyceum, from those States, Territories, or Districts, where no general Lyceum exists, or where no notice of delegations from those Lyceums shall have been received by the Executive Committee, at least three months previous to the time of holding the annual meeting of the American Lyceum, under the same limitation of members as in the case of Delegates from Lyceums.

3d. Of persons invited by said Executive Committee, to attend said annual meeting from various parts of the United States, but who shall not be admitted to the privilege of voting for the election of officers, on any measures connected with the internal policy of the Lyceum.

ART. IV. The officers of the Lyceum shall be a President, five Vice-Presidents, a Recording Secretary, as many Corresponding Secretaries as the Lyceum, at any of its annual meetings, shall deem necessary, and a Treasurer, who, with five other persons, shall constitute an Executive Committee to transact any business for the benefit of the Lyceum, to be appointed by ballot at each annual meeting, and to hold their offices until others are appointed in their stead.

ART. V. The Lyceum shall hold an Annual Meeting in the city of New-York, on the Friday next succeeding the first Thursday in May.

ART. VI. Three persons shall form a quorum of the Executive Committee, which shall hold its meetings in the city of New-York, and shall be empowered to add others to its number.

ART. VII. This Constitution may be altered and amended by vote of two thirds of the Delegates present at any annual meeting.

Convention adjourned to meet to-morrow morning at 10 o'clock.

May 5. Convention met according to adjournment.

Mr Holbrook from the committee appointed for that purpose, nominated the following persons as officers of the American Lyceum.

President.—Hon. STEPHEN VAN RENSSELAER, Albany, N. Y.

Vice-Presidents.—1st. Dr Alexander Proudfit, Albany, N. Y. 2d. Prof. John Griscom, Salem, N. Y. 3d. Roberts Vaux, Philadelphia. 4th. Edward Everett, Mass. 5. Thomas S. Grimke, S. Carolina.

Recording Secretary.—Nathan Sargent, New-York.

Corresponding Secretaries.—1st. Theodore Dwight, Jr. 2d. Samuel B. How, President of Dickinson College, Pa. 3d. Prof. A. J. Yates, Chittenango, N. Y. 4th. Josiah Holbrook, Boston, Mass. 5th. John Neal, Portland, Me. 6th. Oliver A. Shaw, Richmond, Va. 7th. Rev. Benjamin O. Peers, Lexington, Ken.

Additional Committee.—1st. Prof. D. Olmsted, Yale College. 2d. ——— Seton, New-York. 3d. William Forrest, New-York. 4th. David Russell, Salem, N. Y.

Treasurer.—Jonathan D. Steele, New-York.

Who were severally elected.

On motion, the Convention now resolved itself into a Lyceum, whereupon Dr Alexander Proudfit, 1st Vice-President, in the absence of the President, took the Chair.

On motion, Resolved that the thanks of the Lyceum be tendered to the President and Secretaries of the Convention for their services.

The following subjects were then presented to the Lyceum for discussion, namely.

1. What are the greatest desiderata in relation to the improvement of common Schools?

2. What are the most eligible and practical means of advancing and perfecting the science of instruction?

3. To what extent is the monitorial system advisable and practicable in common Schools?

4. What is the most eligible plan of promoting education, by legislative enactments?

5. Ought manual labor Schools to be encouraged, and upon what general plan?

6. Should every boy who can devote his whole time to study until the age of 16, be put to the study of Latin and Greek, and if not, to what class should these languages be restricted?

7. To what extent may lectures be useful in common Schools?

8. To what extent can the natural sciences be advantageously introduced into common Schools?

9. The object and usefulness of town and district Lyceums?

10. What should be the object of County and State Lyceums, and how should they be formed.

On motion of Dr Proudfit—

Resolved, That in the judgment of this Lyceum, a portion of the Scriptures ought to be daily read in each common School, and this exercise is hereby respectfully recommended.

Lyceum adjourned till to-morrow 11 o'clock, A. M.

May 6. Lyceum met according to adjournment. The Lyceum then took up for discussion the question, 'To what extent can the Natural Sciences be advantageously introduced into common Schools?'

On motion, Lyceum adjourned till to-morrow at 11 o'clock.

May 7. Lyceum met according to adjournment. On motion,

Resolved, That a committee of three be appointed to draft a code of By-Laws, for the government of this Lyceum.

On motion—*Resolved*, That in the opinion of this Lyceum the weekly meetings of teachers in towns, and the semi-annual Conventions of teachers in counties, under the direction and aid of town and county Lyceums, are eminently calculated to improve the qualifications of teachers, and advance the interests of Schools.

The Rev. Dr Proudfit having obtained leave of absence, Professor John Griscom, 2d Vice-President, took the chair; whereupon, it was resolved that the thanks of this Lyceum be tendered to Dr Proudfit for the able and dignified manner in which he has presided over the deliberations of this Society.

On motion—*Resolved*, That this Lyceum consider the establishment of Seminaries for the education of teachers, a most important part of every system of public instruction.

On motion—*Resolved*, That the Executive Committee be requested to invite such gentlemen from different parts of the United States as they shall deem expedient, to present at the next annual meeting of this Lyceum, addresses, or remarks on such topics as they may assign them, connected with the diffusion of useful knowledge and public education.

The Lyceum then took up for discussion the question, 'What are the greatest desiderata for the improvement of common Schools?'

On motion, adjourned till to-morrow 11 o'clock.

May 8. Lyceum met according to adjournment. The Vice-President read a letter, addressed through him to the Lyceum, from Wm. C. Woodbridge, offering a set of the Annals of Education, and also offering that work as a channel of publication for the notices and proceedings of the Lyceum; so far as they may deem it appropriate to this subject. When on motion,

Resolved, That "THE AMERICAN ANNALS OF EDUCATION," published in Boston, and "THE MAGAZINE OF USEFUL KNOWLEDGE," published in the city of New-York, be adopted as the organs of publication for the proceedings of this Lyceum.

On Motion of Mr Emerson,

Resolved, That the Executive Committee be directed to adopt such measures as they shall deem expedient to encourage the institution of Lyceums in the several States of the Union, where Lyceums do not already exist.

On motion of Mr Neal,

Resolved, That we regard the School Teachers of our country (who are now estimated at 50,000) as a body on whom the future character and stability of our institutions chiefly depend; that they are therefore entitled to our highest consideration, and that whatever may be their faults or deficiencies, the remedy for both is in the hands of society at large.

On motion of Mr Holbrook,

Resolved, That the American Lyceum recommend to town and county Lyceums, which are or may be formed, to co-operate in procuring town and county maps, embracing Geography, Geology, and as much of Agriculture and Statistics as may be found practicable.

On motion, the following gentlemen were appointed a committee to prepare a model of town and county maps of the kind mentioned in the preceding resolution; namely, Prof. Dewey, Prof. Olmsted, Prof. Hitchcock, Wm. C. Woodbridge, and Mr. James Stevens.

Mr Neal from the Committee appointed to draught a code of By-Laws, reported the following, namely—

BY-LAWS.

I. The Recording Secretary shall provide a suitable place for depositing books, specimens, and other property belonging to the Society; a place for the regular meetings; and, give early and public notice thereof.

II. Every Corresponding Secretary shall have a particular department assigned to him, and the following are hereby assigned to those appointed.

1st. Samuel B. How, President of Dickinson College, Carlisle, PENNSYLVANIA. On Colleges and their connexion with common Schools.

2d. Josiah Holbrook, Boston, MASSACHUSETTS. On Books, Apparatus, and Branches of Study.

3d. B. O. Peers, Lexington, KENTUCKY. On Legislative provisions for Schools.

4th. A. J. Yates, Chittenango, Madison Co. NEW-YORK. On the qualification of Teachers.

5th. Theodore Dwight, Jun. New-York City, NEW-YORK. On Lyceums.

6th. Oliver A. Shaw, Richmond, VIRGINIA. On the Natural Sciences.

7th. John Neal, Portland, MAINE. On methods of Instruction and School discipline.

III. The Corresponding Secretaries will make reports in their respective departments, and furnish the Recording Secretary with all documents relating thereto, and belonging to the Society.

IV. It shall be the duty of the Executive Committee, or any three of their number, to invite persons from different parts of the United States, to address the Lyceum at the annual meeting, on such topics as they may prescribe to them.

V. It shall be the duty of every member of the Executive Committee to forward the general objects of the Lyceum, in that section of the country to which he belongs.

VI. The rules of debate observed in the House of Representatives of the United States, as recorded in Jefferson's Manual, shall be observed by this Society.

On motion of Mr Yates,

Resolved, That the thanks of this Lyceum be presented to the Mayor and Corporation of this city, for their kindness in supplying a room, and otherwise contributing to the convenience of the Lyceum during its session.

On motion—*Resolved*, That the proceedings of the Convention and of the Lyceum be published and circulated in different parts of the United States.

The business of the Lyceum having been closed, it was, on motion, adjourned.

ART. XII. — BIOGRAPHY.

For the Journal of Education.

I deem the judicious labours of the conscientious biographer, as among the most useful to a reading child. I mean that biography which presents the lives of *self made men*, and points out with clearness the several steps by which they arrived at eminent usefulness. We have been inundated with fictitious narratives and supposed situations. We want what is real, tangible, and human. We want to know the exact description of actual cares. We want to be certain, that such or such an individual was born in poverty, that he struggled hard with opposing circumstances, and was sometimes near desperation, but, that he persevered and finally triumphed. One palpable case, fully described, will do more to give energy and motive to a youth than ten thousand 'fancy's sketches.' We need those true to life. Let every color be mingled as it actually combined in the living man. I am very sorry that the author of 'Biography for Young Persons,' has paused in his labours. That series of books were calculated to do more for imparting true moral courage to gifted youth than all the works I can mention. The rising youth of this hemisphere need to be told, and told *often*, that usefulness of incalculable amount, character of eternal value, are within their reach. *They only need to be roused to the work.* Our children are well brought forward, and it is a deep stain on our far eulogized institutions, if we produce no such men as Heyne, Sherman, Parr, and Franklin. These men rose against every obstacle to heights of usefulness and reputation, and their names will ever live in the records of their country. And shall the series cease? I firmly believe we have many profound scholars and able statesmen, and successful labourers in every field of science and usefulness, if I may so say, wrapt up in the little forms of our frolicksome school-boys; and shall we let them die without enabling them to perform the high duties for which they were sent into this world? I am persuaded, that well written biographies, of proper persons, will give to ardent minds *the very stimulus*, which shall put them in motion. I should like to see a full life of Newton accommodated to children, one of Linnæus, another of some distinguished engineer, one of Howard, and more than one of those *eminent* for their excellence and piety in every sphere of life. We need such models, to show us what *man has done*, that we may learn and feel what *man can do*.

CRIVIS.

INTELLIGENCE.

DOMESTIC.

ONEIDA INSTITUTE.

We have been favored with the third report of this flourishing seminary, from which it appears that forty-two young men have earned, during the last year, a sum equal to the amount of their board, which, at a little more than one dollar a week, amounts to \$2,000. While earning this sum, they have also been giving strength and vigor to their constitutions; a healthy tone to their mental faculties; and preparing themselves to endure hardships, to encounter difficulties,

and to accomplish the great purposes of life. All the other expenses of the institution, for tuition, room rent, fuel, light, and contingences, amount to \$28 a year for each student. This plan of uniting manual labour with study, we regard as among the best improvements of the day. The experiment at Whitesborough has been a fair and successful one; and we rejoice to learn that the Trustees propose erecting buildings to accommodate *one hundred* students. Five hundred applicants, it is stated, have been refused admission, the last year, for want of room; a noble comment on the adaptation of the system to the wants of the community. — *Utica Sentinel*.

HISTORICAL SOCIETY OF INDIANA.

A society has been formed in Indiana with this title, having among other objects those of searching out and unfolding the history of the Indian tribes within that State; the ancient remains and natural curiosities in the State, its civil and political history, from the earliest settlements; the natural history, embracing geology, mineralogy, and botany, its soil, productions, climate, animals, birds, fishes, &c. The Corresponding Secretary resides at Salem, Washington county.

Connecticut Mirror.

GENESSEE WESLEYAN SEMINARY.

This institution is established at Lima, Livingston county, New York, under the direction of the Genessee Conference of the Methodist Episcopal Church. It is designed to unite agriculture and the mechanic arts with a course of literary and scientific studies. The main edifice, to be built of stone, with a centre of three stories, 130 feet long by 40 wide, and two wings of 40 feet each, is under contract, with the prospect of being completed during the present year.

FEMALE SCHOOL IN GERMANTOWN, PA.

The Trustees of Germantown Academy have established a Female Department in their institution, with a separate location from the Male department. It is designed for females above the age of five years, a few of whom are to reside in the family of the two principals; and, together with a limited number of the others, 'compose a domestic circle, associating for the purposes of instruction and mutual influence.' The government is designed to be eminently *parental*; and a liberal allowance of time is to be devoted to those exercises and recreations which are necessary to secure *sound health*. Instruction is to be given in the various branches of an enlarged English course, including music and drawing; and also in the French language; aided by apparatus and visible illustrations. Books are to be used 'chiefly to illustrate and corroborate what the pupils shall attain by their own efforts.' It is under the care of Mr William Russell, late Editor of this Journal, and Mr A. B. Alcott.

PHILADELPHIA ASSOCIATION OF TEACHERS.

A Society with this title has recently been formed in Philadelphia for promoting the cause of primary education in general, with a more

special reference, however, to the State of Pennsylvania. A Board of nine Directors, appointed annually, is to determine the time of the meetings of the Association, to which Females engaged in the business of teaching, though not regular members, are to be invited. Individuals not actually engaged in teaching, can belong to the Association only by being elected honorary members.

MUSIC IN PRIMARY SCHOOLS.

From the journal of Mr Roland, it appears that music is taught systematically in the infant school at Bethelsdorp, South Africa. Not only hymns and songs, but arithmetic, together with the principles of reading, geometry, and the mechanic arts, are *sung* by the children of four or five years of age, and the most perfect measure and harmony at the same time observed. The writer regards infant schools as one of the most useful and *philosophical* discoveries that have been made. 'Children,' he says, 'are thus brought up with gentleness; their moral and intellectual faculties are developed; they acquire the principles of social life, and without constraint. They go to school with joy, and at their own free will; even the youngest, forgetting the bosom of their mothers, cry to go, and join their little companions; and in going out of school, not contented with what they have done during their lessons, they cheer the village with their songs, and repeat everywhere what they have learned. Nothing could be more sweet and melodious than their voices.'

Connecticut Observer.

STATISTICS OF COMMON SCHOOLS.

The number of public schools in Greenfield, Ms. is six, containing during the winter past about 222 scholars. The terms of continuance were severally 3, 3, 3 1-2, 4, 4, and 3 months, making a difference of one month, or a proportional difference of one fourth, between the lowest and the highest privileges of the several districts, so far as the term of continuance goes. 'Of the whole number of males, 8 study grammar, 65 arithmetic, 34 geography. Of the females, 22 study grammar, 44 arithmetic, 51 geography, and 4 natural philosophy.' From this statement it appears, that of the whole number of males, one fourteenth study grammar, more than one half, arithmetic; and nearly one third, geography; that of the females, one fifth study grammar, considerably more than one half, arithmetic, and nearly one half, geography. Of the whole number of both sexes, nearly one seventh study grammar, one half, arithmetic, and much more than one third, geography.

Edu. Reporter.

NEW PUBLICATION.

Mr Carey of Philadelphia has just issued a pamphlet, entitled, 'Thoughts on the Advantages of Infant Schools, and on the delay of their establishment, at the public expense, in the city and liberties of Philadelphia.

PREMIUM ESSAY.

The American Institute of Instruction has offered a premium of twenty dollars, or a medal of that value — at the option of the writer,

for the best Essay on the construction of school houses ; in which attention shall be given to the location of the house, to its dimensions, arrangement, best modes of lighting, warming and ventilating it, with particular reference to the common schools, and to economy in space, material, and furniture.

SELF SUPPORTING SCHOOL.

We learn from a correspondent that the Baptist State Convention of Georgia, determined at its last meeting to establish a Theological Institution in some central part of the State on the working plan. Measures were taken to raise \$1500, by the first of December next, for the purchase of land, and to make the necessary preparations.

FOREIGN.

INTERLINEARY VERSIONS OF THE CLASSICS.

The method of classical instruction by means of interlineary versions devised by Locke, has been revived in England. At the shop of the bookseller to the London University, the following Greek and Latin books with interlineary versions are published, intended for the first course: Phædrus; Ovid's *Metamorphoses*, 1st book; Virgil's *Eneid*, 1st book, &c.; and in Greek, select Dialogues from Lucian; select Odes from Anacreon; Xenophon's *Memorabilia*, &c. The German language is said to be taught in the same way.

London Lit. Gaz.

MAPS IN RELIEF.

We saw nothing more interesting among the methods of illustration adopted in Germany, and Switzerland, than the models or maps in relief, exhibiting the face of a country with all its varieties of surface—intended to convey more distinct ideas on the subject of Geography. They have long been used to illustrate particular districts, especially in Switzerland, and were first prepared for school use for the blind. A very imperfect imitation of them has been attempted in New York by a carver in wood—but almost too rude to be of much value. We cannot better describe those of Germany, than in the following extracts from the London Quarterly Journal of Education. These reliefs differ from common globes and maps most essentially in the following particulars. Instead of representing the hills and valleys by etching, they exhibit real elevations and depressions, corresponding to those on the earth's surface. The mountains and valleys are thus made visible and palpable; the coast also is clearly raised above the level of the sea, and its peculiar character, whether of lofty rock, or level sand is accurately delineated. The high table-lands like those of Central Africa, are placed on a higher level than the flat lands near the coasts; and the rivers and lakes are seen confined within their channels and basins. Not only is the general direction of the hills clearly laid down, but also the varieties in their steepness, their decliv-

ities, and the great isolated summits are delineated in their proper proportions. Appropriate colors, too, are used; the eternal snow of the highest mountain tops, and the ice of the polar regions, are represented white; the sandy deserts, yellow; the steppes brown, or a yellow brown; the stony, barren regions, grey and uneven; the forests green; and all the water is made blue. The material employed is paper, of a fine and light kind, not liable to be broken; the weight of one of the largest reliefs is very small, and they may be handled without any risk of damaging them. Names are written on these reliefs and the clearness even of the smaller characters is surprising.

It is obvious that to bring such a manufacture to perfection, requires skilful artists and much experience.

THE PRUSSIAN UNIVERSITIES AND SCHOOLS.

The sums assigned by the Prussian government for the maintenance of their six Universities in the year 1829, were as follows:—

Berlin,	{ independently of \$1,459,760 paid for } \$58,386
	{ the support of scientific institutions }
Bonn	65,845
Breslau	46,708
Halle	45,643
Koningsberg	40,004
Griefswalde	36,940
	<hr/>
	\$293,526

NETHERLANDS.

The six Universities of this kingdom received from the government during the year 1829–30, the sum of 19,200 dollars. Out of this, Lowen, (Louvain) had \$5,800; Liège, \$2,800; Leyden \$3,200; Utrecht \$2,800; Ghent \$2,800; and Groningen \$2,800.

FRENCH JOURNALS IN RUSSIA.

The number of French journals published in Russia at present is eight, of which four are issued at Petersburg, one at Moscow, and three at Odessa. Some of these are issued weekly in the form of newspapers; others appear monthly, and are appropriated to scientific and practical objects. One of the Petersburg journals and two of those of Odessa are published both in French and Russian.

Revue Encyclopedique.

GREEK BOOKS PUBLISHED AT MALTA.

The press at Malta, belonging to one of the London religious societies, is actively employed in printing cheap books in modern Greek. Most of them are on religious subjects, or closely connected topics. For example, there was published in 1830, entitled *Νεπὰ Ἀυρὰ*, or the Youthful Lyre, a collection of Sacred Songs, in imitation of those of Watts, and Mrs Taylor. In the Society's list we find also an Epitome of English Grammar, and a Manual of Geography, intended for the use of Greek youth.

London Quarterly Journal of Education.

SCHOOL FOR BLACKS.

From a recent census of the town of Halifax, Nova Scotia, it appears that there are in that town, 293 children below the age of sixteen years belonging to poor people of color.

The colored population have held two meetings, at which the Lord Bishop of Nova Scotia presided, with a view to make provision for their instruction. The result has been a determination to establish and support a Sunday and daily school as soon as sufficient sums shall be subscribed for the purpose. After the colored people have done all in their power towards accomplishing the object, a subscription is to be circulated among the more wealthy white inhabitants to aid in the work, and to provide funds for the support of a permanent teacher. A flourishing institution for negro children, will, it is believed, be the speedy result of these movements.

Nova Scotia paper.

NOTICES.

Elements of Chemistry, in the order of the Lectures given in Yale College; by BENJAMIN SILLIMAN, Professor of Chemistry, Pharmacy, Mineralogy, and Geology. In 2 vols. pp. 518 and 696; with an Appendix. New Haven. Hezekiah Howe. 1831.

Although this work appears under the unassuming title of 'Elements,' yet from its extent and comprehensiveness, it might without arrogance be entitled a 'System of Chemistry.' The author has long been known to the public as one of our most eminent chemists; and is justly celebrated for the ability and zeal with which, for a period of nearly thirty years, he has discharged the duties of a public lecturer on chemistry and its kindred sciences. He thus possesses a most important preparation for the compilation of a text book, by adding to a thorough knowledge of his subject that skill in the art of teaching, which, while it seems with Professor Silliman an original quality, is always greatly increased by experience.

The opinion of a correspondent familiar with the subject, who has carefully examined the work, in addition to our own cursory observation, justifies us in saying that this is among the most valuable books published on this subject. The copiousness of its facts is truly astonishing; and while it cannot be supposed, by those who are familiar with the greatest works of the day, that one of this extent and minuteness is free from errors, we have no hesitation in recommending it to the student of chemistry, as containing a full and correct view of the present state of the science. Chemistry is necessarily encumbered with a vast number of particulars, from the consideration of which no skill in classification can ever relieve it. We find, however, that while they are faithfully recited in the work before us, and digested with as much skill as the nature of the case seems to admit, on the analytical plan, appropriate devices are used to guide the young learner in the principle of *selection*; so that he may discern the leading features, when he has not the leisure to enter into all the intricacies of the science. The beautiful cuts, furnished by Dr Hare, are a most valuable addition to the work.

We rejoice to find that in teaching the *laws* of the material world, Professor Silliman has been careful to remind his pupils of *that Being who*

gives and maintains these laws; and that, after explaining the series of *proximate causes*, he announces a proposition not less important as a part of true philosophy than any other in the system, that *this series must terminate at last in the power of the Creator*, and that 'GOD is THE FIRST CAUSE of everything.' Would that all our teachers and writers on Natural Science might adopt this course; and there would be less ground for the reproach which is cast upon it, that the Study of Nature often leads the mind from its Great Author.

The Catechism of Health; or plain and simple rules for the Preservation of the Health and Vigor of the Constitution from Infancy to Old Age. Philadelphia. Office of the Journal of Health. 18mo. pp. 135.

We have seen no work which exhibits, in the same space, so much valuable truth, for immediate practical application, in the preservation of health, as this neat and unassuming little volume. We could wish that its contents were familiar to every child; and we are confident that an early knowledge of its principles would save many an hour of suffering, perhaps many a year of disease. It is in the spirit of the Journal of Health; and like that useful work, is calculated to promote sound morals, no less than health.

We regret that it has taken the catechetical form. We doubt whether it is practicable, if it were expedient, to occupy sufficient time in our schools to commit it to memory; and we would suggest, as the best plan for works of this kind, that which is so familiar in the best books of Blair — of detached numbered paragraphs announcing the simplest and most important principles; and illustrated by facts or explanations in a smaller type. It might then be employed as a reading book; and its statements be the subject of examination by means of questions. It will also be important in instruction, if not in the work itself, to separate that portion designed only for parents, from those of general application.

Outlines of History, embracing a concise History of the World, from the earliest Period to the pacification of Europe, in 1815. Second American Edition, with Additions and a Set of Questions for examination of students. By JOHN FROST, A. M. 12 mo. pp. 466.

This book, as the title indicates, contains a sketch of the whole course of History, from the creation of the world to the present time. The style is very condensed and concise, so that a great number of facts are related in a very few words. The arrangement of the work is Chronological. It is divided into three parts, Ancient History, The History of the Middle Ages, and Modern History. The following are some of the heads of the chapters in Modern History, from which the reader will understand the plan. View of the State of Europe. Times of Charles V. Times of Philip II. Times of the Thirty Years' War. Times of Louis XIV. Period of Comparative Repose. Times of the French Revolution and Empire. The American Editor has added very copious questions, to facilitate its use as a text book.

The work itself appears to be of very elevated character, such as to render it suitable for use, in the higher institutions of our country.

American School Library, by Jesse Torrey, Jun.

Mr Torrey has recently completed the compilation of a series of Elementary School Books, for the use of Schools and Academies. It consists of the following works The prices of the volumes, full bound are annexed,

No. 1. 'The Primary Spelling Book,' 36 pages, 18 mo. 12½ cts. No. 2. 'A Familiar Spelling Book,' 120 pages, 12mo. 37½ cts. No. 3. 'A Pleasing Companion for little Girls and Boys,' 144 pages, 12mo. 50 cts. No. 4. 'A Mental Museum for the Rising Generation,' Vol. I. comprising Conversations on Natural History, and the Universe, Reflections on Providence, &c. 158 pages, 12mo. 56 cts. No. 5. 'A Mental Museum for the Rising Generation,' Vol. II. including miscellaneous articles, entertaining, moral, and political, 206 pages, 12mo. 69 cts. No. 6. 'The Moral Instructor, and Guide to Virtue,' 300 pages, 12mo. 75 cts.

Most of them are designed as reading books. The compiler does not propose them as substitutes for all others; for he thinks that books ought to be frequently changed. The series is highly recommended by teachers in the Middle States, and some of the books seem to have been adopted in Schools to a considerable extent. The following are the contents of the last Volume.

PART 1. Original Essays on the Diffusion of Knowledge, Moral, Reformation, &c. 2. Epitome of the Moral Precepts of the Bible. 3. Abridgment of the Lives and Moral Discourses of Confucius and Socrates, and Seneca's Morals. 4. Abridgment of the Law of Nature, and the Economy of Human Life. 5. Abridgment of Penn's Maxims, Paley's Moral Philosophy, and Knigge's Art of Conversing with Men. 6. Selections from Franklin's Works. 7. Miscellaneous Articles. 8. Pope's Essay on Man, &c.

An Elementary Treatise on Geometry, simplified for beginners not versed in Algebra. Part 2d, containing Solid Geometry, with its application to the Solution of Problems. By Francis J. Grund. Boston, Carter, Hendee & Babcock. Baltimore, Charles Carter. 1831. pp. 196.

Mr Grund's Plane Geometry is well known to teachers. It has been favourably received, and has, we believe, been fully approved upon trial. This second part is upon the same plan.

Modern writers on Geometry seem to be somewhat divided in opinion on the question, how closely, it is best to adhere to the rigid principles of the ancients in demonstration. It is evident that the more we may take for granted, the more short and simple, demonstration may become; and on the other hand by making axioms few, and by adhering strictly to rigid principles, our demonstrations must be complicated and difficult. Mr Grund has aimed at simplicity, and though to attain it he has sometimes *taken for granted* what Euclid has thought it necessary to *prove*, yet he does not, we believe, claim any thing that the mind will not readily admit. By taking this course he has made his book peculiarly valuable for general and popular use.

The Naturalist, Nos. 1, 2, and 3. Boston. 1831.

Three numbers of a new periodical entitled 'The Naturalist,' have already been issued at Boston. The contents of the March number are Botany, Man, White Ants, the Culture of Silk. The work is under the editorial care of D. J. Browne.

Encyclopedia Americana.

The fifth volume of this valuable work, extending from EVE, to GRE, is just published by Messrs Carey & Lea, Philadelphia.

AMERICAN
ANNALS OF EDUCATION
AND INSTRUCTION,
AND
JOURNAL OF LITERARY INSTITUTIONS.

VOL. I.—PART II.—NO. VII.

JULY, 1831.

ART. I.—SKETCHES OF HOFWYL.

LETTER XVIII.

Liberty of Pupils — Trials — Festivals of Hofwyl.

MY DEAR FRIEND — In former letters I have described to you the precautions and the vigilance employed in preventing and excluding evil, as a prerequisite to a proper course of moral education ; and the general method of conducting it. In this, as in other parts of his task, the object of the educator must be, to ascertain the dispositions and propensities of his pupils — to soften and correct those which are in excess — to draw forth and strengthen those which are deficient in force — to modify one by means of another — to subject all to the influence of the intellectual faculties — and thus to produce, as far as possible, that harmony which should be the basis and the ornament of the moral and religious character. If the future destination of his pupil is still undecided, he should endeavor to ascertain in what occupation he may be rendered most happy and useful ; or if it is fixed beyond recall, to watch especially over those points of his character, which are important in reference to it.

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These objects cannot be effected by a system of rigid restraint and arbitrary punishment. Such a course may indeed restrain or suppress certain faults, so that they shall not break forth in the course of education, and thus promote the ease and tranquillity of the educator, and his reputation for the moment: but it will defeat the great end in view, and leave him in ignorance of the materials on which he is to act, by inducing the pupil to conceal his propensities and passions. They will too often exhibit themselves like a suppressed volcano, in the sudden desolations of an earthquake; or burst forth, like the wasting torrent of lava, when the pressure is removed. It is on this principle that we can easily account for the utter failure of many excellent parents in the education of their children; and the lawless, reckless indulgence of every propensity to which they too often resign themselves, as soon as they escape from the authority which has restrained them.

On the contrary, after establishing the system of precaution and vigilance we have described, Fellenberg considers it as indispensably necessary *to respect the liberty of the pupil*, and to permit him to act freely, if we wish to discover how he is disposed to act, or to aid him in correcting himself. Nay more, after surrounding him with the circumstances described, which shut out, as much as possible, *direct seduction, and positive examples of evil*, we must leave him to the influence of such objects and causes, fitted to excite his propensities, as he will ordinarily encounter in the world, and allow him to exhibit his character, so far as his own immediate safety, or that of those around him, is not endangered. Our dispositions and passions must remain unknown to ourselves and others, if the objects which excite them are entirely kept out of view. The nobler or more feeble propensities cannot be cultivated; the inferior or stronger cannot be pointed out or suppressed.

Without some previous trial and examination of this kind, the pupil is sent forth into the world, to learn amidst its difficulties of what he is capable, and discovers for the first time the nature and strength of his propensities, from the influence of temptations, which too often prove fatal to his character and prospects. Is it not cruelty thus to launch an untried bark upon a pathless ocean, and to hide from ourselves the defects which endanger its safety, lest the task of applying a remedy should weary our patience by its difficulty, or impair our reputation by its ill success?

In addition to this, the moral qualities are often among the most important indications of the sphere of action to which Providence has destined the individual. If you compel the timid spirit to embark on the ocean of public life, you prepare a victim, or a dupe, for the more powerful. If you condemn a mind spurred on by the love of action, to a sphere where his powers find no legitimate means of developement, he will gratify them in forbidden ways, or sink into indolence and apathy, for want of a stimulus to action.

Fellenberg also believes, that none of our fundamental and essential dispositions and propensities would have been implanted, without some valuable end. Indeed, the more narrowly he examines the subject, the more will the educator be led to believe, that there is no one of *these original principles* in the human mind, as it issued from the hands of its Creator, which *in its just measure and proportion, and duly modified by others of a higher nature*, will not contribute to the great ends of our being. The same *desire of property*, which in its excess becomes avarice, or produces fraud and theft, when duly restrained, becomes *frugality*; and contributes no less to the welfare of society, than to that of the individual. The wisdom of the serpent, properly employed, for worthy objects, is as noble as its kindred vice of cunning is base, and not less necessary than the harmlessness of the dove. The same zeal and energy of character, which stimulated Saul of Tarsus to drag the followers of Christ to prison, and to death, when duly directed, led Paul to sacrifice his life in the cause of religion and humanity.

It is on these principles that the usual regular and frugal diet of Hofwyl is, on rare occasions, exchanged for the luxuries and wines of a feast, and the pupil is left without the least restraint to indulge his propensities. This is done even in the agricultural school; wine is given them *ad libitum*, and the hour of retiring is left to their own choice, with the understanding, that the labours of the succeeding day must be resumed at the usual hour. When I first learned this practice, I was somewhat surprised with what seemed a dangerous departure from the usual, salutary system of seclusion from the view and the inducements to evil. On expressing my apprehensions to Vehrli, he observed that such variations from regular habits must be only as rare exceptions to a general rule; but that they had been of essential service to him, in enabling him to detect dispositions and propensities which he did not suspect. He deem-

ed them necessary, still farther, as a preparation for encountering similar evils in the world. 'If,' said he, 'a pupil is not capable of resisting for a few hours, under the eye of his instructors, temptations which will meet him at every step in life, it is of the highest importance to discover it while yet we have the opportunity of preparing him to overcome them.' He assured me, that in one instance in particular, he had discovered a propensity to intemperate drinking, which he had never before known, and which he had little doubt would have resulted in a confirmed habit, but for the counsels and discipline to which this discovery, during the period of education, gave rise. 'Is it not unreasonable,' he asks, 'to expect that a child will walk safely on the bank of a precipice, if we never suffer him to see it, or never allow him to direct his own steps till the moment of trial comes ; and then leave him to go through it unassisted ?'

Personal observation of these festivals entirely dissipated my apprehensions concerning their influence, *as they are conducted here*, which these remarks had greatly diminished. I have watched with surprise one of the feasts of these peasant boys, when the table was loaded with luxuries adapted to their tastes, and furnished with wine, extending itself late into the night, and still exhibiting order; mingled with gaiety, which would put to shame our fashionable feasts. Their instructors were indeed present, but as *companions*, not as *masters*, — as aids to give a direction to their amusements, but not to interrupt or restrain any indulgence they might choose. They were left to their own conscience and reason to discover their duty, and to calculate the consequences of irregularity. One course of dishes succeeded to another, and the bottles of wine were filled as soon as they were empty. Sometimes a burst of gaiety would seem to threaten the destruction of order ; but in a short time everything would gradually subside to the usual level of cheerful regularity. Their repast was sometimes cheered by the performances of the band, and sometimes varied by one of the popular hymns or patriotic songs which they are taught. Occasionally, their activity would develope itself in childish gambols, or in a simple dance ; and more than once, they passed without any apparent violence, into a hymn of a serious, and even of a religious character. Although they never have wine, except on such occasions, I saw but two or three who exhibited the least evidence of its influence upon them, and this in a

slight degree only. Such was the conduct of peasant boys from ten to twenty years of age. You will need no other evidence of the excellence of the modes of education which had been adopted with them. You will perhaps question, and it may be with reason, whether this plan is applicable to our own youth. I present it as an interesting fact in the history of Hofwyl, as an evidence of the extent to which liberty may be granted, in connexion with a proper system of education, and an illustration of the manner in which the pupils are prepared to use that unrestrained liberty which they enjoy in life.

On the same principle, the pocket-money of the pupil is left entirely to his own disposal, with the condition that he must afterwards give account of the manner in which he has spent it.

It is in watching over the pupil in the circumstances calculated to develop his character, that the most important part of the task of education consists; a task which certainly requires the highest degree of wisdom, and which it would seem almost presumptuous in man to undertake, if Divine Providence had not imposed the task upon us. *Let it not be forgotten*, that in proposing this course, Fellenberg *exerts and demands a vigilance that never sleeps, a perseverance that never tires*; and insists that none should assume the important duties of an educator, who is not resolved *to devote all his powers* to their performance. He calls upon them to remember that declaration of Him who manifested a peculiar regard for children: 'Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.' Let it be remembered too that the results of this system, however hazardous it may seem to some, are incomparably happier than those of the opposite extreme of slavish and violent restraint which is too generally adopted.

ART. II. — JACOTOT'S SYSTEM OF INSTRUCTION.

(Concluded.)

After the pupil can answer every question propounded to him, can generalize, and justify everything that he has said or writ-

ten, it only becomes necessary to vary his exercises, and thus to lead him gradually and easily to write whenever and upon whatever he pleases; and finally to speak extemporaneously upon a given subject. The entire course, then, comprehends the following exercises.

I. *Imitations.* Here the pupil applies the terms which express a general sentiment by means of special facts, to the development of the same sentiment under different circumstances. Thus Calypso *regretted the departure of Ulysses*; and Philoctetes, in the fifteenth book, *regrets his perjury*, in betraying the secret of the burial place of Hercules.

A sentence or two from a piece written by one of Jacotot's pupils, will illustrate this exercise. 'The grief of Philoctetes for having revealed the secret of Alcides' death, which he had sworn to conceal, *would admit of no comfort.* In the height of his sorrow, he found the remembrance of his perjury less supportable than the cruel abandonment of the Greeks, the treachery of Ulysses, and the dreadful agonies occasioned by his wound.'

II. *General reflections upon particular facts.* This exercise is merely an extension of that before referred to under the name of generalization. The pupil now takes a wider range of facts, and introduces into his compositions a greater number of reflections. He is told to consider attentively a given passage or passages of his author, and to derive therefrom the reflections connected with a *proposed subject*.

As soon as the pupil is tolerably well accustomed to this kind of composition, he is to be exercised in *speaking upon different subjects*.

III. *Comparison of synonymous words and phrases.* When called upon to distinguish between words and phrases, generally accounted synonymous, the pupil, in the first instance, repeats from memory a number of sentences containing *the words or phrases in question*, and he is particularly required to recollect *the precise circumstances* in which they were employed by the author. He is then required to produce a *general composition*, founded upon the special facts under his notice, of every part of which composition he is finally made to render an account.

IV. *Comparison of parallel subjects and analogous thoughts.* As a preliminary part of the former of these exercises, the pupil is required to furnish an analysis of all the books of Te-

lemachus. The following is a short specimen of an analysis of part of the first book. *Regrets, — artifice, — entreaty, — invitation, — situation, — advice, — repast, — imitation, &c.*

In this way, the pupil learns to notice the different parts of his author, in which *similar subjects* are treated, and he is then required to contrast the manner of composition in any two or more of them. For instance, Telemachus, in the first book, addresses Acestes, — and in the second, Sesostris.

1st. Telemachus, wandering in search of his father, is in the presence of a king; the subject is the same.

2d. He is in the power of Acestes, — he is in the power of Sesostris; the situation is the same.

3d. But Acestes speaks hastily to him, — while Sesostris treats him with kindness, &c., &c.

As a variation, the pupil is told to open any book whatever, at random, and read aloud the first sentence that his eye may happen to glance upon. He is then asked to bring to mind reflections or facts in Telemachus similar to those in the passage before him.

V. *Translation or Transfer.* In *imitation*, particular circumstances are imitated. Translation consists in imitating the *general reflections* derived from those particular circumstances.

Thus it was before seen, that the circumstances of Calypso's grief, resembled, in several respects, those which evinced the wretchedness of Philoctetes, and upon this observed similarity was founded *an imitation*. The regrets of Calypso, stripped of the accessory circumstances, must resemble, in certain points, all regrets whatever. Hence, *the regrets of the victim of ambition*, may be modelled on *the regret of Calypso*, and thus will be performed the exercise of *translation*.

The pupil is subsequently required to analyse a chapter, book, poem, &c.; to develope or paraphrase the thoughts of an author; to find subjects for transfer; to write upon a literary or critical subject, and to furnish descriptions of things observed; to imitate a thought; to write letters; to portray a character; to compare characters; to write tales, sketches, &c.

After having advanced thus far in the course of instruction, and not till this time, comes *the examination of grammar*, the comprehension of which is rendered remarkably easy, by the previous course; for the pupil already knows the language. He learns *the technical terms* adopted to express the observations made upon the nature, order, and reciprocal relations

of the words of the language. By comparing his own observations with those of the grammarian, he acquires the *conventional terms* in which they are appropriately expressed.

A grammar is put into his hands, which he is directed to read; at the same time carefully reflecting upon every sentence, and producing *from Telemachus*, examples confirmatory of every observation and rule which he meets.

Exercises of extemporaneous composition and speaking upon a given subject, are employed as soon as the pupil has attained a tolerable facility in the use of the language. The rapidity, ease, and accuracy with which the pupils write or speak on a subject assigned at the moment, surprise every stranger. Those who are familiar with the system, regard this simply as the natural results of the previous thorough process, by which the pupil is incessantly made to hear and repeat and imitate and translate the best ideas of the best writers and the most distinguished speakers, and thus enjoy the advantages of a traveller who *lives in the best society*, in order to learn a foreign language.

The last exercise consists in verifying Jacotot's favorite axiom, that **ALL IS IN ALL**.

As soon as the pupil has learned *Telemachus* in the manner stated, he is required to describe, extemporaneously, the particular art exhibited by Fenelon in the composition of that work. He is next directed to refer other productions of literary art to this, and to observe, that the human mind, under all circumstances, whatever be its end or means, follows very nearly the same route. On this point Jacotot observes, 'although one book does not, strictly speaking, contain all others, yet it contains some particulars which are common to all others. It contains *the starting points* of all knowledge, though not the full course. The entire amount of human knowledge, independent of repetitions, might be comprehended in a very few volumes. This method of instruction tends to confirm the correctness of the observation. The proposition, *All is in all*, is, in fact, *the fundamental principle of the system*; and it is because *All is in all*, that the precept, — Learn something thoroughly, and refer everything else to it — leads in practice to results so astonishing as those which are the proud trophies of the system of Universal Instruction.'

ART. III. — INFANT SCHOOL OF GENEVA.

BY J. MONOD.

No. II.

Means of Intellectual Developement.

I. — LESSONS FROM PICTURES.

1. The subject of the picture is simply named.

2. In naming the subject, especially if it be an object of natural history, we can enlarge upon its forms and properties, by comparing them with analogous objects. In naming the different subjects, we should be careful to explain, minutely and clearly, their different parts; as of an animal, a plant, &c.

3. When the children are farther advanced, the entire history of whatever forms the subject of the picture may be given.

4. Our instructions by means of pictures are attended with the greatest success, when conducted in the manner of familiar dialogue between the instructor and pupils; allowing them to ask questions. Above all, the instructor should not discourage those who manifest an ardent curiosity to understand things. One principal object with an instructor should be to put children upon the track of asking questions. We think it best, in general, to leave children to devise their own method for communicating their thoughts. Even when they are embarrassed, we do not often find it useful to aid them much; for if we do, we often assist them to say what they do not feel.

Methods are employed by others, which we have not yet adopted. Wilderspin, in his report on Infant Schools, mentions two, which we will here describe. From a great number of pictures from the bible suspended in the chamber, he selects one, names the subject, then gives a rod to one of the smallest children, requesting him to find the picture and touch it with the rod. If he succeed, he returns in great joy, accompanied by the cheers and shouts of his little companions, who had been on the tenter hooks of expectation, that he would make a mistake, to give them an opportunity to rectify it. After this the instructor explains the picture in the manner of a dialogue, taking care to follow the text of Scripture.

Another method of Wilderspin's is as follows. He divides the pictures into series, arranging them according to their kind. He gives one series to each class, with a monitor. The first monitor then takes four children and leads them to class No. 1, when they name all the subjects of the pictures; then pass on to another class; while other infants come to replace them at No. 1. The children are all led up in succession, so that there are a hundred in motion in the hall, naming the different objects; and the arrangement is such, that each child names all the objects. After a picture has been thus explained to a child, it is best to leave it exposed to his view; but he should not have too great a number before him at once, and they should be changed often.

The engravings, and the lessons of things, are the best means of instruction which can be employed in a school for little children, where, in order to speak to the understanding, we must engage the senses. Great care should be taken to shew them that *the picture is not the thing itself, but only a resemblance or representation* of the real thing. This caution is more necessary than many may suppose. Children have sometimes asked me, if the animals that they saw were alive! We find that the selection of pictures is not a matter of indifference; for it is indispensable that they be faithful representations of the object represented. Not only should proportion be carefully observed, but the instructor should endeavor to render them *palpable* to the children, by examples level to their capacities, such as this: 'The animal that you see is four feet in height, and would be so high,' shewing them at the same time how high four feet is.

2. LESSONS ON THINGS.

We have patterns of different kinds of wood, with their barks, in order to teach children to distinguish them by their color, and other different properties. We have remnants of cloth, of different colors, to teach them how to distinguish their fineness of texture, and shades of color. We have a collection of stuffed birds, which was presented to our establishment by the Museum of Natural History. For some time past we have been also engaged in making a collection of such minerals as are most common and most useful in the arts. Geometrical figures, formed of wood, have also been provided, in order to

accustom the children to regularity and accuracy of sight. In fine, the trees, plants, and every object in the garden, furnish us with subjects for interesting and instructive conversation.

Some may think there is little use in giving young children the knowledge of so many objects, and that it is apt to confuse their ideas by overcharging their memories. But we think otherwise. Indeed, experience amply proves to us, that this method of teaching is highly useful. 1. Because we thus extend the limited range of thought. 2. In learning the names of objects, they acquire at the same time just ideas of their forms, qualities, and relations, as they are placed in full view before them. 3. They are forming for themselves a vocabulary (of which children have great need), in a manner intuitive and natural, which is far better than the method of teaching *words* to children before they are able to form any clear or accurate conceptions of the things the words signify.

Teaching by sensible objects, or *things*, has the advantage of exercising at once the senses and the intellectual faculties. It commands attention; and, in discovering the uses and relations of things, it leads them to reflect, and compare. It serves also to exercise the judgment. It gives rise to a great number of curious and interesting questions and remarks.

3. ARITHMETIC.

As a means of developement, we teach a little arithmetic. For this purpose we use the common frame containing twelve rods, placed horizontally, upon which little balls play freely; and by this means they understand the combinations of numbers naturally, and as it were by intuition. On each side of the frame is a narrow black board, upon which may be written, in figures, the number of balls counted. — Exercises in numeration, by counting and clapping the hands in measure — Recitation of fragments of the multiplication table while marching — Counting the pieces of wood, or other objects of a similar nature. The principal elementary exercises are addition and subtraction with the fingers, in numbers of from one to ten. Finally, we exercise their minds upon the simple combinations of numbers applied to objects which interest them, such as nuts and marbles.*

* Here we think is an obvious inversion of order. The numbering of sensible objects, we think, should be practised a long time before teaching abstract numbers.

4. DEFINITION, ANALYSIS, &c.

Exercises on words which present some difficulty in pronunciation. — Correction of vicious or defective habits of speech. — Definitions. — We teach the children to conjugate verbs which apply to their own condition, as, yesterday *I sat down*; to-day *I sit*; to-morrow *I shall sit*; *I will listen*, &c. A kind of grammatical or logical analysis of phrases is required, of which the children seek out the several parts, without using any scientific terms. For example, 'A wise child listens to the instructions of his father.' Who listens to instruction? What is that a wise child does? Answer. He listens to instruction. What instruction? Answer. That of his father, &c.

5. READING.

We make instruction in reading, an accessory object only, — a *means of education*. One method which we adopt is to take the letters of the alphabet, and arrange them in such a manner as to form words. Another method is to write distinctly upon a black board, the words which represent a certain thing which is exposed to the view of the children, or with which they are familiarly acquainted. We also make use of pictures adapted to the different reading-lessons. For this purpose, we form the children into classes.

6. EXERCISES OF MEMORY.

We require our children to repeat, every day, the subject of the lessons of the preceding day. The hymns are learned by singing them. When we wish them to engrave a thing on their memories, we cause them to repeat it, all together, with a kind of rhythm or measure.

7. WRITING.

This is only employed in teaching the children to know and distinguish the letters of the alphabet, by tracing them upon sand. This is a very pleasing employment to them. We also furnish them with blackboards and chalk, as a means of occupation and amusement, allowing them to trace all the figures they can see or think of.

8. AMUSEMENTS.

Finally, we have a kind of amusement, which serves to exercise their thinking faculties. It is the use of little bricks, or

square bits of wood, of different sizes. Square or triangular bits of colored pasteboard would answer the same purpose, by teaching the children to arrange them in a symmetrical manner. This amusement is called *St Helena*. Finally, in everything we do to develop the intellectual faculties, we take great care not to fatigue the children. But it is extremely difficult to know how to adapt our instruction to the infant capacity. It is only by that tact and experience, which is acquired in teaching, by those who love children, that they can express ideas to them in a manner sufficiently simple. It will be found that simplicity, clearness, and conciseness, ought to be the basis of our instructions.

Moral Education.

The author of the work before us next goes on to state his opinion, that the native propensity of children to evil is a fact which every educator must discover — which will stimulate him to increased effort and vigilance, and at the same time will prevent his being discouraged by difficulties and failures, for which he is prepared. He believes that a permanent and thorough change of heart can never be produced by education alone, without the regenerating influence of the Spirit of God. At the same time he maintains that the moral and religious education we receive, is often the very means which God uses to bring us back to himself. Moral education, properly understood, may produce lasting effects. The educator who estimates it properly, well knows that he is called to sow upon an uncultivated soil; that the seed cannot be expected to spring up suddenly; but that, after a length of time, these instructions are revived in the mind, and thus produce the most salutary results. We have seen examples of lessons which had long lain forgotten to the mind, returning with great force, under circumstances calculated to engrave them deeply on the memory. Among the means of instruction, example is regarded as the most efficacious. It is principally to avoid the contagion of bad example, and submit our infants to the influence of good models, that our school is established. We think that children educated together under fixed rules, and with the strictest watchfulness, will be better educated than if taken individually; but if our watchfulness be diminished, and only a single bad habit tolerated, the whole number of children will be immediately in-

fects. In the latter case, Infant Schools would be an evil rather than a blessing. It is of primary importance, therefore, that elementary education be judiciously conducted from the very first, and that no habits be tolerated which it might be desirable to eradicate afterward. To this end we should, in the first formation of the school, act upon only a small number of pupils.

Moral Development.

Under the head of moral habits, we endeavor to form infants, — 1. To order — 2. To cleanliness — 3. To attention — 4. To exactness in everything — 5. To docility and obedience ; to a filial and respectful submission — 6. To veracity — 7. To justice — 8. To plain and decent manners, and above all to frank and open conduct.

1. ORDER.

We have already mentioned our general arrangements for local order ; it only remains to treat of our internal regulations in the order of the exercises, &c.

In regard to discipline, we have certain fixed laws, with which every child is made acquainted. A relative order is exacted in every exercise, for the purpose of accustoming the children to general rules, as they will be compelled in after life to submit to the laws of society. In their amusements, they have entire liberty ; but in the exercises, their wishes are controlled. We thus endeavor so to form their wills, that finally they may be left to themselves in their exercises.

2. CLEANLINESS.

Physical cleanliness is of the highest importance. We endeavor to cultivate taste and a regard to cleanliness, by making them see that these qualities are duly appreciated. It is obvious that the child who has taste, is distinguished for his cleanliness, which we endeavor to encourage in him by giving him the care of certain things. He who appears most careful, is allowed to collect and arrange in its proper position everything which he sees out of place. Another has the charge of brushing shoes, assisting in putting them on, &c. In this way, habits of order and regularity are established in the child ; and the example of those who are most distinguished in this respect, contributes to form the same habits in those around them.

3. ATTENTION.

In order to gain the attention of the children, we find it necessary, in the first place, to require silence. For this purpose we use *signals*, — the bell, and the whistle. If a child has a request to make, he raises a hand or thumb; and presently makes known his wishes. An affirmative answer is given by a similar sign. We also excite attention, by addressing their senses in a lively and interesting manner of teaching, and by showing them sensible objects. Silence is exacted in certain exercises, and we have one kind of exercise which we call *lessons in silence*, or *silent lessons*; to which the children attend with pleasure, and in which they sometimes excel to an astonishing degree for their age.

4. EXACTNESS.

We accustom children to do everything with accuracy and precision; never to do a thing by halves; and to be punctual and exact in the performance of their promises and duties.

5. DOCILITY AND OBEDIENCE.

Docility in our pupils is cultivated by conversing familiarly with them on their amusements; and sometimes giving them advice; and especially by doing this in a pleasant and friendly tone of voice. We ought to command children in regard to things only which they are able to do. By avoiding the frequent use of a commanding tone, whilst we invariably exact obedience to an order when given, we may secure great influence over the wills of children. *We may obtain by a look, or by a sign*, what it would be often difficult to obtain by any other means. Obstinacy is nearly the only fault for which we confine a child to the cell of reflection. We think it desirable to avoid giving place to a tendency to obstinacy, for fear of strengthening it by exercise; and to endeavor to repress it, whenever it shews itself in a positive manner. In short, we repeat, that *an agreeable manner* and *entire self-control* go very far in the management of children. If the educator displays a mind free from irritation or partiality, he will scarcely fail of securing the respect of his pupils. Children have a very lively sense of right and wrong, and a natural respect for everything which appears to them conformable to strict justice.

6. VERACITY.

It is an established rule with us, not to expose the veracity of the children, in cases where it would be for their self-interest to dissemble. The instructor does not require them to confess a fault which he has seen committed, for this would present a strong temptation to falsehood. By being watchful on this point, and by paying no attention to tales, we shall spare the child many exposures of his feeble virtue. He ought to know that if he conceals the truth, and excuses himself, punishment will infallibly take place ; and that, on the contrary, if he owns his fault, he is more likely to be forgiven. We ought to make it our aim to induce the child to *tell the truth*, rather than prevent him from lying. We should even be sparing in the use of the word *lying* ; and we think it would be well for the child never to hear it pronounced.

ART. IV. — INTUITIVE INSTRUCTION. — No. III.

IN the preceding lesson, the pupil was made familiar with the *schoolroom* as an object of the senses — The mind is naturally led to the *school* for whose reception it is intended, and to a course of intellectual observation, which may be conducted in the following order.

1. Design of schools, teacher, scholars, school-fellows — 2. Enumeration of the apparatus or means of learning in the school, with the articles necessary for the scholars — 3. Seeing, hearing, speaking ; the principal means by which mankind acquire knowledge. Importance of speech to social life — 4. Proper conduct of the scholar, with respect to acquiring knowledge ; towards his teacher ; towards his schoolfellows.

Outline of the Lessons.

1. The principal reasons why children go to school are easily understood. It is even expressed in the names, *teacher* and *scholar*. The teacher, instructor, or master *teaches* ; the scholars *learn*. Charles is the scholar of the teacher ; Adolphus is his schoolfellow ; for Charles and Adolphus learn together in the same school.

2. A part of the apparatus of learning consists in the furniture of the room, which has been already enumerated ; but it should be mentioned again here, in reference to the means of teaching. There are two kinds of apparatus for learning ; the *common*, belonging to the school, and the *individual*, belonging to the particular scholar.

Use of the articles. Upon the black board, or wall slate, we can write, draw, &c., and afterwards we can rub it out with the sponge. The teacher shows the reading table, which consists of large letters, that can be hung upon the wall. From the reading table we are taught to read. Thus all the apparatus is described. We use pencils and pens for writing. We read in books. The principal parts of a book are the binding, leaves, lines, and letters. Paper is used for writing. Color of paper.

3. The progress thus far is easy. The teacher now directs some of the children to shut their eyes, and stop their ears, for a short time ; and asks whether all the apparatus which they have been examining, would be of any use without the help of their eyes and ears. They readily perceive how impossible it would be for them to learn anything in school, without the use of eyes and ears, as well as without hands for writing, and without speech for communicating ideas.

We dwell particularly on the use of speech, in order to interest children in the dry process of teaching reading. The following is a specimen.

‘Children, you have probably seen some men, and some children, who could not speak. You felt very sorry for them, and were grieved at their misfortune ; you pitied them. Why did you pity them ? It is because speech would be of great service to them ; and you feel as if you could hardly do anything if you could not talk. If you wish your parents to give you an apple or a pear, what do you do to obtain it ? You speak and ask for it. If you could not talk, what would you do ? You have heard or seen something that pleased you, and you would be glad to tell it to your brother, sister, or school-fellow ; if you could not speak, how could you tell them ? Only think how much pleasure you take in talking, in hearing others speak, and in telling your thoughts to each other. What part of your body do you use in speaking.’ Here the teacher calls their attention to his mouth, and articulates single words

to shew the use of the tongue, lips, teeth, &c., with a view to give an idea of the principal organs of speech.

‘Now, children, those people who cannot speak, either have defects in some of these organs, or, what is more common, they have some difficulty in their ears, so that they cannot hear, and learn words, and their meaning. There are persons who can speak, and yet we have to ask them to repeat their words two or three times, before we can understand them. What is the matter? They do not speak clearly and plainly. But why not? Because they were never taught, or never attended to instruction. You are sent to school to learn to speak clearly and intelligibly.

‘Besides, there are people who can speak plainly and readily, and are yet often so placed, that their speech is of no use, in making those whom they wish to converse with understand them. You will easily see what I mean. Suppose you should wish to talk to your mother. You cannot do it; but why? If those who love one another, and wish to converse together are a great way apart, what can they do to understand each others’ thoughts? They can write what they think. They can put the signs of their thoughts on paper. Do you know what these signs are called? It is necessary for the person who writes, and the one who receives the writing, to understand the signs.

‘Here, in this book, on this page, is a pretty story that would please you. Read it. But, you will say, I cannot read; you must read it for me. It is necessary for you to learn to read for yourself; for often you cannot have any one to read for you, and it would be a great trouble to have to look up somebody, every time a word is to be read. Indeed, it is so difficult, that no one can know much, who cannot read. You come to school, to learn to read, — so that you can understand what is in good books, and what your distant friends say to you in writing. Repeat after me — In school we learn to speak — In school we learn to read — In school we learn to write. We have already begun to write; to-morrow we will begin to learn reading.’

4. In this manner, the obligations and duties of scholars are developed. The teacher can here, if he pleases, establish his course of school regulations, which he will afterwards introduce in form, as school laws. ‘Children! you have come to school to learn things, which will be necessary to you through your whole lives. I am your teacher — I desire your good — and I wish to have you learn much that is good. What do you

believe that I desire of you? I love you; what ought I to expect from you? Repeat distinctly after me — Children should love their teacher. Why should they love him? Because he loves them — because he desires their good. You do not always know of yourselves, what is for your good, and what is useful; I must teach it to you. I cannot do this, unless you are obedient. What must I therefore desire of you? Repeat after me — Children must obey their teacher. You come here to learn, not to play. I will try to make your learning as pleasant as possible. But you must try, too, if you expect to learn anything. If you are not constantly diligent, and do not attend to the subjects that I propose to you, you can learn but very little. What do I expect of you? I will tell you, and you may repeat it after me.'

The instructor then states their principal duties in short sentences as before, which are repeated by the whole class together. Many valuable ideas are thus acquired and impressed on the mind and memory by this exercise of repeating together short sentences, and wise sayings. For example; — Obey your teachers, and follow them, for they watch over your souls — Children should be attentive — they should be orderly and pleasant — they should come to school in season — they should not willingly stay away from school — they should be good-humored, kind, and obliging to one another, &c. In this way they will learn why a particular course of conduct is required of them.

Presuming that they have already been taught something of the Gospel and of Christ at home, reference to him and his love will be very useful to excite them to good conduct. Short hymns, or sentences in verse, should be recited by the teacher, and repeated by the scholars — adapted to the capacities of children in such a manner as to cultivate their minds and exercise the powers of speech.

ART. V. — RENSSELAER SCHOOL, AT TROY, NEW YORK.

We have received from our correspondent a pamphlet, which enables us to give the account we have promised of the Rensselaer School of Troy.

THE founder and patron of this institution is the Honorable Stephen Van Rensselaer. It was opened in January, 1825, under the care of a president and two professors.

The object of this school, as stated in the act of incorporation, and by the founder, 'is to qualify teachers for instructing youth in villages and in common school districts, belonging to the class of farmers and mechanics, by lectures or otherwise, in the application of the most important principles of experimental chemistry, natural philosophy, natural history, and practical mathematics, to agriculture, domestic economy, the arts, and manufactures;' thus giving instruction 'in the application of science to the common purposes of life.'

The institution has hitherto been chiefly sustained by Mr Van Rensselaer, at an expense of more than \$20,000. The fees from the students have afforded but little aid; not enough, indeed, to pay the cost of the apparatus and materials employed in experiments, and the salary of assistants. The institution is furnished by the founder with a scientific library, chemical and philosophical apparatus, instruments for teaching land-surveying, and other branches of practical mathematics, which are useful to the agriculturist, the machinist, and to other artists. Separate and convenient rooms are also provided for instruction in natural philosophy, natural history, the common operations in chemistry; and a room for the analysis of soils, manures, minerals, and animal and vegetable matter.

The following extract presents what are deemed the characteristics of the school.

'1. The most distinctive character in the plan of the school, consists in giving the pupil the place of teacher, in all his exercises. From schools, or colleges, where the higher branches are taught, to the common village schools, the teacher always improves *himself* more than he does his *pupils*. Being under the necessity of relying upon his own resources, and of making every subject his own, he becomes an adept, as a matter of necessity. Taking advantage of this principle, the students of Rensselaer school *learn*, by giving experimental and demonstrative lectures.

'2. In every branch of learning, the pupil begins with its practical application, and is introduced to a knowledge of elementary principles from time to time, as his progress requires. After visiting a bleaching factory, he

returns to the laboratory and produces chlorine gas, and experiments upon it, until he is familiar with all the elementary principles appertaining to that curious substance. After seeing the process of tanning, he enters the laboratory with most ardent zeal for a knowledge of the principles upon which the tanner's operations depend; and generally, by this method, a strong desire to study an elementary principle is excited, by bringing his labours to a point where he perceives the necessity of it, and its direct application to a useful purpose.*

'3. Corporeal exercise is not only necessary for the health of students, but for qualifying them for the business of life. When such exercises are chosen by students, they are not always judiciously selected. Such exercises as running, jumping, climbing, scuffling, and the like, are calculated to detract from that dignity of deportment and carriage, which becomes a man of science. Therefore a system of exercises is adopted at this school, which, while it improves the health, also improves the mind, and excludes those vulgarisms, which are too often habitual among students. Such exercises as land-surveying, general engineering, collecting and preserving specimens in botany, mineralogy, and zoology, examining workshops and factories, watching the progress of agricultural operations, making experiments upon nutritious matters proper for vegetables, &c., are made the duties of students as afternoon amusements.'

The soundness of these great principles will be generally conceded; and there can be no doubt that their application will render the progress of the mind more rapid, and more agreeable, and more thorough. It is with some surprise that we find the first principle claimed, elsewhere, as original and *peculiar*. We do not wish to detract from the merit of its application in a particular institution. But it is as old as the adage,

'Teaching we learn and giving we retain.'

It was inculcated and practised in the school of our childhood. It was urged as a prominent argument for the system of mutual instruction. We found the same plan in operation before the establishment of this institution, in the school of Prof. Pillans of Edinburgh, and in others abroad; and the late editor of the *Journal of Education* observes, that it was employed by Professor Jardine, in the University of Glasgow, nearly half a century since.

The progress from practice to theory, from facts to principles, is the very course prescribed by the true spirit of the inductive system, and the best means of exciting that interest

* This scheme of first awakening and then gratifying curiosity, is adopted in all branches. In learning land-surveying, the student should be first taken into the field, and then shown how to use the compass and the chain, and then to plat his survey and measure the superficial areas. The mathematical rules should be explained to him from time to time, as his own progressive operations demand. When thus made familiar with the objects of his study, he will pursue it with a zeal bordering on enthusiasm.

in study, which is a more effectual stimulus than hope or fear, and whose influence is so fully established in the institutions of Fellenberg. The combination of corporeal exercise, will give additional vigor both to body and mind. We regret, however, to see any countenance given to that ridiculous prejudice or vanity which regards running, jumping, &c. as derogatory to the 'dignity of a man of science,' and to find the effort made, to present the free exercise of the limbs as degrading, by associating it with *scuffling*. This prejudice is gradually wearing away, and we hope so liberal an institution will not aid in perpetuating it. We hope the pupils of the Rensselaer school will acquire sufficient knowledge of anatomy and physiology to be satisfied that their limbs and muscles were made for *action*; and that the very feeling of vivacity which pervades and animates them in the period of youth, is the indication that the free and rapid motions to which they are impelled, are among the best means of securing their complete and healthy development, and rendering them capable of long continued and vigorous action. Indeed we cannot but suggest the addition of a popular course of anatomy and physiology to the list of studies, as highly desirable; and as one of the most important applications of science to practical life, both in reference to animals and men.

The following is the order of exercises in this institution.

The year is divided into 17 *sub-terms* of three weeks each; leaving one interval week at the end of July. These sub-terms are numbered from the third Wednesday in November.

Students enter at the beginning of any sub-term, and are divided into small classes or sections; every section of students completes a subject, or a definite division of a subject, every sub-term; and enters upon a new one every succeeding sub-term. By this method an opportunity is afforded for a student to review, by attending the exercises of every section, which follows his own, as a spectator; and he is not encumbered with more than one subject at the same time.

During the WINTER LECTURING TERM, which begins the third Wednesday in November, and contains four sub-terms, the students lecture by sections, each fifteen times in each sub-term, on the following subjects:—Mental philosophy, logic, moral philosophy, national policy, etymology, rhetoric, physical geography deduced from geology, and civil geography deduced from history. The sections commence with different subjects, and they change lecture rooms and subjects every sub-term, until the whole circle of subjects is completed by every section. Those elementary principles of mathematics which are essential in practical mensuration, surveying, and engineering, are attended to from time to time, in the afternoon.

During the WINTER READING TERM, or fifth sub-term, beginning in February, the students read in the reading room or visit their friends.

During the SPRING EXPERIMENTAL TERM, beginning in March, and containing four sub-terms, students lecture by sections, as in the winter term,

on natural philosophy, geology, mineralogy, botany, zoology, and chemistry; illustrating every lecture with experiments or specimens, and making references to their application to agriculture, to the arts, and to other useful purposes. Land-surveying and engineering are attended to practically, from time to time, in the afternoon; and also the examination of farms and gardens.

During the TRAVELLING TERM, beginning the last of June, and containing two sub-terms, the students travel to collect specimens for their own use, and to improve themselves in practical geology, mineralogy, botany, zoology, and engineering.*

During the READING WEEK, in the last of July, the students read in the reading room, arrange their specimens, or visit their friends.

In the FALL EXPERIMENTAL TERM, which begins in the early part of August, and contains four sub-terms, the students lecture by sections, as in the winter term, on chemistry, geology, botany, and experimental philosophy. Land-surveying and engineering are attended to practically from time to time, in the afternoon; also the examination of factories.

COMMENCEMENT is held on the last day of this term.

During the FALL READING TERM, beginning the last of October, the students read in the reading room, or visit their friends.

The Charges are as follows — For tuition, each sub-term, \$2 62½ — Lecturing exercises, each sub-term, \$1 — Chemical exercises (which are confined to the 9th and 10th sub-terms), \$6 each sub-term. In addition to this, those who make the *Erie tour*, which extends to Niagara Falls, pay an additional fee of \$30. The *substitution tour*, as it is called, is \$15. The Connecticut river and Helderberg *tours* alone, are \$8. Students may decide, by majority, whether to pay the above fees, or pay their own expenses. In the latter case, the travelling expenses of one teacher will be included.

Board is of the plainest kind, which is best adapted to health, and in the institution, is charged at \$2.

During the last year, a separate building was erected for a *Junior branch* of the institution, to include those who are too young to take a part with pupils of maturer years. They are to be charged with the common tuition fee of \$2 62 1-2 a sub-term. When they become qualified to give experimental and demonstrative lectures, they are to be transferred to the Senior department.

Those students who go through the whole course of studies and exercises prescribed at this institution, are honored with what is called the Rensselaer degree. A diploma thus con-

* This is a season of great interest. The principal tour is from the school to the Eighteen-Mile Creek, on Lake Erie, west of Buffalo, and to Ithica, Oswego, and Niagara. As a substitute for this tour, when the circumstances of the students do not admit of the expense, three shorter excursions are made; one from the school to Connecticut river; another from the school to the Helderberg; and another from the school to Carbondale, Penn., and the south shore of Amboy bay, N. J. They are even sometimes permitted to omit all but the Connecticut river and Helderberg tours; but it is not without extreme reluctance, that the President excuses a student from the whole of a series of exercises so fruitful of practical and experimental knowledge, in natural science.

ferred, constitutes the graduate a *perpetual member* of the Rensselaer school, and entitles him to the privilege of attending lectures and the reading room gratuitously, until he shall resign, or be expelled for immoral or dishonorable conduct. He is obliged to give an account of himself to the trustees, at least once in three years.

The whole number who have graduated at this school is 48. Of these, 25 are Lecturers, 2 Engineers, and the remainder are devoted to various occupations. Of the non-graduates, 76 in number, there are 26 Lecturers, 3 Engineers, and the rest in other employments.

In further commendation of the institution, it is stated by the professors in the pamphlet before us, that its pupils are now applying its principles, from Canada to Georgia, and that the school does not furnish *competent* instructors, sufficient for one half of the respectable calls received.

It will be perceived, from the account we have given, that the main object of this school is one of the highest importance — the *application of science to the common purposes of life* — and the formation of teachers, who shall diffuse knowledge of this kind. It is a branch of that great system of means of education, comprising Schools of the Arts and Lyceums, Institutes, &c., which is spreading rapidly over Europe and America. We rejoice at the munificence which sustains it; and we would present it as an example, to those who have not learned the happiness derived from such modes of employing wealth. We are happy to find that others are springing up of the same kind. In confining itself, however, chiefly to the higher branches of natural science, it still leaves to be supplied, the urgent want which we have formerly presented, not of *one seminary*, but of *many*, on the plan described in our last number, intended to prepare teachers in the very elements of knowledge, to give the first lesson to the infant, and to lead on the child in the indispensable branches of instruction by a course at once simple, natural, and effectual, and promoting alike the improvement of the mind and the heart. Cannot a Van Rensselaer be found, who will adopt the same noble principle of liberality, and establish an institution on a similar basis for this great and important purpose, in every State in the Union? We are gratified to find that a school of this kind is already organised at Andover, Mass., under the direction of Mr Hall, whose qualifications are so well attested by his excellent lectures; and we

look for the happiest results. We are glad to see, also, that other institutions are adopting this as a part of their object. But we are still persuaded that until there are *many institutions* whose *single object* is to educate teachers, we shall have *few* that are *competent*, and *almost none* that are *completely qualified*, for the arduous, the important station of elementary instruction.

ART. VI. — COMPOSITION IN SCHOOLS.

Prepared for the Annals of Education.

We are gratified that we can present, in the following article, the independent testimony of one experienced in instruction and distinguished for success, in confirmation of the principles advanced in several articles on the subject of Reading Lessons and composition, and in the extracts on Intuitive Instruction, in former numbers. We earnestly recommend them to the attention of *parents* as well as teachers, who may thus do much, at *leisure moments*, in developing the minds of their children, and teaching them in the *most simple mode*, the art of expressing their ideas in writing.

AMONG the branches of study, in a proper course of education, Composition ranks high in importance. By Composition is meant, combining and arranging our ideas, clothing them in language, and expressing them by writing. It may answer more purposes than almost any other study. Geography, natural history, and astronomy, make us acquainted with the works of nature; history gives us an acquaintance with mankind; mathematics disciplines the attention and cultivates the reasoning powers; grammar and rhetoric improve our language; natural philosophy reveals the laws by which matter is governed; and intellectual philosophy unfolds to our view the human mind. All of these are embraced more or less in Composition.

Composition seems to be to the mind, what the power of digestion is to the body. It prepares the intellectual food to supply and nourish the various secretions of the mind. This food is incorporated with the intellectual system, and becomes a part of itself. The intellectual economy has been as little understood as the animal, from the ignorance of both of which, great evils have arisen. Inattention to this economy does not destroy the mind, but it retards its growth, and greatly diminishes its happiness.

It is probably owing to ignorance of the laws, which govern the human mind, that composition has been so much neglected and abused by teachers, and, consequently, dreaded and abhorred by scholars. Many scholars and even teachers do not seem to understand that Composition is only *writing* instead of *speaking* our thoughts. Indeed they seem almost to forget, that it is the *expression of thoughts* at all; for subjects are not unfrequently selected, upon which neither teacher nor scholar has scarcely a single idea — subjects which would puzzle the brain of a metaphysician; such as Education, Memory, Judgment, Virtue, Benevolence, Temperance, Charity, Improvement of Time, Improvement of the Mind, Decision of Character, &c. &c.

This practice is probably the parent of the notion, that Composition is a kind of mystery; that it is above the capacity of all except a few favored ones, who perhaps possess some magical skill. Some imagine, that in order to write *Composition*, they must take a subject that no one ever thought or heard of; that they must express ideas that never entered another's mind; that they must, if possible, use a different dialect, or it cannot be their own. Those of this class, who possess a good share of perseverance, have endeavored to write according to their best knowledge of the subject, and the result has been, that their compositions are made up of a few disconnected sentences, and nearly as destitute of sentiment as of connexion. Some, less ingenuous, have yielded to the temptation to practice plagiarism, rather than be delinquent. Others have abandoned themselves to indolence, or have wasted all their mental energies in fruitless anxiety, and have entirely failed. Thousands, according to their own undisputed testimony, have uniformly begged a release from the task, and if not regularly excused by their teacher, have unjustifiably taken the liberty to excuse themselves. Some have pleaded the ground of incapacity — a ground, which they would be reluctant to admit under other circumstances.

How many hours and days of anxiety and unhappiness has the course of Composition pursued in our schools occasioned! How often have Composition days been anticipated with sighs and tears; as days of Egyptian darkness, and in an intellectual sense, spent like those memorable days, not one moving from his place, the mind remaining stationary, as it regards improvement, and surrounded with darkness, which *is felt*.

The evil consequences resulting from such a system of Composition, are beginning to be perceived and deprecated ; and it is hoped that this vestige of the dark ages is giving place to reason and common sense. The dense night-fogs of superstition are beginning to disperse, and the dawn of a brighter day is visible in our intellectual horizon. Composition is beginning to be taught on the principles of the human mind, as every science should be, if improvement is desired and expected. Instead of having a subject given, and no time allotted for writing, or only half a day, in which the scholar is secluded from that intercourse with other minds which might elicit some ideas, Composition is made an every-day study, and receives regular attention from the teacher, as much as any other exercise. Subjects are selected, with which the scholars are familiar, and about which they can converse. This furnishes them with a fund of ideas, which they do not find difficult to clothe in language. The grand difficulty in writing composition, has been and still is, to a lamentable extent, *destitution of ideas*. The universal complaint is, 'I cannot think of anything in the world to write.' But furnish them with subjects, with which they are familiarly acquainted, and the ground for this complaint is removed. If they can converse about the subject, they will learn to write their conversation, which is in fact Composition. Making Composition an every-day study, the teacher devoting some time regularly to the exercise, having the scholars read their productions before the class, and conversing on the subject for the next lesson, are circumstances which conspire to excite an interest in the minds of the scholars, which is very essential. Interest is the *main-spring* in Composition.

AN ILLUSTRATION OF A PLAN FOR TEACHING COMPOSITION.

The following plan for teaching Composition has been practised with success. The exercises are both amusing and improving. They are designed for those, who are commencing Composition ; but they are also profitable for those who are considerably advanced.

In the first exercises, the teacher presents some object to the class, possessing a definite quality. Presenting this to some one of the senses, recalls other objects possessing a similar quality, upon the principle of association. This quality should

these descriptions produces no more excitement, than a common reading exercise. When a description is read, the scholars are called upon to mention any excellences or defects they have observed. This is done in such a way as to promote good feeling, and the scholars consider it as one of the most interesting and improving parts of the exercise. Some have remarked, that their interest was double what it would otherwise have been.

If practicable, a specimen of the object to be described is exhibited to the class. If not practicable, the scholars are assisted in forming as clear conceptions of the object as possible. In most, or all cases, they must necessarily exercise their powers of conception. For instance, the currant bush is the subject for description; the flower and fruit are not in perfection at the same time, and they must form a conception of one or the other, in order to give a full description.

While the object for description is before the class, the teacher asks questions like the following, which are answered orally by the scholars, aided, if necessary, by the teacher.

Grass.

- What plant is this, that you hold in your hands?
- Where does it grow?
- Is it very common?
- Is it cultivated, or does it grow spontaneously?
- For what is it useful?
- What animals feed on it?
- Do any other creatures feed on it, beside cows, horses, and sheep?
- Mention all the creatures you can think of, that feed on grass.
- Is grass suitable for food in its natural state, or is it necessary to prepare it, as we do potatoes?
- Is it necessary to gather the grass for the animals, or can they gather it for themselves, when it is growing?
- How do they get it?
- Do they pull it up by the roots, when they eat it?
- Why not?
- Whose wisdom does that display?
- Does grass continue growing throughout the year?
- On what do the cattle and sheep feed, in those parts of the year when it does not grow?
- What is hay?
- How is it prepared?
- How is it cut down?
- Describe the knife or scythe with which it is cut.
- Who cuts or mows it?
- What is the first thing they do to it, after it is mowed?
- If it does not get sufficiently dry the first day, or if it rains, what do they then do with it?
- When it is sufficiently dried, what is done with it?

How is it removed to the barn?

What would be the consequence, if the grass were not sufficiently dried, before it was placed in the barn?

Of which are animals most fond, hay or fresh grass?

What part of grass is eaten, the leaves or the stem, or are both eaten?

Which do animals prefer?

When animals feed on growing grass, which do they select?

Which grow first, the leaves or the stems?

Is it as good for food before, as it is after it is ripe?

In what state is it, when it is cut down and dried for hay?

Is grass cut from the same roots, more than once during the same season?

Does the grass ripen again, before it is cut the second time?

What is it called, when it is cut before it is ripe?

What color is grass?

What is the form of the leaves?

Compare them with something that you frequently see?

When grass first sprouts in the spring, how many leaves grow from one root?

Does the number of leaves increase as the season advances?

When grass is ripe how many leaves are there sometimes on one stalk?

Do the roots of grass die in the fall, or do they live through the winter, and grow again the next year?

Do they live more than two years? — When the roots of plants live more than two years, they are called perennial.

How high is grass, when it is ripe and ready to be mowed?

Does grass have flowers, like other plants?

There is a great variety in grasses, and as great a variety in the form and color of their flowers. Will you mention some of the different kinds of grass?

What color is the flower of the meadow grass? — Of the blue-eyed grass?

— Of the herd's grass? — Of the quaking grass? — Of the fancy grass? — Of the grasses in the western prairies?

Describe the flowers of the herd's grass.

Has the herd's grass single flowers growing on the end of the stem like the lily; or has it a great number growing around one stem, like the wheat?

How large is the head or bunch of flowers of the herd's grass?

Is this hard or soft?

About the time this head has attained its growth, a great number of little threads hang out, of different lengths, with something on the end of them like little feathers; what color are these feathers?

What does this head contain after the flowers have dropped off?

How large and long is this stalk?

This head is quite heavy for such a little stalk; why does it not break when the wind blows?

What kind of stem has it, woody or herbaceous?

Do we see this kind of grass as plenty in pastures as in meadows?

Does it grow spontaneously in meadows, or do farmers sow the seeds to have it grow?

What do the seeds resemble?

Is grass useful for any other purpose, except that of food for cattle?

Describe the grass of which bonnets are made.

Is its stalk similar to the herd's grass?

In what respects different?

What do the blossoms resemble? A tassel. — What color?

Where does it grow most abundantly, in pastures or in meadows?

What encloses the stems and flowers of grass, previous to their release from confinement, and a part of the stem afterward?

What is the color of the stem, beneath this sheath?

What appearance do the herd's and bonnet grass give the fields, in a time of drought?

Are cattle fond of these dry stalks?

What other kinds of grass can you mention?

What is the color of fancy grass?

What other name is sometimes given it? Why so called?

What is a peculiar characteristic of this grass?

What is the size and form of the leaves, in comparison with other kinds of grass?

Color and form of the blossom?

Does it grow spontaneously like some other grasses, or is it cultivated, or both?

Where do we usually find it growing?

Do animals feed upon it commonly, as upon other grass?

What kinds of grass in prairies?

Is it as fine and soft, as it is in our pastures and meadows?

To what height does it sometimes grow in prairies?

What animals feed on it in some prairies?

Of what other use is grass, beside furnishing food for animals?

It spreads a soft carpet for the repose of weary animals. It forms a veil to cover the otherwise rugged face of nature. Its color is most grateful to our organs of vision, and is especially adapted to preserve them.

Can you think of any passages of scripture where grass is mentioned?

Mention texts of scripture, in which the frailty of man is compared with grass.

After the scholars have answered questions, similar to the foregoing, they are called upon to repeat all the ideas, which have been expressed, that they can recollect, and also, if they think of any others, that have not been mentioned, they are requested to express them. They are requested to state any facts respecting grass in other countries, that they know, and to relate such anecdotes, as would be applicable.

As the subject is not given to the scholars previous to the exercises in the class, it is not expected, they can answer all the questions proposed. Those which the scholars cannot answer, are uniformly answered by the teacher. The teacher makes incidental remarks, and relates such anecdotes as would be interesting to the class.

After this is accomplished, they write their ideas of grass in their own language. Some descriptions, written on this plan, are very definite and interesting, and contain much valuable information. This exercise cultivates the taste, and inspires a love for the works of nature.

ART. VII. — LANGUAGE OF INFANCY. No. II.

BY T. H. GALLAUDET.

IN a former essay, I endeavored to show the importance of *cultivating a command over the countenance*, as one of the means to be employed in developing the intellectual and moral powers of children, and in exercising government over them. I now proceed to some further illustrations of the same subject.

Every mother knows, how soon and how easily she can produce a smile on the face of her infant, by giving a similar expression to her own countenance. *This is the first step in education.* The next is, to attract the attention of the child by pleasant tones of the voice, which it is absolutely astonishing to see the little one attempt to imitate, even when but a few weeks old, and thus, as the nurse says, *to tell its little story.* Let a frown darken the countenance of the parent, or a scowl indicate displeasure, or a harsh tone of voice be addressed to the child, and, as if by instinct, it immediately discovers emotions of pain and fear. And when the child grows somewhat older, how often we see it, while listening to very animated conversation, stand and gaze, and vary the expressions of its little countenance, in exact conformity with the quickly changing ones of the speaker.

In infancy and childhood, *the muscles of expression* are exceedingly pliable, and yield an almost involuntary obedience, promptly and instinctively, to the emotions of the heart, and the operations of the mind. The face reflects the very image of the soul; for a sad experience of the necessity of concealment in our intercourse with mankind, has not yet led to that constrained, and often deceptive, expression of the countenance which marks the man of the world.

In addition, then, to the care which parents and those who are concerned in the instruction and management of youth, should take to preserve that command over their own features, and those expressions of countenance, which will produce a happy effect upon their children and pupils, it is of equal importance, that the same care should be exercised over the children themselves. In these two ways, a great deal can be done, to mould and fashion *the human face divine* into those agreeable and impressive forms which indicate frankness, generosity, nobleness, and decision of character. *Habits of expression*, too, have a powerful influence upon the internal feelings. A smile

upon the countenance, even if it is produced by some degree of effort, will gradually become easy and natural, and strangely react upon the soul. 'Look pleasant,' is sometimes said to the child, and pretty soon he begins to *feel so*.*

There need be no hypocrisy in all this. We adopt various methods to control and subdue our feelings. When in acute pain, we preserve composure of look and of voice, and often feel it to be a duty. We take up a book, or walk out in the brightness and freshness of a cheerful scene, or seek the society of our friends, to dissipate the mental gloom that broods over us. We show a child some interesting picture, or tell it some pleasant story, to check what we see to be the risings of a storm within. This we do, as an *indirect* way of accomplishing, both in ourselves and in others, what we find by experience, *direct efforts of the will* cannot accomplish.

The God of Nature, who formed our mysterious frame, has given us a control over our internal feelings, by the very movements and expressions of our features. This principle, it is true, may be perverted, in its application to the very worst of purposes, and so may all that is good be misused. It may be made subservient to hypocrisy, and the vilest deceit. But it may, also, be used for the best and noblest of purposes. And the child, who is early taught to avoid all that is disagreeable, unkind, fretful, sullen, and repulsive in its looks, and to acquire the habit of those expressions which correspond with all the generous and noble affections of the heart, if at the same time, *the cultivation of these affections is conducted on correct moral and religious principles*, will have an additional strength and security given to the permanency and habitual exercise of these affections, and a power of subduing the contrary ones, which will be wanting in the child, over whose features and modes of expression no such discipline has been exercised.

Great pains are often taken to cultivate the manners, and to give them the air of courtesy, respect, and kindness. The tones of voice, too, and the articulation, pronunciation, and modes of conversation, are made matter of early instruction and discipline. And there is no doubt, that all this, by the formation of habits, has a very considerable influence in moulding both the intellectual and moral character. *The various ex-*

* There is probably no portion of the community, in which so much attention is early paid to the government of the exterior, as among the Friends or Quakers; and we believe that to this chiefly, are to be ascribed that mildness and self-government, for which they are proverbial. ED.

pressions of countenance, are quite as susceptible of control and discipline, and react on the mind and the heart with as great a force. Why should they not, then, be *formed into habits*, as well as the manners or the voice? Is there any greater danger of offending against nature and simplicity, in the one case than in the other? Can one set of habits, more than the other, be made to subserve the purposes of hypocrisy and deceit?

It is truly curious to see the very striking change which takes place in an uneducated deaf mute, after having enjoyed for a few weeks the privilege of social intercourse with his companions in misfortune, in the Asylum where they are assembled. The very features of his face, the motions of his eye, the expressions of his countenance, his general air and deportment, undergo an astonishing transformation. *He looks like another being.* His knowledge is but very little increased. His intellectual and moral character has received but very little improvement. But that *mysterious part* of our system, which forms the connexion between the mind and the body, and which in the case of the deaf and dumb, is called into the most lively and palpable exercise, as furnishing the only means of communication with others — the eye, the features, the gestures, the attitudes, corresponding with and directing the internal movements of the soul, this *half spiritual and half corporeal machinery*, if I may be allowed the expression, seems to acquire new elasticity and power; and catching, by imitation, the spirit of those which surround it, becomes a new instrument for the expanding mind to employ, and itself, too, *reacts* upon this very mind, having no small degree of influence in forming the habits of its thinking and feeling.

In the case of the deaf and dumb, we can notice the full effect of the principles, which I have ventured to adduce for the consideration of my reflecting and intelligent readers; and I believe, that every one who has been engaged in the instruction of that unfortunate class of our fellow beings, will recognise the correctness of these principles. Their more extensive application to children who can hear and speak, both in the family and the school, and even to youth in our colleges, who are acquiring, among other accomplishments, the *art of public eloquence*, will probably form the topic of some future essays.

ART. VIII. — MEMORANDA OF A VISIT TO A SCHOOL.

Prepared for the Annals of Education.

The following notes are real memoranda of an actual visit. Nothing is of more immediate practical value to teachers than an opportunity to witness the actual operations of the plans and methods adopted by others. The notes which follow, give us almost as vivid a conception of the method and spirit of the instructions they describe, as a personal visit would afford.

Disposition of Time.

A-l-f-r-e-d. — Young ladies, what does that spell? — Alfred. — What does *Alfred* mean? A man's name. — *Who* was Alfred? He was a *king* of England. Was he a literary man? He was. What! A king and a literary man! How could a king find time for *study*? Was he a *pious* man? He was. What! religion, literature and politics? How, with a kingdom to govern, could he find time for anything else? It seems almost incredible. How was it, young ladies?

Pupil. He was very systematic in the division of his time.

Teacher. That was the grand secret! Can any one tell us, what his plan was in this respect?

Pupil. He devoted one third of the twentyfour hours to *diet* and *exercise*, one third to his *religious duties*, and another to *literature*.

Teacher. But what then is to become of his kingdom? You have left that out.

Another Pupil. He devoted one third of his time to sleep, diet and exercise, one third to business, and one third to study and devotion.

Teacher. That is correct. And in this way, how much do you suppose he was able to accomplish, compared with other men?

Pupil. I suppose he accomplished a great deal more.

Teacher. Do you suppose he enjoyed as much happiness, as he would, if he had not formed such a plan?

Pupils. I suppose he was very much happier.

Teacher. You all seem to like Alfred's plan; how should you like to adopt a similar one? Let me see now, how many are decided that they should prefer some systematic division of their time, to following the impulse of the moment? (Every hand is raised). You may try this, then, and I will help you in forming your plans.

The time was then divided according to the wishes of the majority; but the scholars were led to prefer a plan which the teacher had previously formed. The following remarks on the subject were added.

Never let time be lost. Devote faithfully to every duty, the whole time allotted to that duty. Study *hard*, when you *do* study. Bring your whole mind to your business. Give up the lesson; don't try to study, when you find that you cannot fix your attention *at all*. It does injury and no good to study at such a time. But if you find you can attend a *little* (however little that may be), *persevere*, until all is right.

Be careful not to study too much, as I fear some do. The time for exercise should be occupied in exercise *solely*. Think of nothing but recreation. Let study go then. A contrary course is as injurious to the mind, as to the body.

2. Arrangement of Exercises.

As many of the scholars as had an appointed exercise, assembled at 8 o'clock. Reading, writing and calisthenics, in separate rooms, till nine. All then met in the common hall, and the teacher lectured for an hour upon the subject of the bible lessons of the preceding week. A recess of five minutes then followed. The time till eleven occupied in arrangements for the school and remarks upon general subjects — deportment at church, neatness, behavior on occasions of excitement, &c. A bible lesson filled up the remainder of the time till the close of school at twelve.

Monday Afternoon. Exercises of some of the classes commenced at a quarter before one o'clock. The whole school assembled at two. First half was occupied by the teachers in conversational lectures upon various subjects. Next, a recess of five minutes. The next hour was devoted to mathematical recitations, Geometry, Colburn's Sequel, Colburn's First Lessons.

At the recitation in Euclid the individual called upon would first state the proposition in general terms, then proceed to draw the figure on the black board, applying the proposition as she went along. Then, retiring to the farther part of the room, she would proceed to demonstrate.

The classes in Colburn's Sequel, were divided into monitorial sections, reciting to individuals, appointed from their own number, the regular teacher of the class superintending the whole; in many cases assisting the monitors themselves. No definite lessons are assigned in this study; but a certain specified portion of time must be faithfully devoted to it. If an individual finds difficulty in keeping up with her class, with only this time, she is removed to a lower one.

Another recess of five minutes followed the mathematical hour. The classes next prepared to write composition. At this exercise, the teacher proposes some common object to be described, and by questions, collects all the facts relating to the subject. The subject proposed for this afternoon was *Fishes*. The teacher asked,

In what element do Fishes live?

In the water.

Do any ever live out of the water?

They do.

What are such called?

Amphibious. (A laugh.)

Is this right?—There is a kind called the ‘Flying Fish,’ which naturally remain a short time out of water.

Have fishes any blood?

They have.

What is the color of their blood?

Red.

No, it is white.

A multitude of such questions were asked and answered, until a sufficient number of facts were collected to furnish employment in writing for an hour. These descriptions are to be written at home and brought the next day, when each reads her own piece.

Heard some of these descriptions read, the facts in which had been collected in this way at a previous exercise. The subject, ‘A Thunder Storm.’ Well written and interesting.

ART. IX. — LECTURES BEFORE THE AMERICAN INSTITUTE.

The Introductory Discourse and Lectures, delivered in Boston, before the Convention of Teachers, and Friends of Education, assembled to form the American Institute of Instruction. Published under the direction of the Board of Censors. Boston. 1831. 8vo. pp. 350.

ONE of the most striking indications, or rather perhaps results, of the very general excitement on the subject of education, which has been pervading the community for a year or two, is the establishment of the American Institute of Instruction. We believe that teachers must have the credit of first devising and executing a plan by which the members of a profession, as it perhaps may now be called, are collected from all parts of the country, *to receive instruction from each other*. Professional men have *convened* before, but it was mainly for *business*—not for *mutual instruction*. At a convention or an association of clergymen, there is unquestionably much to give renewed spirit and strength to those who attend; and to prepare them to engage with fresh ardor and interest in their professional labours. But, so far as we know, the assembling of hundreds, engaged in a common pursuit, for *the sole purpose of listening to lectures from each other*, lectures which discuss in the most practical and direct manner the details of their business, is something new in our country. We trust it will not long be something uncommon.

The first experiment was eminently a successful one. The State House at Boston, thronged as it was for many successive days by ladies and gentlemen, was a very interesting scene. The lectures too, were generally of the right character. That is, they were not merely *orations* or *essays* on theoretical principles, written in an abstract and speculative manner. Almost every subject is a practical one, having a bearing upon the immediate and daily wants of the teacher; and the volume before us, together with the subsequent ones of the series, will unquestionably be regarded as among the most directly useful works in the teacher's library.

We hope that this will be kept, by future lecturers, carefully in view. If those annual meetings should become, to any extent, the occasions for the mere display of eloquence, or of fine writing, or of profound speculative views, — they must lose their attractions. Teachers cannot leave their employments, take long journeys, and spend many days in attendance at such an assembly, for the mere gratification of literary taste. We want instruction. We want facts. We want the results of actual experiments. We want descriptions of processes and methods, which will guide us at once in our own daily duties.

We do not mean, however, that principles are not to be laid down and illustrated. This must be done, — but let it be done, as it has been in this volume, in a plain and practical manner, and let such principles be considered in their bearing upon the details of business. The science of education is not, or ought not to be, an empirical one. It is based upon sure principles; and this foundation must be examined, these principles must be understood; but they ought to be enforced and illustrated in the manner above described.

So varied are the contents of this book, and so great is the amount of information which it contains, that it will be impracticable to give any analysis of its contents. This is in fact unnecessary, as the subjects assigned to the lecturers have been already extensively published. We hope the volume itself will be as generally known.

INTELLIGENCE.

DOMESTIC.

MARIETTA INSTITUTE.

Rev. Luther G. Bingham has established, at Marietta, Ohio, a seminary, called the Institute of Education. It consists of four departments — *Infant School, Primary School, Ladies' Seminary, Young Men's High School*; in all of which there are now seven teachers and 125 pupils. The establishment is well furnished with books and apparatus, and seems to be planned for extensive usefulness. A little periodical, of four octavo pages, is to be issued quarterly, to make known more fully the plans and progress of the institution.

NEW YORK INSTITUTE FOR THE INSTRUCTION OF THE DEAF AND DUMB.

The late Report of the Directors states, that there are eightyfive pupils at present in this institution. The instruction is communicated by a Principal, assisted by two Professors and two Teachers. A teacher of approved talents and acquirements has been procured from the Royal Institution of Paris, and Mr Peet, so well known as a qualified instructor for several years past in the American Asylum at Hartford, has also been employed to reside with his family at the Asylum, and to have the superintendence of the government of the establishment. *Conn. Observ.*

WALNUT HILL SCHOOL.

The Board of Trustees of the Cincinnati 'Lane Seminary,' give notice, that the Walnut Hill School, which is the preparatory or literary department of the Lane Seminary, will be opened for the reception of students on Wednesday, the 12th day of April next. The Rev. Lewis D. Howell of Cincinnati, has been appointed Principal. *Cin. Chr. Journal.*

EDUCATION IN FLORIDA.

Public attention seems to be awakened to the importance of education in Florida. An Education Society has been formed, at a recent meeting of which it was voted to receive several copies of the *Annals of Education*, and *Education Reporter*. The Governor of the Territory is authorized by law to appoint three commissioners, who are required to inquire into the condition of schools in the Territory; the wants of the people respecting education, and the best means to relieve those wants; the number of schools, and the qualifications of teachers; the branches usually taught, mode of instruction, the number of children receiving, and the number destitute of the means of education. They are also to report their opinion of the best system of education, and the best means of carrying the system into full effect.

From the letter of a gentleman in Tallahassee to one of our correspondents, we derive the following additional information. 'Re-

cently the Grand Jury of this district was charged particularly by the Judge of our Superior Court, on this subject. We responded to him in a general presentment and recommendation to our citizens for the establishment of a Fellenberg School, which we think is well adapted to this country. So much interest was elicited on this subject, that, in a few days \$600 to \$700 were subscribed to be paid *annually* for this purpose, and as much land offered, in the best and healthiest situations, as may be wanted. The Congress of the United States set apart a large tract of land for a Seminary, and at least 10 to 12,000 dollars worth for common schools, but with power only to rent them at present; and thus far they are useless: but at the next session it is calculated, an act will be passed to sell them, when we shall have ample funds.'

SCHOOL STATISTICS.

In reply to our request in a recent number of the *Annals*, a correspondent in Hopkinsville, Ken., has favored us with the following account of the schools of that place.

It contains 1350 inhabitants, of whom one fourth, or 387, may be supposed, according to the general estimate, to be of the proper age to attend school. It contains four schools; one for very young children, with 18 pupils; one for males, with 75 pupils; and two for females, with 133 pupils—in all, 223. The village is stated to be 'in one of the best sections in Kentucky, with a moral, energetic, and intelligent population, alive to improvements of every kind.' As an evidence of the latter fact, we find that they have a Lyceum of 130 to 200 members, in which lectures are delivered weekly.

SEMINARY FOR TEACHERS AT ANDOVER.

This Institution is under the care of the Rev. S. R. Hall, whose lectures on school keeping furnish the best evidence of his qualification for this important station. We rejoice, at length, to be able to announce an establishment of this kind, provided with funds and with a teacher, which will render it, we trust, not only useful, but a permanent blessing to our schools. The following account of it is extracted from the *Quarterly Register of the American Education Society*, a work of uncommon value for the extent and accuracy of its details on the subject of education.

'The design of this institution is primarily to educate school teachers. Others, however, are admitted to its privileges, who wish to qualify themselves for the active business of life. The course of study embraces all the common branches of school education. An elegant and commodious edifice has been erected of stone, at an expense of about \$9000. It is furnished with superior facilities in the study of the natural sciences, and will be provided with all other necessary means for the acquisition of English literature and science. A cabinet of minerals has been provided, also some maps. Connected with the school, and also with Phillips Academy, is a farm and common. Those students who have boarded in commons, and laboured two hours a day, during the past year, have reduced their board and room rent to 77 cents a week. Others can obtain board in private

families, including all necessities except wood and lights, at from \$1 25 to \$2 00 a week. The price of tuition will hereafter be from \$4 to \$8 a term of 11 weeks, varying according to the nature of the studies. It is supposed that those students, who instruct a school during the winter, will be able to defray all their necessary expenses at the seminary, for the remainder of the year. The number of scholars is about 70.

UNIVERSITY OF ALABAMA.

This is situated near Tuscaloosa, and is in a flourishing condition. In consequence of very liberal endowments, together with the grants of the General Government in its favor, it is possessed of resources so ample as to place it on an equal footing of stability and permanency with our best Colleges, and render the charges for Tuition less than at any other reputable College in the United States. One of the Professors is expected soon to return from Europe, with \$10,000 worth of Philosophical Apparatus. Arrangements are also made for obtaining a Library, and a valuable Cabinet of minerals, containing about 3000 choice specimens. The collection of an extensive Museum has already been commenced.

Ed. Reporter.

DESTITUTION OF SCHOOL HOUSES.

A writer in the Macon Observer, after giving a brief description of this miniature city of ten years' growth — its Churches, its Court House, its presses, its bookstores, its Atheneum, its trade, &c. adds, that there is '*not a single school house in all Macon*;' although 'there are three or four hundred children in the place, and in a few years the number will be doubled.' This is not profiting by the example of our Pilgrim Fathers, for after felling a forest, their two first objects were to erect a house for the worship of God, and one for the education of their children.

Charleston Observer.

NEW CLASSIFICATION IN COLLEGES.

In the University of Virginia, where students are not received until they are sixteen years of age, they are not confined to classes but allowed to select the studies they wish to pursue. In 1830, the school of Ancient Languages was attended by fifty students — that of Mathematics, by sixty — that of Natural Philosophy, by fortyseven — that of Chemistry, not stated — that of Moral Philosophy, by only sixteen.

A similar course has been pursued in Washington College, situated near Lexington, Rockbridge County, Va. The common system of classing students as Freshmen, Sophomores, Juniors, and Seniors, has been abolished, and the institution has been divided into four departments of learning; the Classical, the Mathematical, the Chemical and the Ethical, each to be superintended by its appropriate professors.

MUSIC IN COMMON SCHOOLS.

It is contemplated to introduce Vocal Music into the schools of Palmyra, New York, in the belief that a knowledge of Music may be obtained by way of recreation, even by small children, without impeding their ordinary studies.

MASSACHUSETTS LYCEUM.

At a meeting of the Curators of the Massachusetts Lyceum on the 16th of June, it was voted, that in the opinion of the Board, it is expedient to make arrangements for a course of lectures in Boston during the next session of the legislature.

The following subjects were proposed, upon which gentlemen hereafter named might give lectures, or upon others which they might prefer. Pauper System, Criminal Code, Banking System, Common Schools, Manufactories, Political System of Massachusetts, Fisheries, Common Roads, Rail Roads, Education of the Blind, Bankrupt System, Silk Worms, Wool Growing, Architecture, Taxing System, History of the adoption of the Constitution of Massachusetts, Lyceums, Salt Works, Political Economy.

The gentlemen, whom the Curators proposed to invite to give each one lecture, during the next session of the Legislature are S. C. Allen, Jacob Bigelow, W. B. Calhoun, William Jackson, S. C. Phillips, A. H. Everett, Ira Barton, R. T. Payne, Francis Baylies, T. A. Green, Prof. C. Dewey, Prof. E. Hitchcock, Solomon Lincoln, Rev. W. Peabody, J. Holbrook, J. B. Davies, Dr J. V. C. Smith, Theodore Sedgewick, B. Burnell, Judge Jackson, James Savage, Horace Mann, and J. H. Cobb.

These gentlemen are requested to signify by letter to the Secretary their acceptance or declining this invitation as soon as convenient, with the subjects they may severally choose for their lectures; so that if two persons should choose the same subject, they may be informed of the fact, and an opportunity be given for them to occupy different parts of the same topic, or for one to take another subject.

J. HOLBROOK, *Rec. Secretary.*

FOREIGN.

EGYPTIAN NEWSPAPER.

We find this phenomena in the newspaper world thus described in Ferrusac's Bulletin.

An official newspaper, of a folio size, consisting of four pages, is now published at Cairo, by order of Mohamed Ali, viceroy of Egypt. It is printed both in Turkish and Arabic. It contains the political regulations of the governor; the most remarkable events that take place in Egypt; a list of vessels that arrive and sail at the Egyptian ports; and generally such intelligence respecting the agriculture and commerce of the country as it is useful to know. The thermometrical and barometrical observations made at Cairo are regularly recorded in this Gazette. As a specimen of what it contains, we may give the following. 'The council of state has abolished the punishment of death in Egypt, except for political offences. For other offences, compulsory labour is the punishment, varying in length according to the nature of the crime.' Some numbers of the Gazette contain the prices of commodities imported into Alexandria.

EDUCATION IN POLAND.

Everything relating to this unhappy country is interesting at this moment. From Badechi's tables, as we are informed by the London

Quarterly Journal of Education, it appears that the University of Warsaw consists of five faculties;—Theology (Catholic), 6 Professors; Law, 8; Physics and Mathematics, 10; Medicine, 10; Literature and Arts, 14. In 1830, the University counted 750 students. It has an expensive observatory, a botanic garden containing 10,000 plants, a zoological cabinet, a museum of ancient and modern works of art, medals, minerals, &c., and a library of 150,000 volumes. Such is the literary establishment of a city of 80,000 inhabitants, in *ignorant, enslaved Poland*. What shall we say of the free, enlightened cities of the United States! The Lyceums (academies and colleges) of Warsaw contain 1613 pupils. Besides these, there are schools for the Jews, the deaf and dumb, the military profession, engineering, agriculture, mines, &c. There are eleven palatine schools in various parts of the kingdom, besides district schools, elementary schools, and Sunday schools for the poor, we presume in small number. Out of a population of four millions there were 40,000 pupils in 1830, instructed by 1756 professors and teachers, or only one in one hundred of the whole number of inhabitants. A committee of public instruction superintends these schools. Another account states the number of pupils at only 28,000.

Warsaw has twentyeight journals, including newspapers and magazines, and every palatinate has a newspaper in its chief town.

Females are prepared to become instructresses of boarding-schools for their own sex, under the direction of commissioners.

PRUSSIAN GYMNASIA.

The Prussian monarchy now contains 109 gymnasia, thus distributed. In East and West Prussia, 12; in Brandebourg, 17; in Pomerania, 6; in Silesia, 20; in Posen, 3; in Saxony, 23; in Westphalia, 10; and the Rhine Provinces, 18. *Bulletin Universel.*

MUTUAL INSTRUCTION IN DENMARK.

Mr Abrahamson states the progress of mutual instruction in Denmark to be as follows:—During six years, ending Dec. 31, 1829, the number of monitorial schools had increased from 239, to 2514. Besides these, 300 new schools were in preparation for the year 1830. Thus the number of new schools formed since December 31, 1823, is 2575. Whole number in operation, 2814. *Ibid.*

PRIMARY NATIONAL SCHOOLS IN RUSSIA.

Advices from St Petersburg of Feb. 19th, mention that 'the emperor had just given his sanction to certain regulations which the minister of finance had laid before him, providing for the establishment of primary schools in the several villages appertaining to the crown. The object of these seminaries is to diffuse useful knowledge among the peasantry, and to furnish the villages with individuals who may act as writers. Gratuitous instruction will be afforded in these schools, to youths of not less than eight years of age, in the catechism, reading books and written documents, writing, and the first four operations in arithmetic. The lessons are to be opened after their return from labour, and continue until it be resumed; with the exception of Sundays and festivals, they are to occupy four hours a day. Permis-

sion is, however, given to the teacher, to assemble his pupils for the purpose of repeating their lessons, even whilst they are working in the fields; but this cannot take place without the assent of the villagers. The expenses of these schools are to be defrayed out of the territorial income of the villages; and the first essays are to be made in the governments of St Petersburg and Pskov.

London Quarterly Journal.

EDUCATION IN SOUTH AMERICA.

The Greek Professorship in the University of Buenos Ayres is abolished, as not a single pupil has devoted himself to the study of the Greek language since the opening of that University.

ITINERATING LIBRARIES.

Itinerating Libraries have been attended with a degree of success which is unexampled in the history of reading associations. A library is divided into several parcels, and each parcel is stationed for a time in a certain parish or district. After remaining a time it is removed to another district, and another division of the library takes its place. Thus each parcel or division, answers the purpose of a new library to each district. The number of volumes in each division may be greater or less; we believe it is generally about forty or fifty. The plan was first introduced into East Lothian, England, about 13 years ago. Two hundred and fifty volumes were arranged in five divisions, and the divisions were made to succeed each other sufficiently often to excite and keep up a disposition for reading. The library now consists of 2000 volumes, in divisions of 50 each. The issues of books at Haddington during 13 years, have been nearly eight and a half times for every volume per annum; that is, the books have been read upon an average by eight or nine individuals. In some divisions the circulation has not been so extensive, but the average issues of the whole establishment have been five times every volume, per annum, or 10,000 issues in the whole, in a year. There is reason to believe that had the books been arranged in stationary libraries, the whole number of issues in a year would not have been 1000.

These libraries have become quite common in Great Britain, and recently a small library of the kind has been sent to Jamaica. The plan is applicable to our own country, especially those states which are divided into school districts; and could the selection of books for this purpose always be judicious, we should ardently wish to see it introduced.

DEATH OF NIEBUHR.

The death of this distinguished man, the son of the celebrated traveller in Arabia, has excited universal regret, not merely on account of his personal worth and his general services to literature, but because it will be difficult for any one to complete the important historical investigations which he had begun, and of which we have a specimen in the first volume of his history of Rome. Possessed of an adequate fortune, he gave a gratuitous course of lectures on his favorite topics at the University of Bonn, and became one of its brightest ornaments. His father's predilections led to his early

familiarity with the English language, and a residence in England enabled him to speak it with the accent of a native. This, with the lively interest he felt in the progress and future prospects of the United States, rendered his society peculiarly attractive to an American — while that affability and kindness of manners, which characterised his intercourse with students, and of which we can give our testimony, endeared him to all who sought his counsels and aid. His patriotism and his probity render his loss to Germany, at this period, almost irreparable.

The departments of geography and statistics have also sustained a great loss during the year past in the death of Rennel, in England, Gioia, in Italy, and Hassel and Ersch, in Germany. — *Editor.*

DEATH OF DR THOMPSON, OF EDINBURGH.

Perhaps the cause of education could not have sustained a greater loss in the death of any individual, than in that of Dr Thompson, of Edinburgh. While he is described by Chalmers as 'a giant' in intellectual effort, 'concentrating all the power necessary to maintain and carry questions of the greatest difficulty and magnitude,' and bringing these powers to bear on any subject 'with sweeping and resistless effect,' he gave another unequivocal evidence of a great mind, in being able to descend without an effort, to the capacities of children. Standing forth as the champion of one of the divisions of the church of Scotland, engaged in the editorship of a distinguished theological work, and involved in all the multiplied engagements arising from these circumstances, and from his connexion with a large church in the capital, he still found time to establish a parochial school, on rational principles of instruction, and to visit and direct it daily. He considered *visible illustrations*, most essential in instruction, and with this view had by his personal attention collected a little museum of objects of natural history, specimens of various kinds of wood and other materials of the arts, and various objects suitable for illustration and description. He compiled a set of books for the use of the pupils, and gave them personal instruction, at once to ascertain their progress, and to furnish model lessons to the instructor. We have been delighted to witness the familiarity, the simplicity, the paternal kindness and patience, with which he would explain and illustrate a subject to the infant, and draw forth the diffident, and aid the feeble by well directed questions. It was here, for the first time, that we saw the black board employed to illustrate musical notes in the same simple manner as letters — and here only, have we seen *gestures* employed with those who hear, as a means of visible illustration and definition.* We trust that the fruits of his experience have been preserved, and we earnestly hope his school will not want a director of a kindred spirit — especially in that primary characteristic of endeavoring to make every part of instruction subservient to the *cultivation of the heart.* — *Editor.*

* A method which we deem essential to a complete course of instruction in language.

NOTICES.

The First Book of History. For Children and Youth. By the Author of Peter Parley's Tales. With sixty Engravings, and sixteen Maps. Boston, 1831. 12mo. pp. 178.

This is intended for pupils of from nine to sixteen years of age. It is very handsomely executed; containing many maps, and illustrated by very appropriate and beautiful cuts. As to the style and manner, it is only necessary to say, that it is history narrated by Peter Parley.

It is not, however, a regular history, coming down from early times in chronological order, but a description of each of the United States, in the order of their geographical situation. The most important towns and public edifices are described as being visited, on an imaginary tour through each State. Instructive anecdotes, and important historical events relating to the particular State, are described in a very interesting manner. There are also questions, at the bottom of each page, for the assistance of the instructor. It embraces only the history of the Western Continent.

The Philologist. Nos. 1 and 2. Published semi-monthly. By JAMES BROWN. Philadelphia. 4to. pp. 8.

The object of this new periodical is to attack the principles of Murray's English Grammar, and the hundred others which have grown out of it, and to maintain instead the grammatical views and theories of Brown's National Grammar. The following is the proposed table of contents.

1st. Every third number shall contain a few rules in, and observations on, Orthography.

2d. Every number but the first, shall contain a lesson in Etymology, comprising the classification of the parts of speech, a specimen of parsing, with a few exercises to be passed according to the specimen which may precede them.

3d. Every number but the first, shall contain a lesson in Etymology, comprising two or more rules, with a specimen of their application in correcting bad English.

4th. The subject of punctuation shall be clearly illustrated, and brought within the compass of a few rules.

5th. Every number but the first shall give a lesson in CONSTRUING from Milton, Young, Thomson, and others.

6th. The Philologist shall give, in a methodical manner, the definitions of all the arts and sciences.

7th. It shall generally give the meaning of a few *technical* terms, and explain the particular manner of their application in the arts and sciences to which they may belong.

8th. It shall present, in alphabetic order, all those words which are subject to erroneous pronunciation, spelling them first according to their true orthography, and secondly, according to their proper *pronunciation*.

9th. It shall present all those *illegitimate* words which are so fast and extensively marring the beauty of the English language.

10th. It shall present a few of those legitimate words which have received peculiar application from the usages of *different* nations, and explain their different imports as used in their respective countries.

11th. Every third number shall contain an article on letter writing, or epistolary correspondence.

12th. Each number except the first shall exhibit a few of the many *improper* phrases that are so common to nearly all in colloquial intercourse, and which are not unfrequently found even in the *writings* of good scholars.

13th. Every third number shall contain a short essay on the proper mode of narration, and especially on that of relating anecdotes, &c.

14th. Each number shall give, and illustrate by example, if necessary, the meaning of a few of those words which should be understood by all.

15th. Each number shall contain a criticism upon such improprieties in language, as are common to the writings of even the best scholars.

The Young Astronomer. Designed for Common Schools. Illustrated by cuts. By SAMUEL WORCESTER. Boston, 1831. 24mo. pp. 80.

This little treatise is a simple and unassuming description of the most important facts and principles in the science of Astronomy. It is designed for young children, and those teachers who think favorably of the plan of introducing the elements of such a science so early in the course of education, will find this book well adapted to their purpose.

The Rhetorical Reader, consisting of Instruction for Regulating the Voice; with a Rhetorical Notation, illustrating Inflection, Emphasis, and Modulation, and a Course of Rhetorical Exercises. Designed for the use of Academies and High Schools. By EBENEZER PORTER, D. D., President of the Theological Seminary, Andover. Andover, 1831. 12mo. pp. 300.

Dr Porter states, in his preface, that the chief object of this work, is, to prepare for academies and high schools, a text book similar in plan and purpose to his well known Analysis of Delivery, which was designed for higher institutions, and which has been very extensively circulated and highly approved. The *principles* of the art of reading are clearly explained, and copious rhetorical exercises are selected to illustrate these principles. The first third of its matter is an abridgment of the Analysis, though with new discussion and elucidation of some important principles, which will be found chiefly under the articles *Reading*, *Emphatic Inflection*, *Quantity*, and *Compass of Voice*. In respect to about two thirds of its contents, the book is new, including the original matter just mentioned, and a new selection of exercises for Part II. This selection has been made with much care, and from an extensive range of writers, English and American, and we do not hesitate to give it our entire approbation.

The Young Ladies' Journal of Literature and Science. Edited by Mrs ALMIRA SPENCER.

We have received the seventh number of this periodical. The following is the table of its varied and interesting contents. Twilight Reveries. A Trip to the Eastern Shore. The Flower Basket. The Seer of the Pyramid. A Chapter on Eyes. Sabbath among the Green Mountains. Pretty Pastimes. Lights and Shadows of Travelling.

Address on the subject of Associations of Teachers. By WILLIAM RUSSELL.

We regret that accident has prevented our receiving this interesting address until now. We had been preparing an article on this subject, and shall gladly aid ourselves of Mr Russell's aid, in presenting it to our readers hereafter.

AMERICAN
ANNALS OF EDUCATION
AND INSTRUCTION,
AND
JOURNAL OF LITERARY INSTITUTIONS.

VOL. I.—PART II.—NO. VIII.

AUGUST, 1831.

ART. I. — SKETCHES OF HOFWYL.

LETTER XIX.

Punishments.

MY DEAR FRIEND — In former letters, I have described to you the manner in which Fellenberg endeavours to imitate the example of Providence, in the general moral training of his pupils. In reference to punishments, the same course is attempted. We seldom see the divine hand *visibly* stretched out, to punish the offender. The Creator has appointed an order of nature, by which the improper indulgence of our appetites and passions, or the abuse of our faculties, is followed by suffering. In implanting propensities in man, he has provided that an injury to others, usually brings evil consequences upon ourselves, from the reaction of their wounded feelings or excited passions. We are thus left to choose between good and evil, and are made to feel that we are our own executioners, in most cases of suffering for negligence or sin. In the same manner, the pupil of Hofwyl is led as much as possible to correct himself, by letting him feel the *natural consequences of his fault*, when they are not dangerous, and when previous warning has

not been sufficient to restrain him. The *pain* or *indisposition* which results from little follies, and excesses, and imprudences, is the best, and often the only means, of leading him to correct himself.

The *bad opinion* or *dislike* of his comrades is the natural result of pride, vanity, unkindness, or any of the faults which he may commit against them, and a powerful means of correcting them.

The *neglect* and *disapprobation* of his preceptor, and the expression of his dissatisfaction in admonitions and reproofs, are not less the natural consequences of idleness or bad conduct.

The *public notice* of a fault often repeated, is obviously necessary as a means of warning others against it, and preventing the evil influence of the example at the same time. In the same manner, neglect of studies, or conduct which delays or interrupts the progress of others, necessarily demands, on their account, the exclusion of the pupil from his class, and inflicts a penalty whose equity he cannot contest, and which he usually feels very deeply.

When the habit or fault is such as to be *dangerous to others in its effects*, or as an example, it becomes equally necessary to exclude the pupil from the amusements of his companions; or, in cases still more serious, to place him in a separate building, under the constant observation of some one to whose charge he is committed. This is usually the highest degree of punishment which is requisite. If this fails, and if the fault has assumed the form of a *confirmed habit*, it is usually deemed necessary to remove the pupil entirely from the institution.

It will be said, perhaps, that a system so mild will be utterly inefficacious; and perhaps it will be found so, upon trial, in some establishments. It will unquestionably be, when the same care is not taken, as at Hofwyl, to cherish delicacy of feeling, and to avoid everything which may render the pupil insensible to moral influence, and impair the power of conscience. The person who has been accustomed to act only from the fear of blows, cannot be made susceptible of the force of parental admonition, without much previous preparation. But this does not prove the necessity of a system which thus represses his better feelings.

The arbitrary and violent punishments, which appear to have no other source than the will of the master, and too often will

seem to be dictated by his passions, are, in the view of Fellenberg, the cause of serious injury to the *character*, although they may be effectual in repressing the *exterior defects* of the pupil. They often afford him a species of consolation, in the idea that his sufferings are excessive, or at least, that they are the result of passions like his own. They thus rouse his courage, and sense of justice, in opposition to his educators. They bring his better principles into conflict with an authority which he is bound to respect, and thus, utterly derange his views and feelings as to right and wrong. *They often excite passions, incomparably worse than the fault they are designed to correct; and strengthen them*, by calling them frequently into exercise. When they exert an influence, they only accustom the pupil to act from the lowest motives, — the fear of his fellow men and of physical pain, — and thus debase, instead of elevating, his character.

Still, Fellenberg concedes, in theory and in practice, *that corporal punishment is occasionally, though rarely, necessary*.

Those who have been long accustomed to this method of discipline, often prove intractable without its use, until they have begun to imbibe the spirit which reigns in the institution. *Serious faults* also, which result *from violent passions*, should be repelled with the corresponding force at the moment; in order that a deep impression of physical pain may be associated with them, and serve as a check when excitement of this kind begins anew.

It is also sometimes necessary to give a physical shock of this kind, *as a counterpoise to strong propensities, or long established habits*; as a means of arousing the pupil from that drowsy irresolution, which is frequently the greatest obstacle to reformation.

Should a course of such treatment be necessary at Hofwyl, it is accompanied by exclusion from the institution in a separate building. The pupil is considered as withdrawn from the society of his fellows, and from the ordinary means of education; as being unfit to be treated as a rational being, and unworthy (for the time) of living among them. Great care must, however, be taken, *to continue this only so long as other means are without influence* — to seek, by every possible means, to awaken a better spirit — and *to seize the first indications of susceptibility*, as the signal for offering a friendly hand, to encourage and assist the pupil in his conquest of himself.

The educator should especially avoid the use of all such violent means, where *debility of body*, or an *unsound state of health* gives rise to faults or habits; and above all, where the pupil himself is sensible of his error, and struggles against it. In such cases, he should, on the contrary, *take the place of a friend*; and *proffer his aid*, as to one in need of assistance, instead of assuming the attitude of a severe judge. Some remarks have already been made on the importance of applying physical means in many cases of this kind, under the head of Physical Education.*

In those cases where a fault has assumed the form of a *confirmed habit*, which the pupil is no longer capable of resisting, it is of the first importance, and often a sufficient remedy, to place him in circumstances where the commission of it is difficult or impossible; or where he must of necessity form a habit of the contrary kind, until the force of the former habit is destroyed. It is on this principle that habits of indolence are destroyed, by giving the pupil an occupation which excites his interest until he is accustomed to be busy. As an example of this species of discipline, Fellenberg sometimes places such of his workmen as are disposed to neglect their work for idle conversation, immediately under a threshing-floor, where their voices are drowned by the din above them, and they can have no resource, but in silent industry. In such a case the individual does not feel the immediate action of man upon him. He yields to circumstances and not to authority, and yields with less reluctance.

Such are the *mild* and *simple* and *natural* methods, by which a degree of order and industry are maintained in Hofwyl, which I have rarely seen in a public institution, and which I have *never* witnessed, where force and violence were the instruments of government.

* See Letter XIII, on Physical Education.

ART. II. — SEMINARY FOR FEMALE TEACHERS.

Plan of a Seminary for the Education of Female Teachers, by Sophia Frommichen, Principal-Instructress of the Citizens' School in Heiligenstadt; Prussia.

IN a Prussian Journal of Education we find a plan proposed by a lady, who has long been engaged in instruction, for educating *female teachers*. We regard such a plan with deep interest, not only because we are persuaded that there is something in the *maternal spirit*, the *untiring patience*, which are characteristic of the sex, that qualifies them peculiarly for the instruction of children; but because it presents one means of providing a respectable and useful occupation for the great number of females who, even in our country, are dragging out a wretched existence, or driven to the practice of crime by the want of adequate compensation, and often for want of employment. We consider it an advantage of no small importance, that in this way, many efficient labourers may be spared, in this day of effort and improvement, for stations which men alone can fill. We cannot better exhibit the subject than in the words of the authoress, while we cannot vouch for the applicability of all the remarks, to our own schools.

‘In the Prussian Register of Common Schools, there is an extract from a report of the Royal Consistory of Munster, relating to schools for the instruction of female teachers. It is stated by this Consistory,* that they had found the *schools for girls*, which were under the instruction of *female teachers*, in a *much better condition* than those which were under the instruction of male teachers. Having devoted much time and attention to the subject which constitutes the principal aim of the Consistory, I deem the fact which they announce, *highly important*. My *experience*, during *thirtynine years*, in which I have been employed as a teacher, and have instructed many female schools in various parts of Germany and of Russia, confirms their statement. I regard the report of the Consistory as an additional argument to prove that such is uniformly the result; that in the instruction of girls of ten years old and upwards, in the elementary branches of knowledge,

* The Consistory say — ‘Experience has shown that the girls’ elementary schools, which are superintended by females, are in better condition than those taught by male teachers. We find in them more life and spirit, better evidence of improvement, and more confidence and attachment to their teacher.’

males usually fail, quite as frequently as females, in the instruction of boys above this age.

‘I have considered it my duty to present my thoughts on this subject, because I have reflected upon it for many years. I shall be happy if I succeed in securing for it the public attention.

‘It is not necessary to argue on a question which the Consistory regard as settled. I would only remark on the effects of the measure proposed.

‘If in every place, in cities as well as in villages, where female schools are already established, or where a common school is so full as to render a division necessary, there could be an institution solely for female teachers, where they might be instructed in everything which is deemed requisite to prepare them for this station; three important advantages would result. 1st. The female schools themselves, which are placed under the care of such educated teachers, will be greatly improved. 2d. A female teacher requires less salary than a male teacher, who has a family to support, and economy would be consulted. But, 3d, A very important benefit will be conferred upon many poor females. They are frequently, after the death of a father or guardian or husband, left to a life of affliction, without shelter or support, and consider themselves happy, if they can eat the bread of tears and dependence, at the table of some prosperous relation; or serve as domestics, while they are young, and look forward to a helpless age.’

But if females would become instructors, they must be fitted for it by a course of study, and for this reason it is proposed to provide an institution for this purpose.

It has been objected, that such an institution would unfit females to become heads of families. To this our authoress replies.

‘I cannot be convinced that the condition and knowledge of a teacher would unfit females to be future mistresses of families; or that their marriage would in this way be prevented, when, under other circumstances, it might take place. If a female is compelled by indigence to labour for her support, the business of a seamstress or of a milliner would operate more unfavourably upon her future character as a housekeeper and mother, than her employment as a teacher in common schools; for in the latter capacity she practises some of the most important duties of a housewife—to render others dutiful, and to communicate instruction. Female teachers of common schools need not to be *learned*, any more than male teachers. In all that knowledge which good common housewives should possess, they will be so

much the better skilled, if they instruct with profit ; and to enable them to do this, less time is necessary, than is required to fit instructors for boys. A young woman can acquire practical domestic information, before she enters upon a course of instruction, with a view to become a teacher ; or if she goes into a seminary, she could acquire, equally well, all the knowledge necessary to domestic life in hours assigned for this purpose.'

We are persuaded that the same reasons which we have formerly urged in favour of establishing *seminaries for male teachers*, are not less important in regard to *females*. To these our authoress adds the following.

'The circumstances and reputation of a young female demand much more attention than those of a young man ; and more caution is requisite in regard to the society of a future female teacher. Young men can easily board in families, with which they need have little intercourse ; and they can refrain from any contact with their fellow boarders. But the case is entirely different with a female. If she cannot be in the house of her parents or near relations, the only reputable place for her is a *seminary*, where she may be under the superintendence of a worthy woman, and live with her in the relation of a good daughter to an estimable mother. The mother or superintendent of such an establishment need not be skilled in the arts and accomplishments ; for these, to the teacher of a common school, must be subordinate to higher objects. But she should be *intimately acquainted with all the qualifications* required in the teacher of a common school, that she may be able to impart them by *precept and example*.'

The Consistory had proposed to educate female teachers in the seminaries designed for males. On this our authoress remarks, we think, very justly ;

'It would not be by any means expedient to instruct male and female teachers in the same seminary. The branches of instruction, the method of education of girls, should differ materially from that of boys, so that the same course would not be equally adapted to both. In addition to this, they would be mutual hindrances to each other, and disadvantageous acquaintances might arise, which would interfere with the success of the institution.

'In order to secure the great objects of such a seminary, special attention should be paid to the *age and character of the females* admitted, and to the course of education adapted to these objects. Admission should be granted only to those who bring satisfactory testimonials of their abilities and moral character ; and lest, through mistaken charity, their testimonials should be more favour-

able than is warranted, they should at first be admitted on probation. *The age of admission* might be seventeen, since females are then sufficiently settled in their habits to enter upon such a course of instruction, and some even earlier. It is of importance that *the time of admission* (say annually) should be such, that a class should enter upon their course and advance together. *The formation of the habits and the character ought to be considered as equal, if not paramount, to the acquisition of knowledge.*

It would be desirable that the course of education in such a seminary should occupy three years. The first year at the seminary ought, under the vigilant and constant inspection of assistant teachers and the principal, to be devoted to acquiring thoroughly the knowledge they are destined to impart. In the second year, they should be taught *how to instruct*, and employed in applying their acquisitions in the instruction of children, under the inspection of the principal. This requires a common school connected with the seminary, to which they should be entirely devoted during the third year. In the summer season, by commencing at an early hour, the interval of morning and afternoon instruction might be profitably spent, both for health and improvement, in household occupations, or a kitchen garden. By such an arrangement they would become familiar with all the employments of a housewife, and this knowledge would have an influence upon the future usefulness of a teacher. In a good female school, not only reading, writing, &c. must be taught, but all that household information which can only be imparted orally and by example; and no teacher but one who has a practical knowledge of the subject, can explain it with advantage.

The members of the seminary should be taken from the middle ranks of life, partly because their manners and knowledge will facilitate the process of instruction, which is obstructed by the awkwardness and ignorance too common in females from the lower classes, and partly because females of the lower classes are better able, from their physical strength, to support themselves, than those of a more elevated class, who have become poor and are destitute of friends. But there is a prejudice to be overcome among the latter class of females, who consider it degrading to instruct children of a common school. To do away this prejudice, must be the peculiar aim of the principal of the institution.

"The station in which we are placed," she might say, "does not exalt us; but *we* must give dignity and respect to our station and employment by our conduct. It matters not *who* we are, but *what* we are. We derive honor from what we do, in the business to which we have devoted ourselves. Both children and parents of the lower classes have a greater respect for a teacher than those of the higher classes. This respect prevents the former

from interfering with the employment of a female teacher, by giving unasked and unnecessary advice; while the latter, by pursuing such a course, sometimes occasions mortifications which are too severe to be endured."

"It is more honorable to be the independent teacher of a village school, than to be the housekeeper in a nobleman's mansion, or the domestic or humble companion of an elevated, and often sickly, proud, and peevish woman. The more degraded the condition of a child, and the greater probability of its ruin from a want of moral instruction and a good school, the greater is the merit of that individual who snatches it from ruin, and guides it in the path of virtue. In the view of God, who recompenses all good actions, the children of the higher classes are no more regarded than those of the lower, and he will not suffer any labour bestowed in making good men and Christians to go unrewarded." Thus might a principal gradually weaken prejudices, and in a few years they would be entirely dispelled in the minds of pupils who make good progress.'

The remarks on the different classes of females may require some modification in reference to our country; but those which follow, in reference to *the true character and dignity of a teacher*, are worthy of being inscribed on every seminary. It is only by causing this character, this dignity to be duly appreciated, that a sufficient number of persons who are truly qualified for this employment can be induced to enter it. It is only when teachers shall universally feel the importance and the consequent responsibility of their employment, to God as well as man, that they will be excited to the proper efforts in preparing for it, and in the careful and laborious fulfilment of its duties. It is only then, that they can make themselves and their profession universally respected, by showing the important effects of their labours, on the happiness of the family and the welfare of the community. It only when *parents* will treat an instructor, with the respect which his station deserves, that they can inspire their children with that respect which is essential to secure their attention to his instructions, or give him that influence over their conduct and character, without which his efforts are almost useless. We have expressed our conviction that the *station of an instructor* is one of the highest importance to the church, and to the state—that '*it should rank with the ministry and the magistracy*.* We would renewedly urge up-

* See Editor's Address, p. 5.

on teachers, and upon parents, and upon the community, the importance of this subject; and should we succeed, in any degree, in leading on to this first step for the improvement of schools, we should feel that we had not laboured in vain. We should rejoice not less to see the proper station assigned to woman, in training the infant mind, and moulding the childish character—that station for which she was designed and prepared by Providence, and for which the unbending intellect, and the less sympathizing heart of man, render him but poorly qualified.

A German reviewer of the article, after suggesting various objections which have been answered, advises that female high schools should be employed for the purpose. We cannot, however, believe, that *the science of education* can be *thoroughly taught*, except in a seminary where it is *the main object*. An experienced teacher of females has expressed the belief that a *self-supporting seminary of female teachers* might easily be formed. Of the practicability of this plan we do not feel qualified to judge.* But in order to bring this and other plans to the test of experiment, the editor would venture to repeat here a measure which he suggested to the Utica Convention of January, 1831—*The formation of an AMERICAN TEACHERS' EDUCATION SOCIETY*. We have not room to present the obvious advantages of such a measure; but we venture to make the appeal—Amidst all the *praiseworthy anxiety*, the organised and noble efforts to provide and prepare teachers for the Indians of America, and the natives of another hemisphere, do not *duty and consistency* demand, an interest not less intense, and efforts not less organised, *to provide and qualify teachers for the children of our land*, the future electors and rulers of our country? Would not the Saviour say to us—‘These things ye ought to have done; but not to have left the other undone.’

* In Dunn's account of Guatemala we find an account of a female seminary, near that city, in which the pupils ‘maintained themselves by the productions of their *gardens and beehives*.’ In Prussia, a climate much more severe than our own, the *rearing of silkworms* has been found an important aid to indigent teachers; and one who had very limited means, earned nearly as much in this way as the amount of his salary. The latter is a branch of industry perfectly suitable to a female seminary.

ART. III. — INFANT SCHOOL OF GENEVA.

BY J. MONOD.

No. III.

WE again present our readers with some of the details of the Infant School of Geneva, persuaded that we cannot better serve these important institutions in our own country, and doubting whether we could find anything more interesting to our readers generally, than the simple, artless narrative of its devoted teacher. Would that his spirit might pervade all our schools.

Moral Development (Continued.)

7. JUSTICE.

We have said that children have a very lively sense of justice. By this we mean, that conscience makes them aware of the moral character of their actions and those of others. This rectitude of the internal sense is particularly observed when a case of fact is presented to them, concerning which they are required to exercise their judgment. If we lay before them the fact in a clear and intelligible manner, they rarely come to wrong conclusions. We do not recollect that the whole number of children, transformed into a sort of jury, has ever brought in a wrong verdict; but we repeat it, it is necessary that our facts be presented to them in a plain and simple manner. One method of settling little differences, is to ask the aggressor if he should like to be treated as he has treated his companion. If he says, No, we make him feel that his action has been unjust, and require him to ask pardon of the injured; at the same time encouraging the latter to forgive him. We facilitate a reconciliation by putting the hand of one of the parties into that of the other, when they often return to play together as if nothing had happened.

A sentiment of respect for propriety of conduct may be developed in children to a surprising degree; and we often obtain from them, in reference to this subject, results which would seem incredible. We will give a few examples to establish the truth of this assertion.

The children bring to us such objects as they find about the schoolhouse, as pieces of money, playthings, and even little

pieces of bread. But what shows most clearly the strength of the moral sentiment in these little beings is, that they have been able to withstand a dangerous temptation, which has been daily before them; we allude to the fruits of the garden, especially the grapes, which have been preserved amidst a hundred children, who delight to see the growth and ripening of fruits, which they do not presume to touch. It is true, those who have just entered the school, have not, in every instance, been so scrupulous; but in no instance has the fault been repeated, by the same child. The walls are hung with grapes, separated from the children only by a border of boxwood, but a regard to justice has kept them at a proper distance.

These results have been produced by training the consciences of the children, and by enlightening them with clear and simple ideas of right and wrong. This is done by means of examples from the common actions of children, or which will readily apply to them, and which we submit to their judgment.

But the instructor himself should study to exhibit, in all his actions and conduct, an example of the strictest justice. He can employ with success, the method of relating instances of justice and fidelity, in children of their ages. But above all, he ought to act upon only a small number, so as to be able to give a happy direction to their moral sentiments, and succeed in fixing habits of order and regularity, among those who are to form the most influential part of the school. In accordance with this principle, we have introduced only six children at once into the garden; and after having made them understand such things as are permitted them, we admit two or three new ones, to whom the first explain the laws, they will be compelled to observe. We have thus been able by degrees, to introduce all the children into the garden, with perfect safety; a good example being held forth by the eldest, who were also required to instruct and overlook the smallest pupils.

8. DECENCY AND PROPRIETY.

Habits of decency and propriety should be formed at the tenderest age, that they may become as natural as eating and sleeping; and that the child may never know himself capable of acting otherwise. Great attention is paid especially to the habits and manners of the little girls, that they may preserve a becoming attitude, and virtuous manners.

It is necessary for the instructor to manifest his disapproba-

tion of everything, which is not accordant with strict propriety. A look only, should make the child feel the force of his disapprobation.

The most unceasing vigilance, from the earliest possible period, is necessary to prevent the occurrence of anything which shall tend to form indelicate habits, which might, sooner or later, lead to flagrant immorality. We attach a great degree of importance to this point, not suffering ourselves to be deceived by the imagined innocence of the child, which, in truth, exists no longer than until evil examples are placed before him. We employ, with solicitude, every means in our power to prevent the development of evil. For this purpose we have a person, whose special duty it is to preserve a suitable attention to modesty, in answering the calls of nature. The door is shut after the child, and he is thus left *alone*, and in darkness, which is found also to be a means of preventing his staying. We take several other measures of a local nature, which circumstances demand. Concerning that frank and open conduct which we endeavor to instil into the children, it is one of the most valuable traits which we are called upon to maintain in them. This amiable ingenuousness, the characteristic of early infancy, is soon lost if we furnish occasions of doing secretly those things, the recollection of which hinders them from coming immediately to us, with joy and confidence.

In order to give children an open and benevolent character, it is necessary that the instructor himself should display these qualities; and that his manners should not be repulsive to children. We have seen examples of a contrary disposition in an instructor, which were invariably followed by loss of confidence and ingenuousness. Confidence and openness are indispensable to happiness; and when children are happy, they usually become good and benevolent.

Means of Moral Development.

We have said that example is of the utmost importance in the formation of character; but we also employ various methods of instruction, whose object is, to enlighten and fortify the sense of duty among the children, and to habituate them to act from conviction.

1. *The recital of short simple stories*, the subjects of which can be perfectly understood by them. We prefer, for this purpose, subjects which relate to infancy; that a proper impres-

sion may be made, we accompany the recital of these stories with reflections upon the dispositions which are manifested in the principal characters there represented; and making individual or general applications. If we can judge correctly of the impression which a lesson has made, by the attention which the children give, we think lessons given in this manner produce important results; for the children manifest the highest joy when they perceive that we are about to tell a story; and the time thus spent is always a period of uncommon silence. When a story becomes the most interesting, we sometimes suddenly suspend the recital. We do this with an object in view; and notwithstanding the eagerness of the children to have us continue, we postpone the relation of the remainder to another day.

2. In showing the children the engravings which represent natural objects, as animals, plants, &c., we often relate to them *anecdotes of those animals* which are most susceptible of attachment or gratitude; or are remarkable for their instinct. Care should be taken that these traits of character be presented in such a manner, that the child may not be led to consider these animals equal to man, or that their actions, like his, are the result of reason or reflection. They should be made to understand that animals are guided by *instinct*, while men (and children therefore) are the only beings endowed with a *rational soul*.

3. These histories, or at least their leading facts, are in this way so strongly impressed on the minds of the children, that even the youngest do not often forget them. We derive many moral lessons from *contrasts*; for example, between the beauty of the tiger and his bloodthirsty disposition; between the humble appearance of the cow and the benefits we derive from her; and we sometimes thus assist the children in drawing conclusions. When we show them the attachment of the dog to his master, we ask — ‘Ought little children thus to love those who take care of them. The lamb suffers himself to be stripped of his fleece without complaining, and when led to the slaughter, if he bleats, it is only to call his dam; he does not complain when they even wound him. Now if you do no wrong to others, but pardon them when they do wrong to you, they will say, you are as gentle as a lamb.’ The monkey imitates everything that he sees. What ought little children to imitate? It is hence seen that we propose, as our primary object, to melio-

rate the *character*; and we endeavour to make all the means of development contribute to this end.

4. One thing which we have already suggested as proper to exercise and correct the judgment of children, is to present their duty in the form of a question, thus — ‘Is it right or wrong to do such or such a thing?’ It is a method which we know has been practised by many, and of which we have seen the efficacy.

5. Even the song, when adapted to the capacities of the children, contributes to order and quiet in all our exercises, and promotes general order and tranquillity. They sing, not only hymns, but the rules of the school.

6. Our repressive means (or punishments) are various ;
1. Exclusion from the exercises, and of course from amusements — for he who does not work needs not to play — is an invariable rule. 2. Insulation. It often produces a good effect even to place one belonging to a more advanced class, who has not conducted well, in the ranks of the little infant. A repressive means, which we employ in serious cases, is the seclusion of the offender in the cell of reflection. As soon as he weeps, he is supposed to have reflected and to have become convinced of his error. This idea, of making the infant reflect, which is certainly just, as well as efficacious in its results, we derived from Father Girard, whose name and works are familiar to the friends of education.

We will here add some reflections upon the moral state of the school; upon the condition of the children in reference to one another; and upon certain precautions necessary to produce and maintain friendship and benevolence among them.

It seems at first sight a thing entirely natural to see little children playing together, without those strifes and disputes which the clashing of interests so naturally engenders; but those who are acquainted with children, know too well, how easily their little passions are excited. If a child comes to us, in all the sadness of his heart, complaining of the injustice of another child, a few soothing words extinguish his resentment, and if the other child acknowledges his fault, they return to play together as before. In fact there are no real quarrels in the amusements of our children; we do not hear them making use of any gross terms; when anything unseemly escapes from the lips of one of them, the others will not suffer it to pass without reproving him, or informing us. The yard, where the children

play in the open air, is covered with gravel ; but they never think of throwing the stones as instruments of play, when there is nothing else at hand. What convinces us, that the absence of this dangerous habit is the result of our arrangements, is, that at first we had much trouble on this subject ; but since the close of a year of care and unceasing vigilance, we have perceived that our efforts have been successful. Before this, the neighbours often came with complaints that stones from our garden had broken their windows, and we had damages to pay frequently ; but this was not the greatest evil which this pernicious habit brought upon us ; for to see our continual remonstrances ineffectual, to reflect upon the bad opinion our neighbours would probably form of our establishment, and to have the mortification of finding, that children of a kind and gentle disposition were often the victims of the wicked stratagems of their more aged companions — these were things that gave us great pain ; but which now so rarely present themselves, that we may say, with pleasure, *that the habit is done away.*

ART. IV. — ELEMENTARY EDUCATION IN EUROPE.

Continued from page 247.

STATE OF SCHOOLS IN PRUSSIA.

According to a German periodical of good authority (*Allgemeine Schulzeitung*, Darmstadt), it appears that, of the 12,256,725 inhabitants belonging to the different states forming the Prussian monarchy in 1826, there were 4,487,461 children below fourteen years of age, being 366 children for every one thousand inhabitants, or nearly eleven thirtieths of the whole population. From the same work it further appears that there were then in the Prussian dominions 20,887 elementary schools, and 736 schools for more advanced scholars, exclusive of universities. These schools employed 22,262 masters, 704 mistresses, and 2,054 assistants. Of every 1000 children in Prussia, under fourteen years of age, 371, at an average, attended schools. In some places, however, the proportion was much higher, and in others proportionably less, showing that the advantages of education are still very unequally diffused over the kingdom.*

* Schwartz, in his history of education, published 1827, states that one in eight of the population of Prussia are in a course of education.

BADEN, WURTEMBERG AND BAVARIA.

But the change for the better, consequent to the system of instruction introduced into Silesia, seems to be inferior to that which has followed the introduction of national schools into Wurtemberg, Baden, Bavaria, and generally, in all those states included in what was formerly denominated the Confederation of the Rhine. In Wurtemberg, indeed, the inhabitants have been pretty well supplied with the means of education for near a century past; but, during the last thirty years, the system has been very greatly extended and improved. At present, not only in Wurtemberg but also in Baden, Hesse, &c., a public school is established in every parish, and, in some instances, in every hamlet. The master receives, as in Scotland, a fixed salary from the parish, exclusive of a small fee from the pupils, varying according to their age, and the subjects in which they are instructed. The fees are fixed by government, and are everywhere the same. Exclusive of the salaries and the fees, the masters are furnished with a house, a garden, and, in most instances, a few acres of ground, corresponding to the glebes of the Scotch clergy. The law requires that the children should be instructed in reading, writing, and arithmetic; and it is specially enacted, that they shall be instructed in the principles of German grammar, and in composition. In all the larger schools, the boys and girls are kept separate; and the latter, in addition to reading, writing, and arithmetic, are taught all sorts of needle work, the knitting of stockings, the making of clothes, &c., receiving at the same time, lessons in the art of *cookery*, the management of children, &c.

There is, it is said, the greatest desire among the lower classes that their children should enjoy the advantages of the excellent education provided for them. But the governments of Wurtemberg, Hesse, Bavaria, &c., have not trusted entirely to this feeling, but have enacted regulations by which every individual is *compelled* to send his children to school, from the age of six to fourteen years. In Hesse, for example (and its regulations are similar to those in the other states) the public functionaries transmit regularly to government, once in six months, a list of the children in their respective districts, who have attained their sixth year; and they are bound to see that they are sent to school. In the event of the parents being unable to pay the school fees, a statement to that effect is prepared by the parochial authorities, and the fees are paid by the public. The German publicists contend that this part of the system is indispensable to ensure its entire success; and that, were it left to the option of the parents, some children would not be educated at all; while a great many would be taken

prematurely from school, before they had mastered those more advanced branches that are of the greatest importance. We are aware of the objections that may be urged to this system; but we are firmly convinced, that they are very far overbalanced by the advantages of which it is productive. In Bavaria, the beneficial consequences resulting from the establishment of a system of national education, have been more signal than in any other European country.

Half a century ago, the Bavarians were the most ignorant, debauched, and slovenly people, between the Gulf of Genoa and the Baltic. (For proofs of what is now stated, see Riesbeck's *Travels in Germany*, vol. i. chap. 11, &c.) That they are at present patterns of morality, intelligence and cleanliness, it would be going too far to affirm; but we are bold to say, that no people has ever made a more rapid advancement in the career of civilization, than they have made during the last thirty years. The late and present kings of Bavaria have been truly the fathers of their country, for they have not only swept away myriads of abuses, and established a representative system of government, but they have laid the only sure foundation of permanent and real improvement, in the organization of a truly admirable system of national education. A school has been established in every parish of Bavaria, to which, as already observed, every one is obliged to send his children from the age of six to fourteen. Lyceums, Colleges, and Universities, have also been instituted for the use of those who are desirous of prosecuting their studies; and every facility is afforded for the acquisition of the best instruction, at the lowest price. In Bavaria, the schools are inspected, and reports regularly made upon their condition, by properly qualified officers, appointed for that purpose by government. There is a particular department in the ministry of the interior, appropriated to the supervision of the different kinds of schools.

In 1828, the whole number of pupils of all classes, in Bavaria, was 498,000. Now, as the population of Bavaria is almost exactly four millions, it follows, that not less than *one eighth* of the entire population is at school. This is a very high proportion, and shows, conclusively, how universally education is diffused. In Scotland it is supposed that the individuals at school amount to about *one tenth* of the entire population.* Throughout Germany the greatest attention is paid, not merely to the acquirements of the teachers, but also to their capacity for teaching. To ensure

* Our readers will recollect a fact stated in a recent number, that the state of New York has more than *one fourth* of its population under instruction. The proportion in New England is believed to be nearly the same.

proficiency in this respect, normal or pattern schools have been established in all the principal towns, which are attended, by those who are candidates for the situation of master; who, besides being instructed in the branches they are to be employed in teaching, are at the same time instructed in *the best methods of teaching*, and in the conduct proper to be followed in the management of scholars. Some of these schools justly enjoy a very high reputation; and their establishment has had *a most powerful and salutary influence* on the system of instruction.

The interesting article of the British Journal of Education, from which we have taken these statements, has the following liberal remarks on the United States, with which we close our extracts.

The United States of America have, with a degree of intelligence and liberality that does them high honor, made the most ample provision for the elementary instruction of all classes of people. In the middle and eastern states, the common people are, perhaps, better educated than in any other part of the world; and there is every probability, that the western and southern states will soon share the same distinction. It is to this circumstance — to the superior degree of comfort the people enjoy — and to the elevation of character nourished by their free institutions, that we must attribute the non-existence, in most parts of the United States, of what is usually termed a mob or rabble.

ART. V.—PUBLIC INSTRUCTION IN FRANCE.

We are indebted to the London Sunday School Teacher's Magazine for the following sketch of the new system for educating the youth of France, lately presented by the Minister for Public Instruction.

FROM the information received by the minister it appears that primary instruction in that country is sadly neglected. In some departments, only one child in 48 receives education, and in the greater number only one in 8 or 10. The population of France is estimated at 32,000,000, of which 10,500,000 are children from 6 to 15 years of age, and therefore capable of receiving instruction. The education of female children, being conducted at home, in religious houses, and in various other ways, we can say little of their present instruction. But of the 5,250,000 male children, the following list of schools, public and private, will show that, even including those who are upwards of 15 years of age, little more than one and a quarter millions are instructed, instead of five and a quarter.

Pupils in the school of Law	3,889
“ “ Medicine	1,783
“ Royal Colleges	11,114
“ Communal Colleges	29,786
“ Institutions	9,232
“ Pensions	20,528
“ Primary Schools	1,244,579
	<hr/> 1,320,911

Thus France is, at this moment, worse provided with the means of preparatory *elementary* education, especially in the southern departments, than most other countries of Europe, except Spain and Portugal.*

The law, as presented to the Chambers, commences by declaring, that PRIMARY INSTRUCTION *shall be given to all the children of France willing to be educated; either gratuitously, if poor, or for a moderate compensation, if otherwise; and that the Communes (parishes) of France shall no longer remain without spellingbooks and teachers.*

PRIMARY INSTRUCTION is first to comprise *moral and religious instruction*. The parents are to decide whether their children shall or shall not receive religious instruction; which is to be conducted by the *priests in Catholic Communes*; and by *Protestant ministers in Protestant Communes*.

Primary instruction also comprises, *reading, writing, a grammatical knowledge of the French language, arithmetic, weights and measures, land surveying, and drawing.*

Primary schools are to be established in every Commune; those who are poor are to be gratuitously taught; and those who are not, are to pay such a sum as may be fixed on by the Municipal Council of each Commune; which will therefore vary in amount according to the prices of labour, rent, food, and dress.

Each primary school is to be placed under the gratuitous inspection of a committee composed of the Mayor and President, the Justice of the Peace of each Commune, and from four to twelve respectable inhabitants—one half to be elected by the Rector of the Academy, and the other half by the Prefect of the Department. One half of these inhabitants are to be renewed or changed every two years; and there must be, in a committee of ten, at least *four* present, in order to deliberate. The Sub-Prefects, and the Mayors of adjoining Communes, are to have the right of visiting and voting in certain cases.

This committee is to maintain order, to make known to the Rector of the Academy (the University), and to the Prefect, the

* It seems that the clergy openly, as well as the late government, secretly, opposed all efforts for diffusing knowledge. This state of things is now to be completely altered by the present administration, agreeably to their declaration at the time of the revolution.

state and wants of the schools. These Primary Schools may be private, as well as Communal; but still they are to be subject to the same regulations and inspection.

Every one who enjoys civil rights is to possess the title of establishing such a Primary school, or of being a teacher in a Communal school, provided he shall deposit with the proper authorities, 1st, a certificate of his capacity from the Rector of the Academy where he has been instructed and examined; 2d, a certificate of good conduct, signed by the Mayor and three members of the Municipal Council of the Commune in which he has resided three years. He will then have a right to act as a private teacher in a *private* Primary school; but in order to be elected as the teacher of the *Communal* school, he must be appointed by the municipal authority of the Commune; as the Inspecting Committee is *not* to have the power of appointing a schoolmaster.

In Communes where there are no funds or legacies which endow a school, the Commune is bound to pay the expense. In that case the instructor is always to be supplied by the Commune with a school-room, and an apartment in which to reside, and with at least two hundred francs (about thirty-seven and a half dollars) a year. Where the Communes are so poor that they cannot pay the expense of educating the children, the state is to contribute out of the budget of the home department. The Municipal Council of each Commune, is also charged to contribute towards the necessary expenses.

The instructor's salary will depend of course on the poverty or wealth of the Commune, and on the number of his pupils; but it cannot be less than a gratuitous residence, and two hundred francs a year. This sum alone would hardly support a master, but there are no Communes where some of the children would not pay, so that £ 20 (\$ 88.80), with an apartment free from rent and taxes, may be put down as a *minimum* of the remuneration. With this sum, a French schoolmaster may be respectable.

In order to provide for the wants of teachers who may, from old age or infirmity, be prevented from giving instruction, the law directs that a sum equal to *one twentieth* of that which is expended annually for the school, shall be put aside, and consecrated as a *Pension Fund*; but no pensions are to be granted before the first of January, 1836. Lastly, the proposed law provides for the *education* of TEACHERS, in *separate institutions*, with the view of supplying, at all times, the requisite number of masters for the Communal schools of France.

We have thus given an outline of the system. It is certainly a great work. We rejoice that so liberal a spirit is exhibited by the government. We hope that its execution will not be forgotten

or delayed amidst the agitations of political changes; but that a deep and broad foundation will be laid immediately, in this rich and flourishing country for the permanent enjoyment of liberty, in educating a generation who shall have intelligence to know its ull value, and moral principle based upon the word of God, to prevent those abuses of it by public and private immorality, which are the surest means of its destruction.

ART. VI.—SCHOOLS OF PENNSYLVANIA AND NEW JERSEY.

Reports of the Pennsylvania Society for the Promotion of Public Schools Report of the Committee appointed at a Public Meeting on the state of Common Schools in New Jersey, 1828.

Remarks on the Legal Provisions for Education in Pennsylvania. By WALTER R. JOHNSON.

We consider it an important part of our duty to notice such documents as will serve to show the state of education in our country generally—and we are anxious to see the feeling more general among the different states of the Union, that ‘if one member suffer, all the members suffer with it.’ If *one state* which belongs to our confederacy, however distant from *us*, is deficient in intellectual and moral cultivation, its influence in our national councils may decide the passage of unwise or unjust laws which come home to our individual interests. We shall therefore pay no regard to local distinctions; but shall endeavor, as fast as possible, to complete the sketches we have begun of the condition of schools throughout our country, and earnestly solicit communications accompanied by a responsible name, on this subject.

In former articles we have described the various legislative provisions for public education, adopted in different states. We have referred to the paralyzing influence of *a fund* which relieves from the necessity of exertion, in the State of Connecticut. We have described the happy effects of a system, in which schools are supported by *taxation*, as exhibited in the comparatively healthy and vigorous state of the common schools of Maine, New Hampshire, Vermont, Massachusetts and Ohio, and the still more striking results of this system, combined with a partial aid from a fund, in the unexampled growth and improvement of the schools in the State of New York. We have

also described the influence of those laws, which make an invidious distinction between the rich and the poor, and have given the best account we could, of the plans adopted in other States.

We have now to give some account of the results of the want of a system of public schools to which we have referred, in Pennsylvania and New Jersey.

The progress of education in the State of Pennsylvania has been limited and slow. The founders of the State incorporated a body of overseers of the public schools in Philadelphia and its vicinity, and in 1683, the year of Penn's arrival, an elementary school was established in Philadelphia. In 1689, the first seminary was opened for teaching the elementary branches of Mathematics, and something of English Grammar and Latin literature, in Philadelphia. In 1712, the assembly authorized the raising small funds by lotteries, for the erection of school houses, the establishment of schools, cemeteries, churches, and hospitals. The university received its charter in 1753. In 1769, £200 were granted by the assembly for the purchase of a reflecting telescope, and the erection of observatories for noticing the transit of Venus. Two years after, £300 were voted to Rittenhouse for the construction of his orrery, and subsequently, the last surviving son of William Penn, presented to the college of Philadelphia \$12000, and half of a manor of 3000 acres.

But while this liberality was manifested in endowing the higher institutions, the foundations of public improvement were neglected, and no measures were adopted for the establishment of common schools. The emigrants who came to settle the State, finding no system of education organized, and meeting neither with aid nor direction from the legislature, were too much absorbed in the cares and labours of a new settlement to devise or execute one for themselves. The influx of Germans, a large proportion of them from the class of peasants, and strongly prejudiced against improvements from other quarters, increased the difficulty, and generation after generation grew up with little or no instruction. It is to this early neglect, undoubtedly, that we must attribute the sad deficiency in the means of common education in the State, which is described in the reports before us. It was indeed provided in the constitution of 1790, that provision should be made as soon as practicable, for the establishment of a system of education; and in 1809, an act was passed providing for the payment of

the tuition fees of the poor ; but we find from the report of the society, that in 1830, it still remained, in most places, '*a dead letter.*' The invidious distinction it involves, the society do not hesitate to say, they regard as 'the great and radical defect, the *incurable evil*, which is inherent in the school system of Pennsylvania — a system which is in opposition to the most sensitive and strongest moral feelings of our citizens. The feelings of the poorer classes will not permit them to enrol themselves as *paupers*, in order that their children may receive their education from the charity of the State.' We earnestly hope that this experience, and this opinion, will prevent the extension and adoption in other States, of a system so at war with our republican institutions, and so little adapted to secure the great object in view. We cannot but refer our readers to the new system of education proposed for France, inserted in our present number, which makes no distinction between the high and the low, the rich and the poor ; and to the striking example witnessed in the schools of Pestalozzi and Fellenberg in Switzerland, where the heir of a nobleman, who paid for his education in gold, was taught and lodged and fed with the son of a dairymen, who contributed his quota in cheese.

The society to which we are indebted for the valuable documents before us in regard to Pennsylvania, and for still more valuable labours, has existed some years, but has hitherto been able to effect little, except in some limited districts. In a memorial presented to the legislature in 1830, they say :

'There are at least 400,000 children in Pennsylvania, between the ages of five and fifteen, and of these there were not one hundred and fifty thousand in all the schools of the State. Many counties, townships, and villages, have been taken indiscriminately from all parts of the State and examined by your memorialists ; and the average proportion of children educated in any one year compared with the entire number, appears to be about one in three. It is probable that this proportion prevails generally through Pennsylvania ; and justifies the assertion, that more than two hundred and fifty thousand children capable of instruction were not within a school during the year past. Many of these children never go to school at all. Multitudes are living, and continuing to live, in ignorance ; and multitudes more receiving superficial instruction. In the city and county of Philadelphia there are ample means for the education of every child, and many thousands have been benefitted by them in that district. We believe that the case is the same in Lancaster, and no one need be uneducated except from choice ; but throughout the rest of the State, there is no other provision than the act of 1809, which has entirely failed of its original aim. (The law is unknown to many, and evaded by assessors, teachers, and parents ; and in not a few cases, an unprincipled distinction is made between the children paid for by the county, and those of richer parents.) This general statement neither aggravates nor misrepresents the plain truth. On the contrary

it is a faint sketch of a formidable reality. The subject could not indeed be presented in its entire dimensions otherwise than by embodying this mass of gloomy facts collected by your memorialists, by means of their correspondence.

The statements of this memorial were corroborated in the message of the Governor to the General Assembly convened in 1830, and the establishment of a system of primary and common schools was earnestly and forcibly pressed upon their attention, 'as a measure imperatively enjoined by the constitution demanded by the public opinion, and called for by the state, of public morals, and a regard to the security and stability of the invaluable privileges inherited from our ancestors. The task of forming such a system, adapted to the existing circumstances, was admitted to be difficult, but none was deemed more worthy of a virtuous and determined effort to *overcome every obstacle*.' The loss to the Commonwealth he observes, of those moral and intellectual endowments which might have been gained by the Two Hundred and Fifty, out of Four Hundred Thousand children who were not within a school during the years since the adoption of the constitution, 'is *incalculable*.' The committee of the society proposed a draught of a bill on this subject which they deemed best adapted to effect this object. The first great principle of the bill was, to render it entirely optional with each district, whether to adopt the plan proposed or not. The second, that the schools should be *common schools*, to which every taxable inhabitant should have a right to send his children to be instructed by teachers whose qualifications should be ascertained. The last and most important provision is, that the expenses of the schools should be raised, in part by a tax on the inhabitants, and in part by a fund. Unfortunately, only that part of the bill was adopted which provides for the establishment of a fund. An act was passed appropriating certain monies arising from land sales, &c. to be placed at interest as soon as collected, for a school fund, until the interest should amount to \$100,000; after which time, the interest should be appropriated to the support of common schools, in such a manner as may hereafter be provided by law.

The Pennsylvania Society have also adopted an important measure, in endeavoring to procure a collection of school books, in order to ascertain and make known their character; and they

invite authors and booksellers to send in their publications. Such a collection will be highly interesting to every teacher and friend of education.

We are gratified to learn from one of our correspondents, as well as from our own observations, that the teachers and parents in the neighbourhood of large towns, and in the western part of the State, are 'becoming alive to the importance of education; adopting new modes of government, and studying the minds they are called on to form, and thus beginning the work of improvement at home; and that practical works on education are read with avidity.' An evidence of this was found, in an effort made within two or three years by the party of working men to promote this object, by establishing agricultural schools. But we fully accord with the sentiments in the reports of the Pennsylvania society; that

'Neither of the systems proposed, secures the great object in view; that to apply a remedy for so lamentable a state of affairs, is a duty of the first order, and demands renewed and untiring efforts, to animate the people of Pennsylvania, and to draw forth their intellectual energies and physical resources; that the *most important* step is to provide *well qualified teachers*, without which, the best school system which it is possible to devise, must utterly fail in practice. A *seminary* appears indispensable in every district in the State, "wherein teachers may be prepared for conducting a uniform method of instruction in common schools." Without this preparation it would seem to be impossible to accomplish the generous design contemplated by the advocates of universal education.'

The society believe that a great change in public opinion has taken place in reference to the subject, sufficient to encourage efforts, and to warrant a confidence that Pennsylvania will not fall far behind other States, in the march of moral and intellectual improvement. We hope that succeeding legislatures will give the evidence of this, in more enlarged views, and more decided and liberal measures on this subject. The day is fast coming, when the older States will no longer maintain their place in our national councils, by *numbers*. It is only on the *intelligence of their electors, leading to the choice of able and intelligent representatives*, that they can rely to preserve their influence and their respectability in the union; and without immediate and vigorous effort it *must decline*.

The adjoining State of New Jersey presents little that is gratifying on the subject of Common Schools. At a public meeting of friends of Education in this State in 1828, a committee was appointed to procure and publish information in re-

gard to the condition of schools. By the aid of central and sub-committees, in counties and townships, they obtained a mass of important facts, of which the report we have mentioned presents a summary.

From the statements they received, it appears, that in the whole State, 11,742 *children were entirely destitute of instruction*, and that about 15,000 *adults were unable to read*. In many towns, more than half the children never attend school. In Sussex and Warren counties, 40 districts are destitute of schools. In Essex county, a rich and flourishing region, within a short distance of the city of New York, there are 1200 children destitute of instruction. In Cape May county, it appears from such information as the Committee could obtain, that in three townships alone, there are 200 persons over 15 years of age, who cannot read. Among the families visited by the agent of a Bible Society, eighteen were found in which none of the members could read; twenty in which *neither of the parents* could read; and forty-five in which only *one* of the parents could read. The condition of the children can scarcely be a subject of doubt, although no particulars were ascertained from that county. In Morris and Burlington counties, the advantages of education are the most richly enjoyed of any in the State; and yet nearly 1000 destitute children may be found within these two counties.

The causes of this alarming state of things appear to be various. In some instances the sparseness of the population is a cause; in others, poverty, either real or imagined; in others, the ignorance and want of capacity of the instructors; in others, the difficulty of obtaining instructors of any kind, from the low price of tuition, rarely exceeding \$1.50 to \$2, a quarter. Hence, too, strangers are often employed, who sometimes impose upon the people and prove destitute of every necessary qualification for their station; and this discourages, more and more, the efforts for establishing schools. But after all, the great cause seems to be, a surprising insensibility to the advantages which education affords.

In some of the summer schools which are taught by females, spelling and reading, and some easy lessons, are the only branches taught; and in few of the public schools in the state, is anything taught but spelling, reading, writing, and arithmetic. Few are continued for more than nine months in a year; and a still

smaller number are kept up through the year. By far the greater part, are kept only from three to six months. In the county of Burlington, some towns are mentioned as having considerable permanent funds for the promotion of schools, especially where the society of Friends are the most numerous. Several townships also, in Somerset county, raise small sums annually for the education of the poor. Honorable mention is likewise made of a benevolent gentleman in Bridgewater, in the same county, who contributes \$80 per annum, for this philanthropic purpose.

We cannot present a better summary of the condition of this State in regard to education, than in one of the concluding paragraphs of the report.

‘In addition to the 11,742 children who are destitute of instruction, thousands of children in the state receive only a partial and very imperfect education, and in many places, from immoral and unqualified teachers. The whole system of common schools — if system it may be called — is sadly defective. Every schoolmaster (speaking generally) is left to pursue his own course of instruction without responsibility, amenable to no tribunal, and subject to no inspection or supervision. The committee submit it to the intelligence, the good sense, patriotism and philanthropy of their fellow citizens, if we have not reached a crisis in our history, when it behoves us to awake to this interesting subject. Let us, through our Legislature, adopt a system of measures to elevate our common schools, to subject every teacher who would assume the high trust of forming the character of our children to previous examination, and a certificate of qualification by some authorized and respectable board of visitors. Let every teacher be bound to make an annual report of the condition of his school, the matters taught, the books used, and the progress of his scholars. Let us above all, endeavour quickly to remove the reproach, of having nearly 12,000 children growing up in utter ignorance. Where can our Legislature so usefully bestow the cares of government, as upon this immensely important object? And surely it is high time, when we recollect, that by an investigation made about a year since, it was ascertained that nearly 15,000 adult citizens of our State were not able to read!’

The efforts and representations of the committee, were the means of discovering and calling forth, many intelligent men in every county, and in almost every town, who seem to deplore

the present state of things, and look anxiously to the legislature to give the first impulse to improvement.

In consequence of the report before us, and the influence of its friends, the legislature appropriated \$20,000 to be distributed in small sums to such towns as would voluntarily raise an equal sum by taxation. The system has not fully gone into operation, and its results cannot therefore be ascertained with certainty. But so far as we have been able to learn, it has done little to rouse the people of the state generally to action; and we regret to hear, that the spirit of improvement which seemed at this period to be awakened, has given place to an apathy like that which formerly existed.

The able and interesting essay of Mr Johnson, presents more details than our limits allow us to introduce. It closes with a calculation which shows, in a striking manner, the wretched economy which attends the neglect of systematic provisions for education. He states that 'the number of laws passed since the Revolution in relation to education (and seminaries), is no less than *one hundred and fiftyfour*.' Supposing each, in all its stages, to have occupied a day of the legislature, their pay, for these enactments, must have amounted to \$60,000. The whole amount of appropriations is \$150,000. Had only a small portion of this money, Mr Johnson observes, 'been expended forty years since, in maturing a well digested system of common schools, and of higher institutions, Pennsylvania might have spared herself the disgrace, of having many thousands of persons, who are annually called upon to exercise the rights of citizens in voting by ballot, who can neither write a ballot, read it when written, nor even read their own names, whether printed or written.'

It is true, that we have reason for congratulation and thankfulness, in the fact, that almost every part of our country is far more favored than Europe, in regard to education. With the exception of some neglected districts, both Pennsylvania and New Jersey have one in ten of their children under instruction, a larger proportion than any country in Europe, except Germany, Switzerland, and Scotland. Let it be remembered, however, that, in those countries in which the higher classes only are admitted to a share in the government, the ignorance of others may not injure it at once. But what may be *safe* in such circumstances, is *ruin* to a government in which *the people*

rule, and impress their character on all its measures. To be *indifferent* to a danger like this, is to sleep in view of an advancing enemy.

Surely this apathy cannot continue, in States, which like Pennsylvania and New Jersey, are so extensively and vigorously engaged in internal improvements. We should hope that every canal, and every rail road, would not only convey new light to the regions it traverses, but be viewed as it really is, as a new evidence of the value of knowledge and the importance of education; and could we gain the attention of their citizens we would urge upon them the heart-stirring appeal of the New Jersey Committee :

‘ Let us, as freemen and republicans, never forget, that the only safeguard of our liberties, next to the blessing of God, is a *virtuous and enlightened education* !’

ART. VII.—ASSOCIATIONS OF TEACHERS.

Constitution of the School Association of the County of Middlesex, 1799.

An Address delivered at a Meeting held in Dorchester for the purpose of forming an Association of Teachers for Norfolk County. By WILLIAM RUSSELL. Boston. 1830.

Constitution and By-Laws of the School Association of Rensselaer County, N. Y.; to which is added an Address proposing a plan of Common School Education. Troy. 1831.

THE remark has now become common place, that ‘ *instructors have hitherto been too much isolated* ;’ that the only mode of rendering their experience available to the community, of promoting their own improvement, and of elevating the character of the profession, is to form *associations*, or collect assemblies of teachers, where their common interests and duties and occupations shall be the subjects of consideration. It is no longer necessary to present a laboured argument, to prove that as certainly as social intercourse is the means by which the savage becomes civilized, so certainly is every science promoted, and every art improved, by the association of those devoted to it, and the interchange of their views and experience, and their combination, when necessary, to encourage the im-

provement of others. Education is both a science and art, and it is high time that every means should be employed to reduce its hitherto empirical processes to something like system; and to collect the scattered experience of educators into a body of principles. We rejoice to see, in the pamphlets before us, and in the numerous associations springing up in various directions, and especially in the formation of the American Institute of Instruction, and the American Lyceum, the evidence that these views are rapidly pervading our country.

The first association of teachers in the United States, of which we have any knowledge, was formed at Middletown, Connecticut, more than thirty years since, under the name of the School Association of Middlesex County. It owed its origin, as we learn from some of its members, chiefly to the efforts of its first President, the Rev. William Woodbridge, at that time instructor of a female school in Middletown, and who had then introduced many of those plans of instruction which are deemed recent improvements.

We find from the printed copy of its constitution, and one of its circulars, which lie before us, dated 1799, that its great objects were, 'to promote a systematic course of school education,' to secure the inculcation of moral and religious principles in the schools, and to endeavor to elevate the character and qualifications of teachers. With a *liberality of spirit*, which we hope will be imitated in associations now formed, membership was not confined to those who belonged to the profession, but extended to *all who wished to promote the same objects*. So far as we can discern the course of *policy*, as well as *liberality*, it is to engage every *real and intelligent friend of education* to attend and unite in these assemblies; and we know not on what ground their exclusion can be justified.

The circular which we have before us, contains the act of the Legislature just then passed on the subject of schools, and a set of regulations for the government of schools recommended by the Association. Among other things, they recommend a particular plan for the distribution of time, and the general mode of instruction; the reading of a portion of the Bible daily by those capable of reading correctly, accompanied by questions and remarks; the establishment of a permanent register of the teachers and pupils of every school, containing an account of those distinguished for good and evil conduct, and the forma-

tion of a *library of class books by the district*, which shall be used by all the successive scholars. A resident of the county informs us, that this association gave a great impulse to the cause of education, and that the recommendation given by it to instructors, was considered among the best testimonials. But the effort appears to have been premature ; and in a few years the Association declined.

The pamphlets before us contain the constitutions of two of the Associations recently formed, which probably will serve as examples of all.

In the Norfolk Association of Teachers, the Constitution proposes as its great object 'to obtain a more perfect knowledge of the means best adapted for communicating instruction, and for the diffusion of useful knowledge, and admits all who are interested in this object. It allows ladies to attend the regular meetings of the Association, which occur annually, and are to be rendered interesting by lectures and addresses.

The Rensselaer County School Association, in addition to this, propose to form collections of books, apparatus, and specimens in natural history, to have lectures and experiments in science, and to establish Sub-Associations, who shall be permitted on suitable conditions to make use of its collections. Its meetings are to be in the afternoon of the first Saturday of every month. Lecturers are appointed on most of the important subjects of instruction ; but we are surprised to find that while each of the natural sciences, is divided into several branches, and assigned to separate lecturers, the varied and important subjects of *primary instruction*, are given to a *single lecturer*, and those of secondary instruction, 'for the older scholars of common schools,' to another. We think one or two of the lectureships on chemistry might have been assigned to the humbler, but more necessary arts and sciences, which form the daily occupations of the mass of pupils in our schools. The Association has also established a *Professorship of School Instruction*, and directs its officers to solicit donations, not only for the purchase of books and apparatus, but for the education of teachers. They announce that they have received assurance of sufficient funds for one season, and that persons shall receive the instructions of this Professor, including the use of a library and apparatus, for nine weeks from the 12th of April or the 2d of August, 1831—for one half of the usual fees, or \$10 37½ each term.

Associations of teachers have long existed in Germany; and have been regarded as an important means of exciting and maintaining the spirit of improvement on education. A sketch of their mode of proceeding cannot be uninteresting to our readers.

These Associations, consist of the teachers and those who have the oversight of schools, and the ministers in each diocese or district. Where their number and situation are such as to require it, each district is sub-divided into two or three Associations. Some of these meet quarterly, others every month. The session continues from a few hours to a day, according to circumstances. It is generally held at a school room, in order that books and apparatus may be at hand for practical illustrations. The expenses are paid in some cases by the government, and in others by individual contribution.

Questions are proposed at every meeting, for discussion at the next; and in some Associations, all the members are required to prepare written answers at home, to be transmitted to the presiding officer, previous to the next Association. At that time these replies are read, and the President exhibits briefly the results of his own inquiries on the subject, proposed.

To every subject, a certain hour is assigned, and when that time expires, another topic is taken up. A pause of ten minutes is allowed after the discussion of each subject, to give the members opportunity to make inquiries and converse in a desultory manner; to walk out of the hall if they please, or otherwise relax themselves. But the most punctual attendance and strict attention are required, while subjects are under formal discussion. The session is usually commenced by singing a hymn and uniting in a short prayer.

The exercises are intended to be chiefly of a practical kind. But theoretical instruction is by no means excluded, and an address is often delivered on the philosophy of education, in some one of its varied departments. The following are some of the principal subjects of discussion.

1. The knowledge necessary to an instructor, and educator.
2. His duties and the importance of his charge.
3. Methods of acquiring the knowledge and experience which an educator requires. Proper school discipline. De-

partments of instruction — the matter — the extent of the various branches — their tendency and influence in the cultivation of man. The ends which the teacher should pursue in his particular department. The limits of the different departments. The division of the subjects according to the hours employed, the length of time devoted to them, and the proper division of classes. Defects of the common methods of instruction. Proposals and descriptions of better plans and methods especially those of Pestalozzi—of his principles, and of the points in which they differ from those of others. Reading. Information in regard to the most proper books upon education and the duties of teachers — directions for using them with profit. Answers to questions asked by members of the Association, upon instruction and discipline. Conversation, involving the practical experience of the teachers.

4. Directions for fulfilling the duties of an educator — his general conduct — his relations to the minister of the parish — to the parents — and to the children.

Those exercises which are more strictly practical, consist in teaching the children, or a class of teachers present, upon proposed or approved methods — exercises of the teachers in reading — the public reading of the best answers to the questions proposed at the previous Association — and examinations upon the contents of the authorized school books. Every member of the association is expected to be able to communicate the way and manner in which he arrived at his knowledge and readiness in instruction; and to furnish proper evidence of the accuracy of his views and suggestions.

The term is obviously too limited to admit of a complete course of instruction, upon all, or indeed any, of these subjects. The Association can only attend to the plans and suggestions of those experienced teachers who have made the greatest improvements. It is expected, however, that each member, who is a teacher, will be enabled to avail himself of the experience of others, and carry a knowledge of the most approved methods home with him, and so far as circumstances may permit, introduce them into his school.

The following is the particular course of exercises, adopted by the Association of Teachers at Neuvied, near the Rhine.

At 9 o'clock, precisely, the meeting is opened with a verse of a hymn, to be sung by all, and followed by a short prayer.

The subject of instruction in singing is then taken up, and continued till 10 minutes before 10 o'clock. After a recess of 10 minutes, from 10 to half past 10 o'clock is occupied with the method of instruction in arithmetic, and from 40 minutes past 10, till 10 minutes past 11, with instruction in the native (German) language; from 20 minutes past 11, till 12 o'clock, with instruction in reading; and from 10 minutes past 12, till 10 minutes before 1 o'clock, with reading the Bible, and exercises in the catechisms; the session is then concluded by a hymn, in which every voice unites.

In a former number, we gave some account of a *teachers' festival*, in Germany, which serves to show the effects of these Associations on the spirit of the profession. But a simple review of the exercises we have described, cannot fail to satisfy every intelligent friend of education, that a set of district and county Associations, formed on these principles, and holding regular meetings, would do more to improve the state of our schools, than all the laws and measures which legislative wisdom could devise without. Indeed, we believe, that it is only by measures of this kind that the impulse can be given to legislative bodies. In the arbitrary governments of Europe, enlightened rulers may originate measures to enlighten and improve their people; and it is in this manner that much has been done in Germany, not by accumulating funds for schools, or simply by imposing taxes, but by demanding ample qualifications in teachers, and providing the best means of instruction for them in their professional studies. In our country, the rulers must adapt their measures to *public opinion*, if they mean to give them efficacy, and to retain their own influence. The law which is passed in opposition to this, becomes almost of course, a dead letter; and the only effectual mode of promoting improvements, is to enlighten the public mind, and elevate the public opinion, until it demands those measures which would now be regarded with apathy or dislike.

Let the parent, the school visiter, the friend of education, the instructor — begin at home. Let him *learn*, and *practice*, and *recommend* improved plans of education and instruction. Let him show and publish the results — let him present living evidence of the *economy of time*, and *money*, and *health*, and the *elevation of character* they produce, and he will soon ex-

cite others to imitate them, and the whole community to require them in their schools.

The Address of Mr Russell before the Norfolk Association, presents in a very able and interesting manner, the advantages of these Associations to its members, to the profession generally, and to the community. He begins with presenting the task of imparting knowledge in its proper light — as one of great magnitude and peculiar delicacy, demanding for those who are to engage in it every aid which can be afforded. He maintains, in opposition to the common prejudice, the important truth, that to instruct ably in the *elementary branches*, demands a thorough knowledge of a variety of subjects; and he urges, that if teachers would not be mere tools in the business of education, ‘they must be men of study, of hard earned acquirements.’ The elevation of the character of the profession, will be the obvious result of their association and improvement, and the benefit to the community from both these results cannot be doubted. We wish that our limits would allow us to present many portions of its contents to our readers. We cannot omit one passage, which we could wish to see engraved on the mind of every parent.

‘*There is no escape from education*—the question solely is — shall it be good or bad, defective or comparatively complete. Education is going on ceaselessly, in the family and abroad, as well as in the school.’

Annexed to the constitution of the Rensselaer County Association, we find an address by its President, Mr Eaton, presented to the Utica Convention the last winter, and published by the order of the Association. It contains an answer to the question — To what extent can instruction in the natural sciences be introduced into our common schools? Professor Eaton maintains that they may be taught in common schools, as extensively as in our scientific institutions, without neglecting any of the present studies, by preparing instructors for this purpose, on the plan adopted in the Rensselaer school. He presents a catalogue of ‘*savings of time*’ from other subjects, to be devoted to this, in which he proposes to teach spelling, arithmetic, and grammar, more thoroughly and rapidly of ‘*time lost*’ ‘in show,’ ‘in unprofitable amusements,’ and in erroneous methods of study; and presents a number of valuable hints, which well deserve the attention of teachers. In regard to *the method of teaching*, he proposes, that until instructors generally shall

become qualified, *circuit, or itinerating teachers*, shall be employed to attend to these branches of instruction in the schools of a particular district, giving a lecture in each every week, and directing and advising the instructor in pursuing the course. We shall rejoice to see some plan of this kind in operation, and we hope the time is not far distant when children shall no longer be made familiar with the names of animals and vegetables in another hemisphere, while they are left in ignorance of those which surround them.

ART. VIII. — PRACTICAL LESSONS.

1. ARITHMETIC OF SENSIBLE OBJECTS.

SEVERAL days, and perhaps as many weeks, may pass, before the child should be carried farther than the number three, in counting, adding, or subtracting. If his instructor has been at the pains to introduce a sufficient range and variety of objects, his progress will now become more apparent. Proceeding in the slow and careful manner already described, he will easily learn to count, add, and subtract four, five, and even six. It is scarcely conceivable to those whose occupations have not permitted them to make the attempt, what a variety of exercises may be invented with the aid of only six objects. The following are a few of them.

Here are some cherries; will you count them? 'One, two, three, four, five, six.' Now, how many cherries have I? 'Six.' If I should give you one of them, how many should I have left? 'Five.' If I should give you the whole number, six, and you should eat one of them, how many should you have left? If you should eat two of them, how many would there be left? If the pupil seems to find difficulty in determining, let him eat one, two, &c., of the number, and count the remainder. To the inexperienced teacher, these lessons may appear trivial; but we are persuaded that every one who will fairly make the experiment, and who is more anxious to have his pupils *understand* what they learn, than to have them acquire the habits of a parrot, will find that there is little danger of erring on this hand with young minds.

Here is one apple, and here is one apple; how many are one and one? 'Two.' Here is one more; I will put it with the others; how many are two and one? Here is one more still; if I put it with the other three, how many will there be then? Now I will give you two of them; how many apples have you? How many have I? Have you as many as I? Has either of us more than the other? Now we will both lay our apples together on the table. How many did you lay there? How many did I? How many are there on the table? Do two apples and two apples, always make four apples?

What is this? 'A rose.' How many roses have I? 'One.' Now how many? 'Three.' I shall give you one of them. Now how many have I? How many have you? Which has the most? If I give you another, how many shall you then have? Which will then have the most?

How many hands have you? How many have I? How many have we both? Hold out one of your hands. How many thumbs on it? How many fingers? How many thumbs and fingers together? If there were one more, how many would there be? How many are one and one? Two and one? Three and one? Four and one? Five and one?

There are some cubes on the window. Will you bring me one of them? Now you may bring another. How many have you brought in the whole? You may bring two more. How many have I now? You may lay them all on the window again. How many have you now laid away? How many ones is four?

Now bring me two of them, and put them in this hand. Bring now another two, and put them in the other hand. How many twos have I in this hand? How many twos in the other hand? How many twos in both hands? How many ones are two twos? You may bring me another two. How many twos have I now? How many ones? Are three twos as many as six ones? If I have two apples, and you have two, and Robert has two, how many shall we all have? How many ones will there be? If I eat one of mine, and you one of yours, and Robert one of his, how many shall we all have then? How many shall we all have eaten? Will any one have more than another? Then if we eat the rest of them, how many shall we all have eaten? How many will you have eaten? How many will Robert? How many shall I? In this case mental arithmetic is introduced; but

it is by an almost imperceptible departure from the use of sensible objects, which renders it easy.

What have I now? 'An orange.' How many oranges, two, or one? 'One.' I shall cut the orange in two as nearly in the middle as I can; here is one piece for you and another for myself. How many oranges have I now? (After some hesitation) 'One.' And have you one, too? 'Yes.' But yours and mine both made but one orange before I cut it; can the whole make more than one now? 'I do not know.' Surely not; but there is a name for each of these pieces. Should you like to know it? 'Yes.' Well, your piece is a *half*. Mine, too, is a *half*. Half of what? 'Half of an orange.' Right. Tell me now how many oranges you have. 'Half.' Half of how many? 'Two.' No; half of one. How many halves are there to an orange? 'Two.' How many whole oranges will two halves make? 'One.' Let us put them together and see. Now you may eat yours; but stop—tell me what you are going to eat. 'Half an orange.' You may keep it a few moments longer.

Here is another orange. Take it, divide it, and give it to Robert and Jane. Let one have just as much as the other. Very well. How much has Jane? 'Half.' How much has Robert? 'Half.' How many halves have Jane and Robert both? 'Two.' How many whole ones? 'One.' You, and I, and Jane, and Robert have each half an orange; how many halves does that make? 'Four.' How many whole ones? (No answer.) Let us put them together, as they were before I cut them. Can *you* do it? You may try. Tell me now exactly what you have done. 'I have put your half orange with mine, and it makes one orange. Then I have put Robert's half orange and Jane's half orange together, and it makes another orange.' Now tell me how many halves two whole things make. How many whole things will four halves make?

Such may be one of the first lessons in Fractions. If taught in a method like this, they are perfectly intelligible, even to very young children, while on the common plan, and without the preliminary aid of sensible objects, they are rarely understood thoroughly by children, or even by some adults.

A TEACHER.

2. WRITING.

WHILE employed as teacher of an academy, in 1812, I was led to reflect on the nature of writing, as a mere *imitative art*, in which we have only to copy certain characters, agreed on by all, and invariable, except in the greater or less degree of accuracy and beauty and uniformity with which they are made. To aid in this we have the best models which the best writers have been able to furnish us. Nothing remains, then, but to use the eye and the hand.

I began to question my pupils as to their own performances. I asked a boy showing him the book of another,—Is that *n* made right? ‘No, Sir.’ Why not? ‘It is too broad.’ How do you know? ‘Because the copy is not so broad.’ Pointing to his own book, I said, Is your *n* right? ‘No, Sir, it is too wide.’ Is there any other fault? ‘Yes, the turn is too sharp.’

Can you tell when you make a letter right? ‘Yes, Sir; sometimes.’ How? ‘By seeing whether it is like the copy.’ Then you do not need to have me tell you. ‘No, Sir.’

Now observe—When you write, you are learning to make letters in the same shape as others make them; only as correctly and beautifully as they can be made. I try to give you the best copies. Now if I tell you a fault in a letter, it is by examining whether it is like a good copy. Cannot you see this? ‘Yes, Sir.’ Can you not find out all your own faults, then, if you will? ‘Yes, Sir? Can you not correct them? ‘Some of them I can.’ So you may all, with time and care; but it must be by degrees.

From this time, each boy was his own critic. He was required to write a line, and then stop and examine its defects, and point out the letters which were correct, and those which were faulty. I found my pupils perfectly competent to the task; and the plan excited an interest in the employment, produced habits of attention, and led to a degree of improvement, which I had never before seen.

The same plan now forms a part of Jacotot’s system of instruction, which is thus described by an English author.

‘After receiving *two* lessons in reading, the learner is taught to write as follows:

‘Instead of commencing with elementary lines, curves, and letters, in what is called text-hand, a complete sentence, written

by the master, or engraved, in *small-hand*, is put before his eyes, which he is directed to copy. For obvious reasons, this sentence is generally the same as that from which he received his first notions of reading. The two pursuits are thus made mutually to assist each other, and the pupil very soon learns, by himself, to distinguish between the printed characters, and those employed in writing. He writes, as well as he can, the first word, "The," and no further progress must be made, till, by an attentive comparison of his own performance with the original copy, he becomes conscious of the faults and defects of the former.

'The questions referred to, as necessary to be put to the pupil, are of a similar character and tendency to the following:— Pointing to the first letter of the pupil's attempt, and directing him to look carefully both at it and the copy, the teacher says: Is this *T* well made? "No, it is too high, or too short, or too long," &c. Could it be made better? "I think so." What must you do, then, to improve it? "Make it longer, or shorter, or broader," &c. How could you have made it better at first? "By paying more attention."

These questions, it is easily seen, may be indefinitely varied and extended, according to circumstances; but the principle must never be lost sight of, that *the pupil always corrects himself*. Each letter passes under a similar review, and the whole word is then written over again; the second, and each successive attempt, being subjected to the same rigid investigation, until the pupil learns to correct, in a greater or less degree, every fault, as previously particularized by himself. He then goes on to the second word, in examining which the process just described is invariably employed, and so on with regard to the rest of the sentence; recollecting, that every time a fresh word is taken, the writing must commence with the first word written, that all the results of the attention previously bestowed, may embraced and preserved each time of transcription, and that the pupil may not fall again into any of the errors of which he has already been made conscious. When the child begins to transcribe a sentence or two tolerably well, he is required to write from memory, and afterwards note his faults by comparison with the original copy.'

The writer expresses the apprehension that writing is begun too soon. My own conviction is that it should be commenced simultaneously with reading—Indeed I have never seen pupils

of the same age so familiar with the meaning and use of language as those of a Pestalozzian school who learned to read in learning to write — whose first spelling and reading lessons were words and short phrases written by themselves. EDITOR.

ART. IX. — MEMORANDA OF A VISIT TO A SCHOOL.

Tuesday morning. In speaking of the studies which were to receive attention during the term, the teacher remarked that *one* above all others she considered of great importance — it was one she wished all to engage in, while with her, and to continue it throughout life. This was the study of *Human Nature*. 'Knowledge on this point is to be gained in a variety of ways; by noticing those about you, particularly in so large a school; — from *History*; — and above all other sources, the history contained in the Bible.' A portion of the history of the Jews was considered, the subject of their discontent after leaving Egypt, and then practically *applied*.

The question was asked whether the murmurings and discontent of *this people*, were to be ascribed to their *circumstances* or *character*? (Answer together) Character.

This may be proved, the teacher continued, by a reference to Moses, who, was at all times a pattern of meekness. (An account of his trials at full length.) Was all this patience and meekness to be ascribed to character or circumstances?

(Answer together) Character.

Most certainly; For the effect of his circumstances, would naturally be to produce the reverse of all this.

Now to bring the subject nearer home, how many are acquainted with individuals in this school, or elsewhere, who habitually manifest a murmuring, discontented spirit, let their circumstances be what they may? (All vote in the affirmative.) Are such individuals generally unhappy? Yes; And do they generally make those about them miserable? Yes. I have known many such individuals. They always had some source of uneasiness, however they might be situated — never contented, never happy. If at school, they wish themselves at home — if at home, they wish to be at school — always desiring a change in their situation, complaining of their teacher — of their companions — of their studies — of their boarding-houses — of their food, their clothing, and indeed of everything of which it is possible for them to complain.

And now since such a state of feeling is productive only of

misery, how many are willing to enter into an engagement, to try for one week, the experiment of forbearing all complaints of whatever kind, whether of yourself or others; — not even to complain of your own intellect or capacities. Let difficulties be *stated* where they can be remedied but not *complained of*. How many are in favour of this experiment?

‘It is a vote, Young Ladies! This gives me *pleasure!*’

The result of the experiment was this. After the lapse of two days, when the report was called for, not more than six were found, who had broken their resolution; and of these, some had spoken only one sentence, some only one word, stopping short as soon as they recollected themselves.

GENERAL REMARKS — DISCIPLINE.

At the close of a recess the teacher proposed that in future the bell should be gently struck, instead of a violent ringing, in the passages, and doors. This experiment she had tried for a few days past, for the purpose of noticing who had sufficient sagacity to ascertain for themselves, when recess had closed. It was not her wish that all should remain within sound of the bell, but that they should carefully notice appearances.

The signs of a close of recess were specified.

Some always remained in the hall. At the ringing of the bell these would hasten to their seats; those in the entry would follow; — and immediately after, those on the steps, and in the yard.

Any who had walked to a distance, would notice when the current set towards the seminary, and all would soon be in their proper places.

This introduced the subject of *moderation in discipline*. ‘In all you may have to do with *government*, act upon this principle. Be firm, but not peremptory. If you wish obedience from a child somewhat unmanageable, give your directions in an undertone of voice. Use decision, but not violence. You will accomplish nothing by scolding, or loud talking.’

The treatment of scholars a little inclined to be *cross-grained* was the next subject of remarks.

‘If you have among your companions an individual of this description, take this means to cure her.’

‘Appear not to notice such an one at all. Don’t let her feel that she attracts the attention of any. For instance, suppose it is expected of an individual, that she will refuse to express her opinion by vote, when it is her duty to do so, be careful not to look towards her, do n’t mind her hand. And so if an individual should take it into her head to do something to excite a laugh, do n’t regard it. Keep perfectly sober, and not let her suppose you think her witty. This will cure her of attempts at drollery.’

‘Where you see a person desirous of attracting attention, by artifice, be sure to pass her by, and seek a companion elsewhere.’

‘It is very common for children to try occasionally the experiment of exciting a little commotion for the gratification of this love of attention. For instance, they will perhaps refuse to *eat*, that concern may be expressed for their health. Let them have their own way in such cases; do n’t urge them;—tell them it is good to go without breakfast once in a while;—it is good to go without dinner if you have no appetite.—Abstinence will soon cure the disorder; let it be practised to the content of the subject.’

ART. X.—HISTORY OF A COMMON SCHOOL.

We know nothing so well calculated to encourage and aid the efforts of parents and teachers in improving schools, as the details of experience under similar circumstances. It is in this view that we have obtained the following interesting narrative from one of our correspondents:

MR EDITOR—Ten years ago I was called to superintend a district school in the village of B—, in Connecticut, for one year. The school had usually been under the care of a male instructor four or five months in the winter, and a female as many months of summer; with a vacation in the spring, and another in the fall, of from one to two months each. The instructors had been changed often; few of them ever taught two seasons in succession. The school was large, and the pupils rather ungovernable; though perhaps not more so than is usually the case with large schools in our thickly settled villages. Some of the teachers had been comparatively excellent, but no one remaining in the school more than four or five months, little could be done, except assisting the pupils in recalling what they had forgotten during the previous long vacation, inculcating new laws and ways of instruction, and perhaps introducing some new school-book. In this school I remained almost constantly two years, with the exception of five months, when the vacancy was supplied by an excellent instructress. Since my connexion with the school was dissolved, I have watched its progress with intense interest, [and, in compliance with your request, I proceed to give you a brief history of it.

When I took charge of the school the pupils were not all collected until an hour after it was opened in the morning. My

first object was to establish the habit of punctuality by my own example, and by preparing every comfort and inducement in my power. I prepared a fire, when fires were necessary, every morning, at least an hour before the time of opening the school; and if in any instance it was found impossible to be present myself for the purpose, some person was employed, in whom the most complete confidence could be placed.

School was commenced precisely at 9 A. M., and 1 P. M., throughout the year. Not aware of the necessity of the strictest adherence to my *hours*, the parents at first, in some instances, prepared dinner so late, that in order to be at the school-room precisely at *one*, I sometimes went away fasting. It is but justice to say, however, that no family in the district ever permitted such a thing to occur more than once.

As might very naturally be inferred, this course was followed by *punctuality* on the part of parents and children; especially the former. If the children sometimes loitered on the road, the fault should be attributed chiefly to the failure of the instructor to adopt such plans, and introduce such modes of instruction, as were best calculated to make them regard school as a pleasant place, rather than a gloomy prison. Still the pupils were nearly all present when the school was opened. A few were from a quarter to half an hour later. Seldom, however, were they an hour or an hour and a half too late, as is common in many schools. Perhaps the fact that I made it a practice to tell stories, and instruct those who came in early, before nine o'clock, was not without its influence.

There was another excellent feature preserved in the school. The scholars attended *steadily*. The greatest number I ever had on my catalogue was but about sixty, and this only during a very short period of the winter; yet the school averaged fortyfour throughout the year. I do not believe another instance of the kind could at that time have been found in the state—I say *of the kind*; for many pupils had a mile to walk, and some nearly two; and the winter was very severe.

It is a fact highly creditable to the parents and visitors of the school, and which contributed not a little to its prosperity, that nearly every child was provided with all the books and implements which he needed, and of course a vast amount of time and trouble in borrowing was saved. In summer the house, to render the room more pleasant, and furnish amusement for the children, was adorned with evergreens, pictures, &c. Perhaps

it should be added, that every child came to school clad in clean, wholesome apparel; but I cannot say they returned so; for the school, instead of being surrounded with grass, was placed in a sand bank, and I found it next to impossible to preserve the pupils from carrying away the evidences of it.

When I entered the school, there were fifteen scholars under five years of age. The greater part were under four, and several only about three. The plan of sending children to school so young was at that time generally unpopular; and much complaint was made by the parents of others, and by myself. I stoutly maintained, that no child ought to be sent to school under five years of age. But the parents insisted on sending them, and I was obliged to submit. To meet the exigency, means were provided at the schoolhouse for allowing them to sleep occasionally during the hot weather. Eleven of the number alluded to, had received no previous instruction.

In spite of my prejudices, however, the youngest pupils made the best progress. At the end of one year many of them were able to spell and read better than children ordinarily are, who have been instructed two winters and two summers.

Since I left the school, a lady who had taught during the five months of my absence already mentioned, has superintended it nearly every summer, and a part of the time in the winter. Her methods of instruction and government have been uniform and of an improved character. Several able instructors have been employed in the winter; one or two of whom are among the best qualified instructors in this country. The vacations have been very short; the school, in fact, is continued nearly throughout the year. The wages of instructors have, in some instances, been nearly twice as great as those of other instructors, in that vicinity, in schools of similar size. Females receive from one dollar and a half to two dollars a week besides their board. One gentleman was paid twentythree dollars a month, besides being furnished with board and an excellent room; while in the adjoining town, no teacher has ever, so far as I can learn, received more than twelve dollars a month; and females rarely more than seventyfive cents a week and their board. I have even known near twenty instances of instructors being employed at ten, eleven, and twelve dollars a month, and females at one dollar a week, and furnish their own board. Two or three of the best receive twelve dollars and board themselves; and walk about two miles to school daily!

In the school district of B— the inhabitants tax themselves to an amount nearly as great as they receive from the school fund. There are few districts in Connecticut that do this.

The result of all this effort on the part of this district has been most happy. For ten years the school has flourished beyond any example in that region. Those children who began at three to four years of age and made rapid progress, having been almost constantly under the best of instruction ever since, with little change of instructors, or books (except reading books), have maintained their superior rank in comparison with other children, notwithstanding the general opinion which prevails that their progress must necessarily be interrupted, and that there always is, in such cases, a falling off.

It should be added that nearly all the instructors have had a *School Library*. This has exerted a good influence. I have recently been informed, that the district has purchased a permanent library.

What has contributed to raise the character of the schools at B— generally, and this among others, is the fact, that every teacher is obliged to undergo a thorough and extensive examination. I have seen teachers rejected who had taught the best schools in some of the adjoining towns. Even if a teacher has been examined in the town several times, he is not permitted to teach until he has undergone another examination. I have taught there *seven seasons*, and have been regularly examined in every instance but one.

Nor have *visitors* and *parents* been entirely unmindful of the schools. During some seasons, not a week passes, sometimes not a day, but some parent calls to witness the progress of his children. Public exhibitions are, I believe, chiefly dispensed with. The visitors or parents see the school in its usual dress.

In the school to which these remarks have been generally applied, the Pestalozzian system of instruction has been adopted by the greater part of the teachers. The pupils have not been studying mere words, without receiving any ideas — nor have they been merely *receiving* those ideas in a passive manner. Nor has the memory alone been cultivated, to the neglect of the other faculties. They have been taught to teach themselves, rather than sit still and receive knowledge, as a vessel receives whatever liquid we choose to pour into it. They have been taught to use their judgment, and indeed all their other faculties, as well as the memory. And if their par-

ents and friends have any cause to regret the pains they have taken, which is not probably the case, their children, when they come upon a more active stage of life, will rejoice, and their children's children will rise up and call them blessed.

The love of knowledge has been established. The children do not attend school merely because compelled to; nor study while there, merely because the task is less painful than the smart of the rod or ferule. There is some love of knowledge for its own sake. And if they are rewarded by being permitted to draw books from the library, as a substitute for the love of knowledge for its own sake, where that cannot be established, the motive is of a less questionable character than most others in general operation in our schools.

A COMMON SCHOOL TEACHER.

ART. XI.—PALPABLE ARITHMETIC.

The importance of visible illustrations in Arithmetic has long been understood, and has been insisted on in several articles of this work. In the *methods of illustration*, there is room for a variety as endless as that of the species of objects employed, and the kind of objects selected is only important, in reference to the facility of manipulation and the convenience of multiplication. In schools on the Pestalozzian plan, squares and cubes, divided and subdivided, representing the stages of numeration, and the division of numbers into fractions, have been employed as the step from sensible objects to abstractions.

At the meeting of the American Lyceum in New York, two instruments were presented, designed to assist in the early stages of instruction in Arithmetic.

One of these was invented, and patented, by Mr Shaw of Virginia, and was termed by him, the *visible numerator*. It consists of a series of rectangular blocks, in geometrical ratio, of which a cube is the unit. Ten of these united in a prism, represent the unit of the second order or *one ten*. Ten of these prisms formed into a table, or their parallelopiped, represents a unit of the third order or *one hundred*; and an equal number of these, form a cube which represents 1,000. By multiplying these solids, successive parallelopipeds are formed,

tinct truth, which these reasonings do not establish; and the endless duration of its existence is illustrated in a manner better adapted to the capacity of children than any we have seen.

The child is desired to fill his slate with marks—to suppose each to stand for a year—to imagine a room full of slates thus marked—a house full, many houses full, a pile as great and as lofty as would cover the earth and reach to the sky. When these years are done, ‘Will my soul die then,’ he asks. No, never; *it will keep on living, forever*—It will *never, never, never* die.

On the whole, we have seen nothing which can serve so well to guide the infant mind from the visible to the intellectual world, or prepare him to listen with such deep interest to the revelations of that future world, to which he feels himself destined. We doubt indeed if any one can lay it down, without some deeper consciousness of his immortality and responsibility. It also illustrates some important principles of education, which our limits do not permit us to notice at present.

ART. XIV.—LIBRARY OF EDUCATION.

The Library of Education. Some Thoughts concerning Education, by JOHN LOCKE; and a Treatise of Education, by JOHN MILTON. With an Appendix, containing a Lady's Memoranda on Study.

WE have before briefly noticed Mr Russell's excellent plan of presenting to the public, in a convenient form, and in a connected series, the most valuable writings on the subject of education which English literature affords. The first volume of the series contains the views of Locke and Milton. They are not mere speculative essays,—but the most simple and direct discussions of subjects in the highest degree practical. Locke's treatise presents us with remarks and directions on Physical and Intellectual Education. The following sketch of a part of the contents will give an idea of the work. **PHYSICAL.** *Health, Tenderness, Warmth, Feet, Alterations, Swimming, Air, Habits, Clothes, &c.* **MORAL.** *End of Moral Culture, Early Influence, Craving, Early Regulation, Punishments, Awe, Self-Denial, Dejection, Beating, Rewards, Shame, and forty or fifty others, similar.* **INTELLECTUAL.** *Learning, Reading, Writing, Short hand, French, Latin, &c. &c.*

The above list contains, only a small specimen of the subjects discussed. The style and manner is remarkable for a perspicuity and directness, which forms a striking contrast to

the inflated and vague declamation, which is too common on this subject at the present day.

In looking over this volume we are struck with the thought, how little, after all, is there in the present state of the science of education, which is new. Many principles which are now busily circulated, as *modern discoveries*, we find clearly and beautifully illustrated in the pages of Locke and Milton. In some respects undoubtedly, the science has advanced, and is advancing; but we believe that after all, the great work which is now to be accomplished, is to disseminate throughout the community, principles which have long been known, and to contrive plans by which these principles may be brought to bear upon the immense masses, who are, to be educated in our country during the next fifty years. We most cordially recommend this work as one of the richest storehouses of materials for this purpose.

ART. XV.—ANNUAL MEETING OF THE AMERICAN INSTITUTE OF INSTRUCTION.

The annual meeting of this Association will be held at the Representatives' Hall, in the State House, on THURSDAY, August 25th, at 9 o'clock, A. M. After having attended to the necessary business of the occasion, the Institute will adjourn to hear

The annual introductory address, by Rev. James Walker, of Charlestown, Mass.

After which, at such times as may be determined, the following lectures, &c. will be delivered;—

1. Analysis of the powers of the mind which are to be developed in the process of Education, by James G. Carter, of Lancaster, Mass.

2. Lecture on Moral Education, by Jacob Abbott, of Boston.

3. Lecture on Physical Education, by Dr James Jackson, of Boston.

4. Lecture on the Education of the five senses, by W. H. Brooks, of Salem.

5. Lecture on Female Education, by Geo. B. Emerson, of Boston.

6. Lecture on the Education of the Blind, by Dr J. D. Fisher, of Boston.

7. Lecture on the Discipline and management of Schools, by James Hayward, of Cambridge.

8. Lecture on the best means that may be employed, without the aid of emulation, to stimulate the student to exertion, by J. L. Parkhurst, of Gilmanton, N. H.

9. Lecture on the best mode of teaching Natural Philosophy, by Prof. Farrar, of Harvard University.

10. Lecture on Reading and Elocution, by Dr John Barber, of West Chester, Pa.

11. Lecture on the best mode of teaching Arithmetic, by Frederic Emerson, of Boston.

12. Lecture on English Grammar, by Gould Brown, of New York.

13. Lecture on the modes of teaching and illustrating History, by Prof. Fiske, of Amherst College.

14. Lecture on the Modern Languages, by Prof. Longfellow, of Bowdoin College.

15. Lecture on Geology and Mineralogy, as branches of Common Education, by Prof. Silliman, of Yale College.

16. Lecture on Natural History as a branch of Early Education, by Clement Durgin, of Boston.

17. Lecture on the influence of Academies and High Schools on Common Schools, by Prof. Fowler, of Middlebury College, Vt.

18. Lecture on Lyceums, by Stephen C. Phillips, of Salem, Mass.

19. Lecture on the duties of School Committees, by William B. Calhoun, of Springfield, Mass.

The Lectures will be followed by free discussions of the principles maintained in them.

Communications on a variety of interesting subjects, to which the attention of the public has been solicited, are expected, and will be read before the Institute.

Written reports on other subjects relating to education, will be presented. Also, plans for a School House, for which a premium has been offered by the Directors of the Institute.

The introductory address will be public.

Members of the Institute may receive their tickets by calling at the Institute room, over Richardson, Lord & Holbrook's bookstore, on the 24th and 25th of August.

Any gentleman feeling interested in the subject of education may become a member by signing the constitution and paying one dollar into the Treasury. The whole annual expense to each member is one dollar.

Females, actually engaged in school teaching, are respectfully invited to attend the lectures, &c. without charge. Tickets furnished as above.

Tickets for the course at \$1 each, admitting persons not engaged in teaching, may be had of RICHARDSON, LORD & HOLBROOK.

By order of the Committee of Arrangements,

GIDEON F. THAYER, *Secretary.*

Boston, July 25, 1831.

INTELLIGENCE.

FOREIGN.

EDUCATION OF AFRICANS IN JAMAICA.

In Spanish Town, the capital of Jamaica, and its immediate vicinity, no general means of instruction existed for the colored population, until within six years. The town now contains two institutions for their instruction, on a broad scale. The following is a brief account of one of them.

It consists of three departments, a *Day School*, a *School of Industry*, and a *Sunday School*. In the day school, the usual elementary branches of an English education, together with the Bible, are taught. The number of pupils is 152; 72 boys and 80 girls. Among these are above 30 slaves. The school of industry contains 24 boys and 34 girls. The boys are instructed in useful trades, and the girls in mantua-making and fancy needle work. The Sunday School has at present about 150 pupils. The progress of the children in all the Schools is said to be very gratifying.

SOCIETY OF INFANT SCHOOL TEACHERS.

A society under this title was formed in London, in May 1827. They meet every month. Their object is mutual improvement, in the means of communicating instruction, for which purpose they bring together the results of their experiments in their several schools, and discuss various important and interesting topics. *Ibid.*

PUBLIC LIBRARIES IN FRANCE.

In Paris the Royal Library has above 700,000 printed volumes, and 70,000 MSS. The library of Monsieur, 150,000 printed volumes, and 5000 MSS. The library of St Genevieve, 110,000 printed volumes, and 2000 MSS. The Mazarine library, 92,000 printed volumes, and 3000 MSS. The library of the city of Paris, 20,000 volumes. All these are daily open to the public. In the departments, there are 25 public libraries, with above 1,700,000 volumes; of which Aix has 72,670, Marseilles 31,500, Toulouse 30,000, Bordeaux 105,000, Tours 30,000, Lyons 106,000, Versailles 40,000, and Amiens 40,000. In the royal library of Paris there are several uncollated MSS. of the Scriptures. A noble scheme is now on foot to place a public library in every one of the 40,000 *communes of France* by individual subscription. *Ibid.*

DOMESTIC.

MANUAL LABOR SCHOOL.

The following is the constitution formed by the Association, to establish which a meeting was recently held at Masonic Hall.

CONSTITUTION

ARTICLE I.—This Society shall be called, The Society for Promoting Manual Labor in Literary Institutions.

ART. II.—It shall be the object of this Society, to collect and diffuse information, calculated to promote the establishment and prosperity of Manual Labor Shools and Seminaries in the United States, and to introduce the system of Manual Labor into Institutions now established, without diminishing the standard of literary and scientific attainment.

ART. III.—Each subscriber of two dollars annually shall be a member. Each subscriber paying twenty-five dollars at one time, shall be a member for life. Each subscriber of one hundred dollars, or who shall by one additional payment, increase his original subscription to one hundred dollars, shall be a director for life.

ART. IV.—The Society shall annually elect a Board of Directors, consisting of a President, Vice President, a Corresponding Secretary, Recording Secretary, Treasurer, and ten Managers; five of whom shall constitute a quorum.

ART. V.—The board of Directors shall annually elect an Executive Committee, to consist of not less than three, nor more than seven members, who shall conduct the business of the Society, appoint an Agent or Agents to collect information, and make an annual Report to the Society of their proceedings. The board shall have power to fill vacancies which may occur in the list of Officers, or in the Executive Committee.

ART. VI.—This Committee may be altered at an annual meeting, by a vote of two-thirds of the members present.

President.—Zecharia Lewis, Esq.

Vice-Presidents.—Hon. Theodore Frelinghuysen, Rev. Dr. Milnor, Seth P. Staples, Esq., Rev. President Day, Rev. Dr Matthews, Hon. Wm. Jay.

Treasurer.—George Douglass, Esq.

Corresponding Secretary.—Rev. Joshua Leavitt.

Recording Secretary.—Zeph. Platt, Esq.

Managers.—S. V. S. Wilder, Esq., Rev. George W. Gale, Rev. Wm. C. Woodbridge, Rev. Dr Cornelius, Mr Lewis Tappan, Rev. Dr Cox, Rev. Thos H. Gallaudet, Mr Cornelius Baler, Rev. Stephen H. Tyng, Dr Alfred C. Post.

Executive Committee.—S. V. S. Wilder, Esq., Lewis Tappan, George Douglass, Esq., Rev. Dr Cornelius, Rev. Dr Cox, Rev. Joshua Leavitt, and Zephania Platt, Esq. *N. Y. Spectator.*

FEMALE EDUCATION SOCIETY.

We have been favored by a correspondent with a copy of the *Floridian and Advocate*, in which we find a report of the Directors of the Florida Education Society. From this it appears that they are endeavoring to procure all the information possible in reference to the establishment of manual labour schools, and to diffuse it among the citizens of Florida. They state that a very general interest has been excited in the object of the Association, and add the following interesting results of the efforts to which the formation of this Society gave the first impulse.

A ladies' society has been formed in Talahassee, whose object is to make themselves better acquainted with their duties as mothers and to secure better instruction for their infant offspring. An Association of young men has also been established for mutual instruction and im-

provement, and a Sunday School has been organized and put into very successful operation.

May the zeal of our fellow citizens in these newly settled regions stir up those who are slumbering over the decay of their schools at the North.

UNITED STATES MILITARY ACADEMY, WEST POINT.

From a recent Report of the Board of Visitors, we learn that this institution continues in a flourishing and prosperous state, under a thorough system of instruction and discipline. The whole number of Cadets at the late examination was 222. Of this number, the first class consisted of 33, whose course of instruction then expired; the second of 52; the third of 62; and the fourth of 75. Of the police of the institution the Report speaks in the highest terms. The utmost attention to personal appearance, manners, &c., is enjoined, as well as to cleanliness, food, drink, and everything which conduces to the health and comfort of man, individually or collectively.

The examination in mathematics was conducted on the plan of those in the Universities of England, by requiring exercises and solutions to be written on the spot (using the black board to render it visible to all), thus securing to the pupil freedom from embarrassment, and time for reflection, without leaving any room for deception.

NOTICES.

Practical Reading Lessons, on the Three Great Duties which Man owes to — his Maker — his fellow beings — and himself; illustrated by numerous interesting Historical Anecdotes, Biographical Sketches, &c. Intended for the Instruction and Amusement of Youth. Philadelphia. E. L. Carey & A. Hart. 1830. 12mo. pp. 252.

This work is designed to illustrate and enforce the great duties of man, by historical anecdotes and extracts from standard authors. We believe it is a book which will recommend itself, and become extensively useful; which will often be taken up and not readily laid down. The selections have been evidently made with great care and much reading. Such a variety of interesting, well arranged articles, cannot fail, we think, to arrest the attention of the young reader, and at the same time, to fix the moral of each historical fact upon the memory; and we hope will answer the excellent design of the author. We cannot but regret, however, that some of those pre-eminent examples of virtue and piety which divine wisdom has seen fit to record for our instruction, had not been incorporated in a work intended to teach us our duties to our Maker; and we believe that the danger of desecrating the scriptures, which some dread in such a use of them, is far less than that of leading our youth to the conclusion by an opposite course, that the examples it furnishes do not deserve their attention or their imitation.

The Young Ladies' Class Book, a Selection of Lessons for Reading, in Prose and Verse. By E. BAILEY, Principal of the Young Ladies' High School, Boston. 12mo. pp. 408.

We were never so struck with the importance of having reading books for female schools, adapted particularly to that express purpose, as while looking over the pages of this selection. The eminent success of the compiler in teaching this branch, to which we can personally bear testimony, is sufficient evidence of the character of the work, considered as a collection of *lessons in elocution*, — they are in general admirably adapted to cultivate the amiable and gentle traits of the female character, as well as to elevate and improve the mind. The articles are chiefly new, — from modern, and, very frequently, American, writers; and are of such a character as to excite a vivid interest in the pupil, as well as to produce useful effects.

The American Library of Useful Knowledge, published by authority of the Boston Society for the Diffusion of Useful Knowledge. Vol. I. Boston. Stimpson & Clapp. 1831. 12mo. pp. 320.

This is the first number of a proposed series of such works, on the most important branches of knowledge, as it is thought, should be in the possession of every family. The collection is intended to embrace only works of permanent utility, and, in the language of the preface to the present volume, 'such as will present the subjects of which they treat in the most authentic form, with the advantage of all the lights which shall have been shed upon them, by the labours of the learned and scientific, up to the time of publication.' It is to consist in part of approved works of foreign origin, and, in part, of works written for the purpose by American authors, under the direction of the editor, and the sanction of the society. Each work, whether consisting of one volume or several, is to be independent of every other; and the whole series, when complete, to form a well assorted library.

The volume before us contains Judge STORY's, Mr WEBSTER's, and Mr EVERETT's *Lectures before the Mechanics' Institution* in Boston; Mr EVERETT's *Lecture on the Workingmen's Party*; Lord Chancellor BROUGHAM's *Dissertation on the Objects, Advantages, and Pleasures of Science*, and his *Account of Lord Bacon's Novum Organon*, Part I.; and the First Part of Mr HERSCHEL's *Discourse on the Study of Natural Philosophy*.

The two articles by Lord Brougham were first published by a Society for the Diffusion of Useful Knowledge in Great Britain. Still, from the limited circulation in this country of the works issued by that Society, we are glad to see them occupying a large portion of the present volume. The character of the American articles is also such as will, we trust, secure for this introductory volume a favorable reception. The mechanical execution of the work is uncommonly excellent.

We hope the publishers will not lose sight of the rule which they have laid down for themselves in the preface; 'that each work shall be written in a style which shall be intelligible to the careful reader, although he may have little other previous acquaintance with the particular subject treated of, than may have been acquired from the preceding volumes of the series.' This is a point in which the foreign society already alluded to seem to have failed, which will doubtless greatly limit the sphere of their usefulness. But there is another feature of their plan which we think the Boston Society would do well to imitate; that of issuing their publications in small numbers at short intervals. Families could have them bound, if they wished; and the inconveniences attending it would, it is believed, be more than balanced by the increase of circulation.

Abridgment of the History of the United States or Republic of America. Accompanied with maps. By Emma Willard, Principal of Troy Female Seminary, New York. 18mo. pp. 360.

Most of our readers are doubtless acquainted with the character and merits of the larger work of which this is an abridgment. It is distinguished for the conciseness of its style, and the compactness of the form in which a very large amount of information is presented. The abridgment retains in a great degree the characteristics of the original. The style is interesting and not beyond the comprehension of the young, though it is evidently intended as a book to be *studied* not to be read for amusement. The atlas contains a series of maps of the same territory, in connexion with Geography, very happily arranged to illustrate the successive periods of the History.

New Conversations on Chemistry, adapted to the present state of that Science, wherein its elements are clearly and familiarly explained; with 118 engravings illustrative of the subject, appropriate questions, a list of experiments, and a glossary. By T. P. Jones, M. D. Prof. of Chemistry in the Medical Department of the Columbian College, Washington City. Philadelphia. 12mo. pp. 332.

The title itself is a pretty full and fair description of the book. In regard to all essential points we form a *high opinion* of the work—but it has one fault, of a minor character it is true, and which is common to almost all the books of Conversations which we have seen. It is the unnatural and sometimes almost ludicrous elevation and dignity of the style.

We give one or two specimens taken almost at random from Miss Caroline's remarks, 'That is indeed an elegant mode of exhibiting the impregnation of water with carbonic acid.' 'To say the truth I seem to be already so well acquainted with them (the metals) that from further inquiries I anticipate but little gratification compared with that we have received from the contemplation of some of those mysterious and intangible beings, of whose properties and indeed of whose very existence we were previously ignorant.' If this work, and with very few exceptions all the books of 'Conversations,' we have seen, were to have the pen drawn through all the pedantic and useless remarks of Caroline and Emily, very little would be left for 'Conversation.' The plain didactic form might then easily be assumed, and the book, after losing one third of its bulk and price would gain fifty per cent. in value. Such a process would make this *one of the best text books in the language*, for it is really rich in material.

A Collection of Arithmetical and Algebraic Problems and Formulæ, by Meier Hirsh. Translated from the original German, by F. J. Grund, Teacher of Mathematics. Boston. 18mo. pp. 340.

In the rage for initiating pupils into the philosophy of every subject, which prevails so extensively, there is danger of our losing the thoroughness of *practice*. This will be of very great advantage in preventing this evil. It ought, we think be introduced into every class in Algebra. Some teachers, we know, are accustomed to prepare problems additional to those contained in their text books. This will save them such a labour—and accomplish the purpose far more efficiently. We need not say it is intended to be used in connexion with other treatises, not as a substitute for them.

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ART. I.—SKETCHES OF HOFWYL.

LETTER XX.

Rewards—Emulation—Motives Presented.

MY DEAR FRIEND—You will naturally inquire what *rewards* are given at Hofwyl. They are in the same general spirit as the punishments. Positive rewards are excluded, no less than positive punishment. In the view of Fellenberg they are calculated rather to injure, than improve the pupil's character, and therefore to impede, rather than promote, the great process of education. That they may excite to greater exertions, is beyond all debate. But it is by appealing to *appetite*, or *avarice*, or *selfishness*, or *vanity*; and thus impairing the habits of *self-government*, of *benevolence* and of *humanity*, which it is our great business to strengthen.

For similar reasons he considers it improper to employ these, or any other means, in order to excite *emulation*. He believes that none of its good effects can atone for the envy and jealousy it so generally produces—the spirit of selfishness and pride, which it necessarily nourishes. There is *neither first nor last* at Hofwyl—neither *rewards*, nor *medals*, nor *prizes*, nor punishments which have *humiliation* for their object. In

short, all that train of measures, — all that apparatus — designed to address the love of glory, are entirely out of the question. Even praise should be bestowed, in the opinion of Fellenberg, very cautiously. The approbation—the friendship of his teacher, and his most estimable companions, will be enough for a pupil of a generous mind. In a mind not capable of being excited by these testimonials of success, more distinct expressions would often rouse unworthy feelings, and encourage a *vanity*, which would be *more destructive* than the indolence it is designed to remedy.

In this view, Fellenberg observes to his visitors; ‘The existing good in our institution will only be destroyed, if you allow yourselves to express the feelings which may sometimes be inspired, in unreflecting praise, and in attempts to reward it. “**THAT IS RIGHT,**”—is the only expression of approbation which the simple, upright efforts of our pupils admit. More than this, would only serve to *tempt them*, and *mislead us*.’

You will ask what motives can be found as substitutes for the powerful stimulus of rewards and distinctions.

Fellenberg replies that ‘*Much better means* are presented in the *healthy eager taste for knowledge*, which we should develop in our pupils, and which is *the almost invariable result of a well combined system of education*—in the *respect and attachment* which should be produced towards his educators, and the confidence he should feel in their desire to promote his welfare in their superior wisdom—in that *filial affection* which seeks to gratify the anxious wishes of parents—in the *love of truth*—in the *sense of duty*—it is only from these sources, which the moral and intellectual superiority of the educator place at his command, that he should derive his influence over the uneducated, and he should by no means rely on appeals to fear, or hope, or any other motives of a merely prudential kind, which are only fitted to develop a slavish spirit, and a disposition to concealment or deception.’

As a proof that the mild system of government, and the simple but powerful motives to action I have described, are *fully adequate* to secure the success and usefulness of an institution, we may appeal to the results of the plan at Hofwyl itself. To say that *uninterrupted* order and good conduct prevail, in an institution of 100 boys, of all ages and countries, and often previously injured by false methods of education, would destroy all confidence in my remarks; but after months of residence there, I heard

of *no flagrant disorder*. I witnessed *fewer of the occasional sallies of youthful passion*, than in *any institution of the kind* which I have known. I have seen incomparably more of the spirit and love of order, which is the best security for the conduct of pupils, than in schools where the rule of action was a despotic command, and the rod, the great motive to obedience.

Not less evident is it from the experience of Hofwyl, that premiums and distinctions, and other means employed to excite the principle of *emulation*, are equally unnecessary to secure industry and the love of study. All these motives are banished from Hofwyl; and yet my own experience and observation, and the remarks of others who have long known the institution, satisfy me, that in few institutions is there so much disposition to application, or so much faithfulness in the pupils, in employing all their powers in the fulfilment of the task assigned them.

A former professor observed to me, that he had taught in many schools, both public and private; but that he had *never found* in any other, that attention, that *love of study*, that *attachment to the instructor*, which he had discovered at Hofwyl; and that he would cheerfully relinquish the post he then held, though more advantageous in other respects, for the sake of enjoying this best reward of the faithful teacher.

In fact, these means have been uniformly effectual, except in *a few cases*, where the ruin of the pupil was completed before his arrival; and if they fail in other places, it must produce serious doubts, whether a well combined system is adopted. The following example will illustrate these remarks.

I was intimately acquainted with a pupil, whose natural disposition, either ill restrained, or badly developed by his previous education, rendered him absolutely indifferent to study, morose and intractable under every restraint, and inaccessible to arguments or persuasions on this subject. At a second visit, at the end of eighteen months, his exterior was greatly changed. I inquired whether he intended to leave. 'I hope not,' was his reply. 'Do you find yourself improving here?' 'I do not gain much here,' said he, 'but I am sure it is the *only place* where I should gain *any thing*.' At a subsequent visit, I found him docile, good humored, disposed to apply himself to his studies, and taking pleasure in his occupations and his teachers.

Another of similar character, who had been distinguished by self-sufficiency and positive malice, exhibited a deep sense

of his own ignorance, an anxiety to improve himself, and no small degree of benevolence towards his teacher and companions.

A boy of 14, one day observed another passing, who was left, on account of weakness of eyes, and disease, to pass most of his time in rest, or in play. 'Poor boy!' said he. I inquired why? 'He has nothing to do.' But is it not pleasant to play and have nothing to do? 'No, it is very disagreeable; I am only happy when I have something to do.' Did you always think so? 'No; I loved to be idle before I came to Hofwyl.'

A fourth, who had passed the early periods of his education in several of the great towns, and acquired the taste and the habit of frequenting inns, coffee houses and billiard rooms, came hither with this taste so firmly fixed, as to render it doubtful whether he could be retained in the Institution. Repeated offences were followed with no other punishment than temporary seclusion from the institution, under the guardianship of a person appointed for that purpose. A great change was soon visible. He began to pursue his studies with assiduity, and to submit implicitly to the regulations imposed. He himself told me, with great frankness, that before his arrival here, he was accustomed to regard the amusements above described, as the only real enjoyment—that he felt lost when deprived of them—that his residence at Hofwyl was at first scarcely tolerable, for the want of them. 'But,' said he, 'I am astonished to find the alteration in my feelings. I do not feel, now, the want of these diversions. My exercise and studies satisfy me, and give me a happiness which I never felt before; and I have no desire to go out of the limits of Hofwyl, or to have other means of amusement. It was a happy thing for me, that I came here.'

These examples will serve, better than many formal statements, as an illustration of the system pursued at Hofwyl, and as evidence of its vast superiority over those establishments in which, under pretence of liberty, the pupils are left chiefly to their own direction during the hours of amusement; as well as to those places of confinement, in which innocent indulgences are abridged, and violent means employed to *break down* the character, which milder measures would *bend* into almost any form that could be desired. They serve to show that the *artificial excitements* commonly employed in all, are as unnecessary as the hot-bed to the productions of the soil, and they are usually not less injurious to their ultimate health and vigor, even when they force them to a premature growth.

ART. II.—INFANT SCHOOL OF GENEVA.

BY J. MONOD.

No. IV.

[We now present our readers with the conclusion of the account of the Infant School of Geneva, which we think will not interest them less than the preceding articles. Will not some of our patrons of Infant Schools be induced to imitate the valuable model furnished by this school in regard to *Physical Education*, and the ample provision for air and exercise and amusement which it furnishes?]

THE results we have described may appear to many, rather as *negative* than *positive*, but we are not alone in regarding the matter otherwise. Very judicious observers have noticed with surprise and astonishment the harmony which reigns among the children left to themselves during the period of recreation.

The child recently introduced into our school, seems at first astonished, to find himself among so many individuals whom he has never before seen. His first feeling appears to be fear. He will rather approach us, than the rest of the children; the sense of his weakness leading him to seek a protector. We do not remember to have seen a child, on his first admission into our school, mingle with the children in their plays immediately, unless he was acquainted with some of them, or as sometimes happens, the other children made the first advances. Even in the latter case he does not appear to be easy and free with them; and we can see the remains of fear in his whole deportment. It is then that we encourage and sustain him, by taking him under our protection.

Our ordinary method of preparing him for the exercises and habits of the school, is, by giving him a friend and protector among the children. After a short address concerning the admission of the child, and an enumeration of the rights which he acquires among us, and the attentions he may expect to receive, we say distinctly, 'Who is there that is willing to take this child for a friend, and promise to take care of him as such, and set him a good example.' A great number of voices saying, 'I,' and of right hands lifted up, point out to us the number from whom we are to select. The question is then repeated, making them feel at the same time the duties which

will result from this friendly bond. We at length distinguish some one from the number, who appears to unite with a good will, the requisite qualities for sustaining the relation of an elder brother.

We endeavor to provide that there shall be certain physical and moral similarities between the protector and his little companion. When the selection is made, his protector, highly pleased, endeavors to familiarize him with our exercises and rules as fast as possible. He is at first very proud of his new employment, but after a few days, the fervor of his zeal naturally abates, and it becomes necessary to remind him of his forgetfulness of his friend. One word, however, generally answers the purpose. In his eagerness to make amends, and amidst his confusion and embarrassment, if we press our reproach but gently, it is easily seen that he understands his duty, and feels that it is not accomplished. In thus giving them in charge some deposit, the management of which requires care and exactness, we succeed to a certain degree in correcting that infantile thoughtlessness which prevails; and even stubbornness.

When these connexions strengthen, they serve most happily to develop benevolent sentiments between the two children who are thus connected. They extend into a train which reaches the whole school, and serves to unite, more intimately, the members of one great family.

It occasionally happens that a child of a froward and capricious disposition, newly introduced into our school, and thinking himself aggrieved, avenges his own wrongs; which leads to complaints of blows and scratches. It is due to the pupils of the school to say, that they bear it better from *him*, than they would from their friends and companions in the school. In such cases we find ourselves obliged to separate him from the rest, at the same time endeavoring to convince him, that he ought not to do to another, what he would not like to have another do to him. If that does not suffice, and his passion still carries him away, we try the extreme method of doing to him what he has done to the others; telling him that as he does not like this sort of treatment, his companions, whom he has ill treated, do not; and that they no longer love him.

We have been advised to a measure which we have never yet put in practice; which is, to place two impatient and angry children together, in order that their reciprocal experience, may teach

them, that they receive no kind attentions when they do not treat others with kindness: and to complete the cure, place them by the side of two amiable and tranquil children, to shew them, by contrast, the more strongly, the advantages of a happy disposition. Future experience will determine the results of this method.

When we spoke of the bonds of affection that we seek to form between the children, we omitted what is most naturally, and, of course, the most easily developed; we mean the fraternal love of the elder and younger brothers, who come together to our school. We have many children in this condition, and we have the pleasure of observing the most sincere attachment, and the most affectionate care. This has not, it is true, been the case in every instance; for even among brothers, on their first admission, we have often had occasion to direct them to more pacific feelings. But we have had children whose love and friendship was of such a nature, that they could not bear, without tears, a separation from a brother or sister, during the shortest exercises. We always endeavor to encourage this fraternal feeling, and to strengthen it.

We labour to make them feel that the kindness and attention which has been bestowed on them, has involved them in debt to their younger brothers and sisters. We often address them in this manner: 'Why has God given you little brothers and sisters? That you should love and take care of them.' This consideration is sufficiently logical for infants; and we have reasons to bring before them which are more powerful. To illustrate the effects of their fraternal attachment, we copy the following facts from our *moral register*.

A certain child, four years and a half old, is remarkable for his sweetness of conduct towards the other children; and, above all, for his tender attachment to a brother a year younger than himself. The latter, through heedlessness, did something to his brother, which the other children disapproved so much, as to come and inform us of it. Upon this, the elder brother was immediately in tears; and on being asked the cause, he replied, 'I am afraid you will scold at my brother.'

The sympathy of two little sisters is so strong, that when one is in tears, the other weeps also.

Two other children may be mentioned. One of them, who was about six years of age, had many bad habits, which his brother, two years younger, naturally imitated. These chil-

dren are of a nervous temperament, and an obstinate disposition. The eldest gave evidence of continual affection for his brother, and during a long discontinuance of attendance at school, our children often saw the two brothers in the street, and said: 'A. R. takes care of his brother. His friendship was sometimes very rough when his brother would not obey him.' It is now some time since they re-entered the school, and they appear disposed to correct the bad habits they had formed, being often left to themselves a whole day. The eldest seeing his brother one day deprived of an amusement which he had deranged by his turbulence, cried out loudly to induce us to give him up to his care; and a moment after, went to join him. When they receive fruit, they mutually run to give each other part of it. What is very amusing in this friendship is, that one of the brothers often exhorts the other to reflect on a fault, into which himself falls a moment after! Poor children; they understand what is right, but their weakness prevents them from practising it.

Religious Education of the Children.

In endeavoring to instil *religious sentiments*, we address ourselves less to the intellects of children, than to their hearts. The means that we employ are not fixed; they depend upon circumstances. We embrace every suitable occasion of speaking to them of HIM whom they are accustomed to call the good God. We endeavor to instil into their hearts the sentiments of a kind and grateful piety. It is so easy for the christian educator to perceive the hand of his heavenly Father in the whole creation, that in the knowledge of natural things which he gives the children, he finds a thousand occasions of explaining to them the power, wisdom, and goodness of God; and of teaching them thus, at an early age, to bring home their thoughts to the first cause. These occasions cannot be wanting to an instructor who feels strongly his duty in this respect to his heavenly Father. His judgment will direct him to the favorable moment for communicating to his pupils the sentiments of gratitude which animate his own breast; he will then say to them; 'Who has given you a father and a tender mother, who love you, and have taken so good care of you? If God had not given you kind parents, how could you obtain food, clothe yourselves, and be comfortable and warm? If He did not make the sun rise and shine, and make it rain, how could corn

grow, to make bread, or anything else which now furnishes you with food or clothing? Who is it that has kept you from being sick, like your little friend S., who is not able to get out of his bed, whilst you are in good health, joyful, and happy? And when you hear your little friend C. say with tears that he has neither father nor mother, do you not feel that you are much better off than he is, in being able to embrace your father, and receive the kindness of your mother, when you return to your homes? He cannot, indeed, receive the embrace of kind parents; but God will be a heavenly Father to him, and will bless both him and you; and for all that God does for us, he wishes only that we should love him with all our heart.

The children thus early learn to know God, through the blessings he confers on them. We neglect no opportunity of making them feel this, for the purpose of producing sentiments of gratitude in their young hearts, and a desire of learning to pray to him who gives them so many good things. We begin each day's exercises with prayer; endeavoring to render every idea, and every word, intelligible to the children, so that they may follow us in the prayer, and understand its object. We introduce various things into it, which are familiarly known to the children. This interests them, and secures their attention. In serious cases, we mention the particular child for whom we pray, which makes a great impression upon the rest, and especially upon him. We require the more attentive children to give us an account of the prayer. We repeat, from time to time the Lord's prayer; but we teach our children no forms of prayer, though we endeavor to inspire them with its spirit. Prayer is usually followed by the singing of moral and religious hymns; the truths thus sung, are not only engraven deeply on the memory, but find their way readily to the heart. Feeling and imagination are the predominating faculties of infancy; they are capable of feeling and loving, in a lively manner, before they can judge, comprehend, and compare.

But what is there, which can compare with the Bible, as a means of instruction which is at once simple, and most successful in developing among children, the sentiments of love and gratitude; the only worship worthy of God and his Gospel? It is with a deep conviction of the efficacy of this instruction, that we employ it; always experiencing the immense superiority that the truth contained in Holy Writ has over moral stories prepared for infancy.

When, for example, we announce to them that we are about to relate to them the story of Joseph, they are highly elated; the utmost silence immediately follows; the interest and attention of the children increases every moment; till finally, tears flow.

At the recital of that touching parable, the Prodigal Son, the children, stopping at first at the literal sense of the parable, make reflections of the following nature: 'When I am a great boy, I will not run away from my father. This would make him very unhappy, &c.' One child made the very just reflection that the son left his father because he *wished to do something bad*; (as proved true in the sequel.) Another, with great warmth asked permission to tell us that 'a wicked boy had run away from his mother, and carried off some money; and that he had not come back, &c.' These little speeches prove most clearly the interest the children take in their recital, and when we interrupt them, to shew them the tone and spiritual meaning of the parable, (in a tone of voice calculated to excite attention) a sentiment of astonishment arises in the children, to discover truths so touching—truths which will be very consoling to them, when they are able to make the proper application.* The effects of that precept of the Gospel, contained in Luke vi, 31, which is susceptible of such a variety of applications in society, is no less so in the life of children. We often call to their minds the fact that they ought not to do to others, what they would not wish others to do to them. It is the rule of their conduct towards each other. The conscience of the child, thus cultivated, will become more tender; the knowledge of his little faults will render him humble and docile, and will thus lead him to feel his need of a Saviour. This idea is not so far removed from childhood as is generally supposed. Every time we have spoken to the largest of the children on this subject, they have listened with the closest attention; adding what they have learned at home on this subject. When we repeat to them those words of the Saviour which relate to little chil-

* The youngest children put the very natural question, 'But how can we go to the good God?' which furnishes an excellent opportunity to explain the subject of prayer. A child of six years of age, was placed alone in the cell of reflection. A moment after, I heard him speaking in the midst of his tears, and coming near the cell without letting him perceive me, I heard him say, 'My father! I have sinned against thee; Forgive me!' He believed that no one could hear him, but the Being whom he had learned to call *my Father*.

dren, 'Suffer little children to come unto me, &c.,' they are unusually attentive. We encourage them to pray; and assure them that if they pray, they will be heard.

I take great delight in being with the children; and, above all, when engaged with them on the subject of religion. Our love for these little souls, animates our hearts, and infuses into them new warmth and vigor. I believe that there is a peculiar blessing conferred on those who are engaged in instructing little children. For myself, I have continual occasion for gratitude, for the happiness this occupation affords me; and I often say: 'The lines are fallen to me in pleasant places, I will bless the Eternal.' May He grant me the favor of always being devoted to this important work. To HIM I would ascribe all honor.

J. MONOD.

ART. III.—THE VILLAGE SCHOOL OF SASSENDORF.

[No history is more important than that which records great moral changes; and the lessons which experience teaches concerning the methods of reformation, are the only sure guides to improvement; and in no case is its application more pertinent or important, than in reference to Education. It is in this view that we present our readers with the following article, translated from a report of the minister of Sassendorf. It presents us with correct principles of thought and action, applied to the improvement of a decayed village school; and describes the gradual reform which was accomplished. The author of the report appears to be a man of modesty and sound sense, and his unremitting assiduity in behalf of the school in his parish, deserves the highest commendation. If all clergymen in our own land would take but half the pains, which he seems to have taken for this object—if it was considered a part of their necessary duty to visit the common schools in their parishes, to prescribe for their interests, and to act as supervisors, both in their discipline and instruction—their usefulness in this way would be almost incalculable. But besides the pleasure arising from the description of a school reform, the report contains many hints which we think will be serviceable to educators. There are some circumstances not directly applicable, we hope, to our schools; but they are important in showing how evils so discouraging, and a spirit so unhappy, could be corrected by means, at once simple and mild.]

*Report to the Royal Consistory of Munster, by School Inspector
Wilhelmi, Minister of Sassendorf.*

THE school of Sassendorf, is so much of the common character, that the request of the Consistory to be furnished with a description of it, was totally unexpected; but in compliance with their wishes the following account is submitted.

Having myself been four years employed as a private instructor, and five as a teacher in the Gymnasium at Soest, and having always taken pleasure in instructing children, and in their society, I deemed it an important part of my duty, when I became a minister, to visit and improve the school in my village which I am now to describe. In order to do justice to the subject, I must give a view both of its former and its present condition, and of the means by which a change has been accomplished in it.

In its former state, the school-room was so small, that each child occupied a space of only three square feet. This made it most agreeable to the teacher, when only a few pupils were present; and diminished the inducements to insist on their regular attendance. It contained four long benches, and two large tables; and was so arranged, that half of the pupils had their backs turned upon the teacher. The school had no inspector except the minister; and the interest taken in it by the parish was extremely small. Parents sent their children to it simply in compliance with custom, and troubled themselves no further about it. Its defects and necessities were alike unknown to them.

The course of studies was very deficient, although a plan was written out, and nailed upon the door. Thus, for instance, Arithmetic was enumerated in the plan, but it was not taught; and so with Singing. Owing to the smallness of the room, and perhaps to the neglect of a former teacher, constant uneasiness and quarrels prevailed among the pupils. As regards their manners and their religious state, they were in a very bad condition. As some indication of the state of their manners, I subjoin the following extract from the official report of the former School Commissioner.

‘The ill manners of the school,’ says he, ‘were very striking; I entered the school-room, and found the boys reciting in the presence of their instructor with their caps on. My evident surprise attracted attention, and the instructor assured me that such had been the standing custom of the school, and that the boys acted as they pleased; that it would bring down the whole parish upon him, if he should attempt such an innovation as making the boys sit with their caps off. I was astonished; and thought of the inviolability of the Turkish turban and beard. The minister confirmed this statement, and signified that this impropriety must be removed.’

The instructor has been employed here only a short time. He had previously taught in a neighboring village, and had recommended himself by his sprightly manner of teaching, and by his experience, to the patrons of the school. But he had never been educated for his office; and his income was so small that he was obliged to resort to the business of a tailor for his support; and the consequence was, that he could find little leisure for study. He was an active man, and possessed very good sense, and a remarkably amiable temper. He had spent some time as a teacher, in a Seminary at Soest.

It was in the behavior and disposition of the boys that reformation was first needed. Rude conduct, constant disorder, and altercation while under instruction, must be banished, before any pious feeling can have influence. The child must be taught attention, and obedience to his teacher, before morality and religion can be brought home to him.

I began my efforts for reformation by visiting the school very often. On my first visit, I went very early, entered the school room without noise, and saluted the children cordially as they came in. I was saluted in return; and when I touched slightly the caps of the boys who wore them, with an air of astonishment, they took them off immediately. I promised the children to be present in the afternoon; and when I came, most of them had their caps off, and greeted me in a friendly manner. They generally made a great noise when they entered and went to their seats. I made them go out, and try to enter without disturbance. After I had made these experiments, I then, for the first time, told them that the civil boy always kept his head uncovered in the school room, and entered without noise. I told them I was glad to find them so polite in the afternoon, and expressed my hope that they would continue in their good course.

Many of the children were very dirty. I took them aside, and in a friendly manner whispered to them that they might wash themselves before the door, since they had forgotten to do it at home. The next day I was more strict on this point, and expressed to them my pleasure at their cleanliness, and my hope that the teacher would seldom be obliged to send a child to the brook. *The way was opened*, but it was a difficult one. I continued visiting the school frequently. The pupils were soon in a situation to be governed by a motion of the hand; and the instructor, seized every opportunity to make improvements. In a year, the school was *comparatively* in a good condition.

But much disorder and difficulty about places, and quarrels among the children, still remained. The cause of these things, however, lay less in the children, than in the smallness of the room, and the crowded state of the school, and the idleness of those classes which did not receive instruction directly from the teacher. To think of building an edifice, and furnishing it with appropriate furniture, without aid from the parish, without enlisting for this purpose the intelligent and judicious, and in general all those who give a tone to Society, would have been impracticable. I was therefore highly gratified when the Consistory put it in my power to enlarge and improve the school house. The following are some of the changes which have been made.

The room has been enlarged so as to afford 600 square feet to 100 individuals. New windows have been placed over the old,

which serve to give additional light, and at the same time to ventilate the room, without exposing the children to currents of air. The desks and benches are arranged in such a form as is suited to the different sizes of the pupils, and give to the instructor a full view of the whole. The seat and desk of the instructor are on the west side, on an elevated platform. On the north wall hangs 1. A large black board, six feet long, and four feet high, made of linden wood, which is by far the best wood for this purpose. This is so arranged in grooves, that it can be elevated and depressed at pleasure. It contains on one side, a series of musical notes, in the key of G; and the other is used for instruction in other branches, 2. On each side of this large board, hang two smaller boards, each three and a half feet long, and two high; one for small boys, and the other for small girls. These are used to cast figures, and to set copies upon. On the same wall hang, 3. An annual catalogue of the members of the school, 4. The regulations of the school, 5. The plan of the lessons, 6. A chart of the Holy Land, 7. Charts of the Prussian States; of Germany; of Europe; and a Planisphere. These are placed one over another, upon pasteboard, 8. Tabular views of various subjects. The west wall of the room is occupied with reading and singing tablets. On the south side of the room is the *Library* containing the school books. The books are all numbered, and suited to the classes. On the east side is a closet, in which writing books, pens, and all the little articles requisite to the neatness of the room, are kept. The bench of every boy contains everything necessary for his use, arranged in an ingenious and convenient manner.*

After the manners of the pupils were somewhat improved, and a spacious room and suitable furniture provided (the want of which was the cause of the little progress in study, and the great disorder among the pupils), we concluded to draw up School Laws, to read them publicly, and to hang them up in the room. The larger children wrote the laws upon the two first pages of their writing books; and also as specimens for examinations, to show their skill in writing. Once every year, on the admission of new scholars, they were read, and explained in a simple manner by the minister.

To spare the instructor the disagreeable business of chastisement, and to prevent all complaints of parents which originate from this source, I kept school myself, in the presence of the instructor, one or two hours every day; and was present during half of the day. The instructor found it for his interest to govern

* In the report from which this is taken, a minute account is given of every arrangement relating to the form and size of the benches, the singing, the Library, &c.; which we omit for the present.

the children in a *friendly*, but yet in a *strict and uniform* manner; and in familiar conversation with him, I strengthened his conviction that a school could be managed without the rod; and that no good resulted to the teacher from chastising his pupils, and in this way depressing his own spirits and health.

In the first place, for the sake of substituting some external motive in place of corporeal punishment, I introduced the *Book of credits*, and *Tickets containing appropriate mottos*, for the purpose of rewards. I anticipated that they would gradually lose the charm of novelty; but I pursued the plan with zeal, as if it was to be made a permanent arrangement in the school. I hoped, however, that a desire for honor and rewards, would gradually give place to better feelings, and that the children would act from a desire of gratifying the teacher, the minister, and their parents, as well as from a sense of duty to their heavenly Father. In this expectation, I thank God I have not been disappointed.

The following is the plan for rewards which was first pursued. The teacher had constantly by him a book, in which he entered the punctual attendance, the good behavior, and the diligence of his pupils. Every child that had not been twice reprov'd during the week, received on Saturday, just before the close of school, a small printed ticket with a motto. When he had received ten of these tickets, he carried them, with the certificate of the teacher to the minister, who entered them with black ink, in the Book of credits. Upon one of the tickets, the minister wrote the name of the child, and the date of its presentment, and gave it back to the pupil to be preserved in a box, kept for the purpose. If the child gained ten tickets more, he hastened again with the certificate of the teacher to the minister, who returned him a ticket with the name and date written with *red ink*; and so on, from *red* to *green*, and to *blue ink*; and at last the name and date were *gilt*. The last ten tickets contained a certificate that fifty weeks had been spent in a pleasant and profitable manner; and in this way tickets were collected for three or four years. The children were punished for misbehaviour and indolence by taking away their tickets. If a child had a gilt ticket, he was numbered among the *trusty* children, who no longer needed external commendation as a stimulant to duty. The children were excited by hopes and fears until the decisions of Saturday, the colors of the tickets were not without their influence, and the success of the plan gave us hopes that a method had at last been found by which pupils could be restrained and guided. But as has been remarked, artificial stimulants and printed tickets, by degrees lose their power, and after eight years the teacher and myself con-

cluded to give them up; but we were both fully convinced of their utility, in *leading on the children to better feelings*.*

After the children had been taught to keep themselves neat and clean, and their sense of honor had been awakened, it was comparatively easy to introduce *devotional exercises*, and to awaken *religious feeling*. At first the minister uttered a prayer in the name of the children, without confining himself to a given form; and the children, standing up, repeated the prayer aloud after him. Then a verse of some hymn was sung, the melody of which had been practised by the children during a previous week. I used at first to read the verse to be sung as impressively as possible, then to repeat it by parts, and let the children sing the stanzas as they occurred. Such songs were selected as could be easily understood, and were addressed to the feelings rather than to the reason. They were sung over twice by the minister, and by a due regard to expression and careful attention on the part of the children, they soon became familiar. Frequent repetition made them more highly valued. After this time the school was regularly opened and closed with prayer and singing; for the school room should be the temple for the little world of children. Instruction was occasionally given in Biblical History, (which is a regular study in school) and was united with devotional exercises.

The teacher having acquainted me that he was accustomed to make an extemporaneous prayer, I stated my objections to such a method, and selected for him a child's prayer out of a catechism which was used in the school. I gave him copies of all the books used in devotion, in which the important words were underscored. The prayer was read over to the children, until they

* It was once the Editor's lot to take charge of a school which had been governed only by the constant application of the rod. On entering it, he announced to the pupils his determination to leave it, unless he could govern it by some other means; and immediately established a system resembling that here described, but more minute. A register was made, with the name of each boy, and columns headed, *Diligent, Attentive, Inattentive, Idle, obedient, Disobedient*. In order to lead the children to reflection and self examination, every boy was required, at the close of each half day, to declare for himself what had been his conduct; and a record was made of it by a mark opposite his name on the basis of this confession, corrected, if necessary, by the observation of the master and those around him. After a short period, both the habit of observation, and the frankness of the pupils, so far increased, that correction was seldom necessary, and the mere expectation of being called upon to render this account, evidently operated more powerfully on most minds, than the fear of reproof, or even punishment.

The register was *posted* weekly, and presented every month to the Visitors of the school; and at long intervals, premiums were given to *all* who had deserved approbation, according to their improvement and conduct. The results were as happy as in the school of Sassendorf; and the rod was never used except in a few cases of violent passion.

were made entirely familiar with it; and they repeated it standing up, with their hands folded. They were at last provided with little books, containing a number of prayers which were used at different times in the day. These were soon made familiar, both to the teacher and scholars, who were taught to pronounce them correctly; and in a very short time, the teacher was able to conduct the devotional exercises himself. One good effect resulted from the little books containing prayers, which was not anticipated. By means of the pupils, they were gradually introduced into families, and supplied the place of prayers which were deficient in conciseness and appropriateness. But I was particularly delighted on finding that young men who had, in their earlier years, been members of the school, still remembered the prayers, and made use of them in a manner that spoke to the understanding and to the heart.

ART. IV.—PRINCIPLES OF GOVERNMENT IN INSTITUTIONS FOR EDUCATION.

Journal of the Literary Convention at New York—Remarks of W. C. Woodbridge, in the Debate on Discipline.

[It was our intention long since to present to our readers the *substance* of the following remarks, addressed by the Editor to the Literary Convention assembled in New York, in October, 1830. As some incorrect statements have gone abroad concerning the views of the Editor *then expressed*, he has deemed it best on the whole, to copy the remarks from the *Journal of the Convention*, with only the correction of typographical errors.

As all our readers may not have an opportunity of seeing the *American Quarterly Review*, it may aid them in forming their opinion, to quote the following paragraph from the number for June, 1831.

‘So far as we can judge from the involved and almost unintelligible twaddle contained in the address of Mr. Woodbridge on the subject of discipline, we should conceive him opposed to these as well as all other means which would excite the *emulation* of the student, thus discarding, on faulty metaphysical speculation, one of the most powerful stimuli to all literary and moral distinctions; and which if rightly directed, can never, in collegiate life, act otherwise than beneficially.’

In regard to the *principle* here attacked, our readers are well aware that we are sustained in it by an increasing number of able and experienced teachers. In regard to the *effects* of emulation, we know, and many of our readers know, that it ‘*can*,’ and *does often*, act in the most pernicious manner. In regard to the *language* of this criticism, we cheerfully leave others to judge.]

‘I was struck with the remark of an eminent professor of law in the University of Pisa, who was deeply interested in the subject of education—That it was the business of the *legislator* to

continue and complete the education, which the *parent and teacher* had begun, and to supply what they had neglected. *Every means by which the character is formed or influenced, from the cradle to the grave, makes a part of education.* The same nature is to be operated upon, the same results are aimed at, and therefore the same principles must be adopted in the discipline and education of the man, whether it be in the school or the state; with only such variation in their application, as the age and circumstances of the individual require. It is not my intention to refer to *existing institutions* in my remarks. I would merely attempt to state those *general principles*, which it seems to me are too much kept out of view in attending to particular cases, and I would leave their practical application, to those whose experience qualifies them for the task.

‘In the earlier periods of society, the only object of discipline was to avenge the offence, or to suppress or prevent the exterior act of evil. The idea of vindictive punishment is now abandoned, in every enlightened and Christian country. It is not deemed sufficient merely to prevent the repetition of the crime; but it is universally admitted, that *the great object of discipline should be to promote the reformation of the offender* and to exert a corresponding influence on those who may be inclined to imitate his example; and that this is the most effectual mode of suppressing crime.’

To attain this end, I know of only two means—*force and influence*. Both are necessary in their respective places, according to the age and character of those who are the subjects of discipline; and hence arises the importance of that separation before alluded to in our institutions, between those whose age and character require different methods of treatment.

‘By *force*, I mean the whole apparatus of bolts, and fetters, and sentinels, and of laws enforced by the exertion of physical power, and administered by absolute authority, which distinguishes the military and naval systems of government. These means *must be applied where reason is immature or enfeebled; where experience cannot guide; where the feelings and habits of the individual are so deeply corrupted that reason and conscience have ceased to operate; or where the exigency of the case demands a sudden and violent remedy.* They are undoubtedly the most summary and convenient, for suppressing immediate acts of evil in a family or a school, so long as the power and skill of the teacher can overcome that of the pupil; and on these accounts, they are often extended beyond the period, and the circumstances, which demand them. But it is of great importance to resort to them as seldom as possible, and to relax as soon as reason and conscience assume their power. They are but partial and

temporary in their effects. They extend no farther than the hand and eye of the teacher, and their influence ceases when his power is destroyed. They give rise to a perpetual contest of skill and power, between the teacher and the pupil, which places the teacher in the light of an enemy to be overcome, rather than a parental friend to be obeyed. They tend to debase the character of the pupil, by showing him that he is deemed unworthy of confidence, and lead him to regulate his conduct, rather by a calculation of the immediate danger of detection, and the certainty and amount of punishment, compared with the gratification he seeks, than by a regard to his teacher or his duty. The only mode in which they can subserve the great end of discipline which we have stated, is by interrupting the exercise of evil dispositions and passions, by thus breaking the chain of habit, and allowing reason and conscience time to exert their power. If they are not accompanied by means adapted to improve the character, they often produce an accumulation of passion and appetite, which will be followed by a reaction, like the explosion of an overloaded steam engine. The voyage may have been rendered more rapid and agreeable, but it will terminate in ruin.

I will not attempt to decide on the soundness of the argument, that this course *must be adopted in military schools*, in order to prepare the pupils for the sphere in which they are to act. But *if it be sound*, it proves as decisively that it should not be employed, as it has been of late years, in the government of those destined to civil life. The habit of obeying blindly, and governing despotically, which is the basis of this system, is not the best preparation for one who is to act as the citizen of a republic.

I have seen one example which satisfied me that it is not *necessary*, even in a military institution. The military school of the kingdom of Wurtemberg was formerly governed on this plan. At the close of the late war in Europe, it was placed under the direction of a veteran general, who changed the system entirely. The students were required to observe regularity in hours, and order in every habit; and there was frequent inspection to ascertain whether they were observed. But I found no gates, or sentinels, or military restraints. The early part of a student's residence is a *period of probation*, in which he is placed under the immediate and constant inspection and authority of a guardian. When his character is proved, *confidence is reposed in him*, and he is left to govern himself. He is allowed to spend his leisure hours as he pleases, only giving notice of his places of resort. These are occasionally visited to ascertain his conduct. The students dine with their officers, at a public table in their neighborhood; and are placed, while there, on the footing of gentlemen, who are expected to govern themselves. Should they prove themselves un-

worthy of this confidence, by improper conduct, they are separated from their companions, and again placed under the system of rigid restraint. In conversation with the commanding general, and the officers who had been conversant with other institutions as well as this, I was assured, that this system produced far better results than that usually adopted.

The remaining means of government is *influence*. It may be addressed to *interest and passion, to affection, or to the moral sense*. The appeals to *interest and passion, to hope and fear*, are, next to force, as convenient and summary modes of discipline. They are also indispensable in similar circumstances, (for God himself appeals to them,) and they may be employed as a substitute for force. But their effect, like that of force, is to a great extent, *partial and temporary*. In the hands of men, they are liable to produce *great and radical evils*. They lead the pupil to refer to the *fear of man, and of consequences*, as his motives of action, in place of the will of God and a sense of duty, to which the former are often in direct opposition. If not used with great caution, they will render it more difficult to act with the independence of a patriot and a Christian; or they may lead to the same reaction as force itself.

Appeals to *emulation*, as a means of discipline, are even more dangerous. They often kindle this passion to a flame which is never suppressed. [Is it not this never-sated thirst of honor and power, which is threatening the best institutions of our country more than any other cause? Where is its birth place? In our schools for children. Where is it nurtured and strengthened? In our academies and high schools. And where is the glowing passion fanned to a flame? By the honors of our colleges. Why should this evil be done that good may come? Why should we cherish *rivalry* to encourage *industry*? The institution of Fellenberg proves that this motive is not necessary. He urges his pupils forward by the love of knowledge, the influence of affection, the sense of duty, and the influence of religious motives; and never did I see a more ardent thirst for knowledge, or more vigorous and patient habits of application, pervading an institution. I found none of that rivalry, that rankling envy, which I had seen around me from my childhood, and which has planted thorns in many a heart; and yet, a far more general and intense application than I had ever known produced by these dangerous stimulants.*]

We have heard of a '*noble emulation*.' I should rejoice to hear this more fully defined. If by this is meant merely *the desire to attain a given standard of excellence—nothing can be more impor-*

* Extracted from a preceding address, before the same Convention.

tant. We are commanded 'Be ye perfect even as your Father in heaven is perfect.' But if it is employed, as it generally is, to mean *the desire of superiority to others*, and of the honor connected with it, I know not how it can be robbed of its poison. What more noble ambition than *that desire to be as Gods*, which drove angels from heaven, and brought down a curse upon earth! If prizes and distinctions were given to *all* who attain a given point of excellence, their effects would be less unfavorable; but let those who distribute them on the ground of personal superiority, beware lest they scatter seeds as dangerous as the fabled teeth of the dragon, and produce a host of armed men, engrossed in contending with each other, instead of striving to promote their country's good.

The influence founded on *affection* and *reverence*, is admirable in its effects, and should be one of the main springs of discipline in the family or the small circle. But it is difficult to *act the parent to each of one hundred pupils*. It is *almost impossible* to become *intimately acquainted with every trait of character*, and spring of action; to observe the feelings and motives which are operating upon them, and to employ that appropriate influence and that familiar intercourse, which gives to parental government all its charm and efficacy.

It is obviously very important to secure the assent and co-operation of pupils in discipline; and the question has been proposed, how far their being directly concerned in it would be useful. I have seen this plan adopted in two foreign institutions of great celebrity. In one, its effects appeared to me at least doubtful. In the other, it was abandoned on account of *the consumption of time, the excitement of feeling*, the unfavorable results arising from the application of *one invariable penalty*, for the same fault, and the incapacity of youth to act with reference to the great end of discipline. The parent must often treat the same offence very differently, according to the age, the motives, and the disposition or actual feeling of the child, if he wishes to promote his reformation. But in a public trial, under an invariable law, the benefit of private influence, and of the experience and tact of the teacher, is lost.

But all these means of discipline, however important in their place, will be insufficient, unless the appeal be made to *moral sense*. There is *but one GOVERNOR whose sight we cannot escape, whose power we cannot resist. A sense of His presence and of duty to Him*, will accomplish more than all the laws and penalties which can be devised, *without this*; and *this* should form *the basis of every plan of Government*. An humble example will shew its efficacy. A deaf and dumb boy was charged with an injury committed some time before on an article of furniture. He de-

nied it, in opposition to testimony. One of his companions, who stood by, put his hand upon his shoulder, and looking earnestly in his face, exclaimed 'God sees you—Tell the truth.' The boy fixed his eyes upon the ground, reflected a few moments, and at length replied with solemnity, 'It may be that I did it, but if I did, I have forgotten it,' and offered no farther opposition to the charge, lest his memory should deceive him.

The only system of discipline which can be efficient and permanent, is *that which recognises the Omnipresent Deity as its Supreme Head, which refers to his word as its standard, and presents the love of God and man as its motives of action.* It is in this system we find the only *vital principles* of action, the *only influence* which is *all pervading.* *It involves no evils—it creates no dangers.* Its whole tendency is to elevate the character, to suppress every wrong motive, to strengthen every good principle, and to prepare the subject of it for every sphere of action, for every stage of his existence. The institution which adopts this system as its basis, will best provide for its own prosperity; and cannot but secure the blessing of heaven.'

Fearing that some of his remarks had been misunderstood, the Editor observed in explanation, that he was in favor of the parental system,—but believed that this, and all other means of government, would be inefficient without religious influence; and added the following observations:

'So far was I from desiring to abrogate laws, or abolish discipline, that it was my whole aim to state those principles on which, it seems to me, laws and discipline ought to be founded, and leave their application to those of more experience. I maintained, that to resort to force, or appeal to interest or emulation, was but an imperfect method, attended with obvious evils, and serious dangers, and to be employed as seldom as possible. On these grounds, then, I would urge that the laws of a seminary of learning should be as few and simple as possible; that they should be such as are obviously necessary for the welfare and education of the pupil, and not merely for the interest, or dignity, or convenience of the teacher. That the penalties should not be the arbitrary infliction of pain, or fines, or disgrace, but those which are the natural consequence of the fault; such as exclusion from a class in which the pupil is too idle to keep his standing—or from a society which is corrupted by his example, or disturbed by his disorder—or from privileges or liberties, if he abuse them. That they should be calculated to soften and improve his feelings, and not merely to vindicate the honor of the governor, or the claims of vindictive justice—to reform the offender, instead of fixing an indeli-

ble stain upon his character, or making him an outlaw of the collegiate republic, and thus leaving him no hope from reformation.'

'I venerate many of our institutions; but after all is done that the wisdom of their guardians can accomplish, *in these methods*, we are still told, that our colleges are frequently scenes of rebellion — that our literary institutions are infested with a spirit of insubordination, which perplexes their governors, alarms their friends, distresses parents, and leads to the destruction of many a promising youth'*

'Something more must be done, then. As one important step, provision must be made, and inducements offered, for *the occupation of every moment*. No room must be left for evil to take root. Each pupil must have such a task assigned him, as shall demand all his strength, but not discourage its exertion—as shall be adapted to his capacity and age, and thus allure and gratify.

'But my great object was to maintain that *some additional motive*, must be brought into action; *some higher, nobler principle than the fear of man, or the love of distinction*; and I am persuaded that no other will be found effectual but *a sense of duty—a conviction of the presence of God, and of our immediate responsibility to him*. Without these means of influence, the use of force, and appeals to interest must be inefficient. Allow me to mention a few examples, to show the *practical efficacy* of moral influence.'

'In the celebrated missionary seminary at Basle, in Switzerland, the only rules are a few texts of Scripture, copied and hung up in the study. The Principal and Professors are the friends and 'Mentors' of their pupils. They believe that no young man should come to prepare for a responsible station in life, who is not able to govern himself; and if he is not prepared to do this, he is unfit for such a course and such a place; he should again be committed to the care of guardians. It may be said that there are persons who have a high and important object before them, and are from their circumstances peculiarly devoted. *Every man* who is just preparing to enter life, *should be so*. But let us go to the military school of Wurtemberg, already mentioned, and we find that a mild government has proved more efficacious *there* also, with a class of young men widely different in their destination, and often in their spirit.'

'Still it may be replied, These also are young men of mature minds. Then let me point you to the school of Fellenberg, composed of *boys*, where I have seen the obstinate subdued, the vicious reformed, and the indolent rendered diligent, without any appeal

* Remarks to this effect were made by the officers of some of our best institutions, then present.

to force, or to fear, or to mere selfishness. Let me lead you to the infant school of Geneva, where I have seen one hundred and fifty children, playing daily in a garden, whose walls hung thick with thick clusters of ripe grapes, and yet not a grape was missing, or had ever been taken. They are taught that God sees them.*

But these are generally well educated and well disposed children. As a last example, then, let me carry you to the Asylum for Juvenile Delinquents at Edinburgh.† It is inhabited by boys educated in the streets, and taught to gain their subsistence by theft, who were collected from the criminal courts, and the prisons, yet it has neither bars, nor bolts, nor sentinels. It is the house of a poor, but pious shoemaker, where all are at liberty to go and come at pleasure, and have no other restraint than conscience and religious influence. Yet it is a house of morality, of kindness, of religious order. Only one pupil had ever refused to stay, and many have reformed. They were kept diligently at work, and tools and materials were placed in their hands. They were employed as messengers, to procure and carry articles for the house. They were entrusted with money and accounts, and have never abused their confidence. Some have been finally placed in good situations, and sustained irreproachable characters. Let us not be told, then, that similar principles cannot be applied in our enlightened country. I am persuaded, that *at this day, no other can be with success.* The spirit of liberty pervades every age, and every class of society. In itself, it is pure and peaceful as the water of the mountain lake. But like that, it may be converted into a turbid torrent, by the channel through which it passes, and the streams which pour into it. Mingled as it is, with the imperfect views and strong passions of youth, it often degenerates into *a mere spirit of resistance to all external influence.* It will

* The following extract from the 'General regulations for schools,' by the government of Wurtemberg presents their views of the subject.

'We expect that teachers will pay the most earnest attention, not merely to compel industry and morality, by threats and punishments, but to awaken *the love and disposition to them.* Severe punishments should be used with great care, and with reference to the peculiar character of the pupil, in order not to awaken a spirit of bitterness, or defiance, or dislike to school. Equal care should be taken in the use of rewards, to avoid awakening ambition and the love of rewards, and cherishing selfish feelings. Their efforts should be especially directed to promote the love of order, diligence and morality, by appropriate, kind, and at the same time earnest and energetic representations and instruction, by a good example, by firm, consistent, and impartial treatment, with a proper application of external motives, and encouragements. They should endeavor, particularly, to make such arrangements in the interior of the schools, as will tend to make going to school, pleasant to the pupil; to promote the love of learning, quiet, and the disposition to self employment of the pupil.'

† Our own institutions of this kind, present evidence equally decisive.

discover only by degrees, that order is indispensable to the enjoyment of liberty. Violence will but augment the force, and confirm the illusions of passion. They must be corrected by the patient lessons of wisdom and kindness, and the progress of reason and experience. In the mean time, I know of no method which is so likely to be effectual, as to bring the pupil into the presence of *that Governor before whom the proudest spirit bows with reverence*, and call on him to obey *that law to which the rulers of the earth may submit without humiliation.*'

ART. V. — REVIEW OF THE AMERICAN QUARTERLY REVIEW
ON THE LITERARY CONVENTION AT NEW YORK.

American Quarterly Review for June, 1831. ART. I. — *College Instruction and Discipline.*

AN article under this title occupies about thirty pages of the June number of the *American Quarterly Review*. As many of our readers may not have the opportunity of seeing this work, we think we shall gratify them by presenting some of its interesting and important remarks, while we feel it necessary to correct some errors, and to oppose some principles of the Reviewer.

He presents us in the outset with that '*universally received*' but *generally forgotten* axiom, which we could wish to be engraved on the walls of every hall of legislation; '*The FOUNDATION OF A REPUBLIC must be in the INFORMATION OF ITS PEOPLE.*' '*A government like our own cannot be carried on without an extensive diffusion of knowledge among those who have to select its machinery.*'

It is next observed, that HIGH SCHOOLS, in the German use of the term, are no where more numerous than in this country; for our universities and colleges amount to 46, or 1 for every 280,000 inhabitants, while Germany has 22, or 1 for 1,500,000 inhabitants. This, however, as the Reviewer observes, forms no just ground for estimating the *state of Education*. The low standard which our colleges are compelled to adopt, render this comparison unfair, and to place them on equal ground, the Gymnasias of Germany, and the Lyceums and Colleges of France, must be added to the list. Indeed, we do not see with what propriety the latter were omitted, and only three institu-

tions assigned in France, to compare with our colleges. The best catalogue we have seen (the Weimar or Hassel's Almanac, for 1831), presents *fourteen* which are considered as comparing with the Universities of other countries.

But another view of this subject will enable us to understand it better. From a careful examination of the latest authorities, we find that the proportional number of students in the Universities of the respective countries is very different ; for while the United States have not more than one college student for every 2,000 inhabitants, Germany has one for every 1,387 inhabitants. We hope in a future article to present this subject more at large.

After noticing the occasion and object of calling the Literary Convention in New York, the Reviewer observes, that from an assembly thus collected, *little was to be anticipated* ; but still expresses his disappointment at the result. We regret, with the Reviewer, the apparent want of method, in the measures of the Committee ; but it seems to us, that on his own principles, a body of men thus collected for *the first time*, for *so novel a purpose*, could do little more in the *course of three or four days* than commence their examination of the extended field before them. The subjects of discussion were unknown until the opening of the meeting — there was no time for investigation or preparation — and we confess, that we were ourselves surprised that *so much was done and said to the purpose*, under such circumstances. We regard it as no small point gained, that many were led to feel the importance of such meetings to the cause of literature and education ; and we hope the desire, then apparently universal, of meeting again, with the same general objects in view, has not been diminished by the lapse of a year. We believe it would have called forth (and very justly), more severe censure, if a meeting thus constituted, had proceeded to make those decisions which the Reviewer seems to desire. Neither a regard for themselves, nor respect for public opinion, would have allowed them to decide important questions by vote, under the circumstances already described. It was, in short, *but a preliminary meeting*, to prepare subjects for discussion, which we hope may call forth valuable reports, and lead to discussions whose results will be more decisive.*

* At a meeting appointed for the present autumn—among the subjects on which Committees are appointed are—*The Study of Legislation—of History—and of the Bible—the Principles of Discipline—the state of the London Universities—the French Popular courses of Lectures—and the*

In reference to the first topic presented—the system of foreign universities, and its application to our own country—the Reviewer believes with the convention, that the choice of professors in our country, which is not like that of Europe, made by the government, but by the trustees to whom the government of the institution is committed, should always be made with the advice and consent of the existing professors, and better still, on their nomination. The subject of the proper mode of remunerating professors next occurs; and we fully accord with the Reviewer in the belief, that the combination of a fixed salary, with fees from the students, may be considered the best system for those institutions which are designed to furnish a complete and professional education. This plan gives a degree of independence on the one hand, and an inducement to continual effort on the other. We doubt, however, whether this principle is generally applicable to our colleges. The Reviewer does not seem to be aware to what an extent the Colleges of the North are in effect *charitable institutions*, supplying a liberal education on terms which place it within the reach of almost every deserving young man, and thus forming a class of the most industrious and valuable students in our institutions, and preparing the most vigorous and useful members of society, who have been disciplined in the school of necessity. We think, however, that the provision to be made in such a case, should always be in proportion to the *importance* rather than the *popularity* of the subject, as is very justly suggested by Dr Lieber and the Reviewer; in order that *no valuable branch of knowledge may be excluded*, by the want of taste for it in the community.

On one point of great importance, we have been rejoiced to find but one opinion among the members of the convention—an opinion in which the Reviewer himself fully concurs, in observing that as to the mode of instruction, ‘no control (interference?) whatever ought to be exerted over the teacher *if qualified*; and *if not, he is not fitted for his station.*’ We believe it should be a *fundamental principle*, that a *single department* ought to be confided to the care of *one individual*, who shall be respon-

great question of a *National Literary Society*—The names of Gallatin, Siliman, Wainwright, Mathews, Sparks, Robinson, Lieber, and others, on the various Committees, we think furnish a pledge, that public expectation will not be disappointed. They are the names of *working men*, and not of those who merely figure at a review.

sible for it, and no other be concerned in its *direction*, let the number of coadjutors or assistants be what it may.

The remarks of the Reviewer on many of the principles of government are very judicious. He justly rejects the plan of introducing republican forms, into literary institutions. It seems that something of this kind was adopted at first in the University of Virginia; but we are told it was subsequently rejected, as we believe it will be in every case, except as a temporary or occasional expedient. For such a purpose, it may often be very useful.

We rejoice to find the Reviewer attacking that false principle of honor which leads students to conceal the faults of which they are witnesses — ‘*Honor*’ (as a member of the Convention justly but severely expressed it) ‘*which can lie* — honor which *can steal* — honor which *can attempt the life and limbs of others* by violence, or *like an assassin*, by the explosion of some ‘infernal machine,’ but which cannot disclose the agents in any of these base and nefarious transactions. On this point, the Reviewer remarks; —

‘No youth hesitates to depose in a court of justice, touching an offence against the municipal laws of his country, committed by a brother student. The youth, and the people at large, are, indeed, distinguished for their ready attention to the calls of justice. Yet it is esteemed the depth of dishonor to testify, when called upon by the college authorities, against the grossest violator, not only of collegiate, but municipal law, — as if it could be less honorable to give the same testimony before one tribunal than another; or the morality of the act, differed in the two cases.’*

We do indeed fully agree with the Reviewer in regarding the evil *as threatening the very foundation of our public institutions*; and we would earnestly call the attention of parents to this subject, as one of primary importance, to their children’s immediate improvement and future usefulness. We have seen how those corrupt and debased members of public institutions, whose chief occupation and pleasure it is to initiate their younger and more inexperienced companions into their own polluted manners and principles, employing this same false sense of honor, *to screen themselves from detection*, and enable them to carry on their work of destruction in darkness, and then *laughing* with what seemed almost fiendlike malice, when they could say to one lately pure, ‘O Lucifer, Son of the morning! how art thou fallen and become as one of us!’ Let every

* We presume there is an error of the press here.

parent therefore, who encourages his child to practice this concealment, remember that he exposes him to all the temptations of corrupt principle, and all the arts of corrupt persuasion, while he deprives him of *the only safeguard*, the habit of resorting with frankness and confidence to the counsels and aid of those who are constituted his guardians.

We hear sometimes of the contempt and the danger which result from this. We believe both are greatly exaggerated; and we are persuaded, are often increased by the precautions which fear suggests. We have seen some evidence of this, even in the case of one of those *older children* sometimes sent to our colleges, who was fortified in his views of duty on this subject by parental admonition. He came forward, when asked what his intentions were, and told those who *feared* the exhibition of truth, 'that he believed it his duty, and should always give evidence of what he considered wrong.' This bold and open course of conduct secured him respect, and exemption from all that persecution to which others who adopted the same plan, without avowing it, were continually subjected. Let the friends of order among the students of our colleges array themselves. Let them form '*A society for the suppression of disorder*,' if that be necessary, to which all shall be invited to belong. Let them meet, and avow and defend their views publicly; and this spirit would soon be put out of countenance. *One bold and consistent advocate of right*, will put to flight many of those, whose conscience and sense of shame 'make cowards of them all.' We have only to appeal to results passing every day before our eyes, to show how much may thus be done to influence public opinion.

The Reviewer next proceeds to the subject of government, and while he seems favorable to a mild system, he still maintains, as we hope every friend of order will do, that 'the laws, where needed, should be executed *temperately, unhesitatingly and firmly*.' We regret that the Reviewer should suffer himself to 'judge,' as we think without ground, but at least incorrectly, that the Editor of this work believed that little or no control should be exercised over the students of Universities. On the contrary we cordially agree with him and would maintain the principle he has stated. We believe, indeed, that mild measures would *generally prevent the necessity of resorting to severity*, except in rare cases; for we have *seen this result, in this country, and in other countries, among*

the mass of the people, and among the sons of the aristocracy, and among persons of every age, from the infant to the mature man, and of every degree of corruption. No warnings about 'new theories,' no lamentation over the decay of discipline, will induce us to believe, in opposition to all these facts, that *moral suasion* is not a more powerful means of education and reformation, than arbitrary punishments which address themselves to fear or shame or the sense of pain.*

The plan of teaching by lectures and examinations combined, is that which we fully unite with the Reviewer in approving. We see not how it is possible for a youth to read *a single classic*, in the proper manner, without illustrations which will amount to a course of lectures.

In regard to public examinations, the Reviewer observes that they are universal, and seems to regard the testimony thus given in their favor as decisive. Although we are not so ready to bend to *authority* on a subject of this kind; we believe it important that such examinations should take place, and we believe that the plan of the English universities which is here recommended (recently adopted as we are glad to see in the school at West Point), *of demanding written answers*, is almost the only mode of attaining the object for which they are designed. The Reviewer will see, therefore, with what accuracy he has '*judged*' a second time of the Editor's views in '*conceiving* him opposed to these as well as all other means which would excite emulation.' He protests against this inferential deduction of an opinion on one subject, from that which is expressed on another. By this course, he is presented to the public *as an opposer of laws*, because he thinks they should be few and simple; when in the printed debates, of which these remarks are a part, he directly disavows the opinions ascribed to him by the Reviewer; and within a few pages, is conceived to be opposed to *examinations*, because they excite emulation, and because he objects to *emulation as a means of government*. He is also convinced that the rays of the sun produce miasma; and he is certainly no friend to pestilential disease, nor to any measures which increase it. Will the Reviewer infer therefore, that he would shut out the light of heaven? Wealth is a temptation to theft, a crime which he certainly does not ap-

* See an address by the Editor, p. 417.

prove. Will it therefore be inferred, that he would establish an agrarian law?

If we understand the *natural, legitimate object of an examination*, it is to *examine* not to *excite*; to ascertain the acquisitions and improvements of a pupil—in order to know whether he has completed the task assigned him, and may proceed to more advanced studies, or a higher institution, whether he has done his duty, and whether the course he has pursued is adapted to his capacity of mind, and vigor of body. These, we say, are the *appropriate objects* of examination; and its results are important, as indicating the measures which should be adopted to complete the education of the student in the best manner, or as determining his qualifications for some station or duty in life. Conducted with this view, we regard *examinations*, as *indispensable*, and we think they should be as public as may be necessary, to satisfy the friends of the pupils, and of the instructor, that all is going on right. We beg leave to ask how the objects we have named are attained, or even promoted, by ascertaining the *relative* ranks of the pupils. Suppose an individual were *superior* to all his class; will that prove that he is qualified to enter on a new course of study, or worthy to receive a degree, or capable of entering a profession? To assume this, will be to establish a varying standard—a false rule of judgment. For who does not know, that he who is styled *first in his class*, is often only *one of several*, equally able; and that the individual who is the *first* among *one class* of young men, is often inferior to another, who is second, or even lower in *another class* composed of different materials. In this manner, injustice is often done to individuals, in the opinion of that portion of the world, who look to public honors as their standard. We shall never object to examinations, more than to any other important measure, or course of duty, *merely* because emulation and its evils will be an accidental result, in many minds. But believing, as we have expressed ourselves elsewhere, that emulation, when presented as a motive to action,* is a ‘ques-

* We are aware that, while we are sustained by some among the wise and the good in this sentiment, we shall be opposed by many others; but while we revere their opinion on all points which are merely prudential, we cannot yield to it where Christian morality and duty are concerned. We have not attempted a course of argument, but hope to return to this subject. We shall be happy to insert any arguments which our correspondents will furnish on the opposite side of the question, and invite their communications.

tionable instrument of good, and a fruitful source of evil'—and that when *experience has proved it unnecessary*, it should, for these reasons be abandoned—we believe that no unnecessary or artificial excitements should be introduced in connexion with examinations, to stimulate that love of superiority, or to increase that pride and vanity, which are but too prevalent in the minds of youth.

Let a fixed standard be assumed; let the student be compared with this, and especially with *himself* as he *has been*, instead of his companions; and we shall then have a more equitable rule; we shall encourage the industry of those who *are surpassing themselves*, even if inferior to those around them; and we shall avoid all that injustice which may result from deciding, that there can be but one individual of a given rank, and all those evil passions, which follow in the train of gratified and disappointed ambition. It seems to us, also, that we shall attain *more thoroughly* the objects of an examination.

We have already presented our readers (p. 417) with the remarks we have referred to, and with the address to which they allude. As we have found that the address was not '*unintelligible*' to others, we have ventured to present it without any explanation; and as our Editorial vocabulary contains no epithets corresponding to those which the Reviewer condescends to apply to it, we leave his remarks without a comment.

ART. VI.—PRACTICAL LESSONS.

1. *Intuitive Instruction; from the German of Denzel.*

We present our readers with another interesting chapter on Intuitive Instruction. This section is taken from Pestalozzi's work, from which the teacher may select abundant materials. It is necessarily abridged, and the more prominent parts of it only extracted.

MAN.

The Human Body according to its External Relations.

- (a) Principal part of the body. Head; arms; legs; trunk.
Their use.

We always take a glance at the whole, at first; and then the principal parts are taken in their order. These we afterwards examine in their respective subdivisions—head, arms, legs, and trunk. The trunk is considered last. The teacher shows the connections of the principal parts on his own body, or on one of the children. He recites, and the children repeat after him:

‘The head is a part of the body.

‘The arms are parts of the body.

‘The legs are parts of the body.

‘The trunk is a part of the body.’

The head is the upper part of the body; and it is connected by the neck, to the trunk, or rather to the chest, which is the upper part of the trunk. The arms hang from the shoulders, down the sides of the body. The right arm; the right leg. The trunk is supported by the legs.

Use. We can nod the head; we can shake the head; burdens may be carried on the head.

The arms may be moved upwards, forwards, backwards, and in a circle. These movements can be made as gymnastic exercises, and for demonstrating the uses of the limbs before the children. It is easy to see the various exercises which can be performed, after training them for the purpose. With the arms we can lift, carry, push, embrace, &c.

We can lay the head upon the arm, or rather support the head by the arm. With the legs, including the feet, we walk, run, leap, hop, &c. We can bend the trunk forwards, backwards, and side ways. The child may be taught the principal occasion of all these various movements.

(b) Parts of the members.

The head—The face; the forehead; the crown; the back of the head; the temples; the eyes; the nose; the cheeks; the ears; the mouth; the chin; the jaw; the hair. Their position.

The trunk—Connection of the trunk with the head; the chest or breast; the neck; the abdomen; the back; the hips; the shoulders, and their use, as respects motion.

The arms—The upper arm; the fore arm; the wrist; the hands; the fingers; the joints; the nails. Their connection and use.

The legs—The thigh; the leg; the instep; the foot; the

toes; the knee; the skin; the calf; the ankles; the heel; the sole; the joints, and the nails. Connection and use.

(c) Nourishment, support, and strengthening of the body. Food; clothing; exercise.

The teaching of the principal parts, and their uses, cannot be difficult, after these examples. They are all easily understood by the eye and ear.

(d) Duty of the children to be careful of the health and strength of the body, so far as to prepare it to perform properly, all the duties for which it is designed.

It is not necessary for us, to make any particular comments upon these parts of the subject. The experienced teacher will give the necessary precepts concerning temperance, cleanliness, early rising, and the exercises suitable to develop the powers of the body. Stories adapted to the capacities of children, upon the consequences of irregularity, intemperance, and want of cleanliness, may be employed to advantage.

Domestic Relations, and Consanguinity.

(a) Families. Father; mother; brother; sister; grandparents; grandchildren; domestics.

The explanations of these relations is attended with no difficulty.

(b) *Exertions and duties* of parents, Love and care for children. The difficulties and pains of their duties; support of their children; grief for disobedience and improper conduct of their children. Encouragements for fulfilling their duties; love; joy in the corporeal and mental improvement of children. Faith; reward of a good conscience; use of the word of God; prayer.

The most important duties of our life belong to this subject. Here the teacher must draw the portrait of good parents, in the clearest and brightest colors. He must carry himself, and the children, into the life and feelings of a well regulated family, go through all the relations of their daily economy, and exhibit them all to his scholars. Such a representation cannot, and will not, fail of having an effect upon the minds of the children. But however easy the task may appear at first view, it is very difficult in the execution; because an exhibition of this kind can be well made, only by an able teacher—one who is skilled in the natural representa-

tion of the human character. Life in general appears very different to the youth and to the man; and this is more especially the case with domestic concerns. How many things belong to them, which children cannot comprehend. On this account, the teacher must keep at a distance from all low conduct, which cannot be exhibited as an example. This would be an error, which might have a dangerous effect on the minds of children. Some go into personalities, or what are regarded as such; and pass injurious decisions upon the management of parents before the children, and thus mortify their feelings; whereas they should only touch in general terms, those errors which they cannot entirely pass over, while drawing a picture of domestic economy. We will here remark, that this topic leads beyond the limits of visible instruction, and carries us into the regions of imagination.

(c) Brothers and sisters; older, younger; wants of the older; of the younger.

It is very important that children learn to feel, in the most sensible manner, how very dependent they are, not only upon their parents but upon their brothers and sisters, for maintenance, protection, and the common enjoyments of life; for with feelings of want, will naturally be associated feelings of gratitude, love and dependence. Their mutual duties will then be understood and realized

(d) Domesticity. Their employment and relation to the other members of the family. Their fidelity; ; unfaithfulness.

This topic is easy, but it ought not to be neglected.

(e) Duties of children to parents; to brothers and sisters; to domesticity.

Duties towards parents—obedience, love, gratitude, confidence; to brothers and sisters—love, harmony, concord; to domesticity—affability, &c. All these must be enforced by examples and stories drawn from infantile life, that they may make a deep impression upon the heart.

2. PRACTICAL LESSON FOR TEACHERS, FROM SALZMAN.

It will be recollected, that in a former extract from Salzman, he presents educators with a creed. It is the following: '*The educator must seek in himself the foundation or source of all the faults or defects of his pupils.*' In the following extract, he notices supposed objections against it.

'My pupil, it is said, had all the faults about which I complain, before he came under my charge, and am I to be blamed?'

'Granted that your pupil had these faults before. But why has he them still? Is not the eradication of faults one great object of education? If this has not been done, is it not *possible* that the cause lies in *yourself*?'

'You received your pupil as a tender, feeble child—why has he not been made stronger? Have you not heard of tender children who have become strong by judicious management? Do you know how to effect this? Have you tried it? Your pupil has previously been led astray—he is wilful, obstinate, false; but why is he so, after he has been so long under your direction? Have you made him feel the consequences of his wilfulness, and thereby brought him to reflection? Have you made him feel that you are a man, that he is a child, that you are superior to him in power, in understanding and in judgment, and in this way sought to convince him that he is dependent upon you, and must follow your directions? Have you ever had sufficient spirit to examine whether his assertions are true, and to shame him out of his habit of falsehood? You speak of your management of pupils, of your admonitions, of the motives by which you strive to influence them, and still complain of the total inefficacy of your efforts.'

'It may be so; it may be also that I can find nothing exceptionable in the representation which you give; but let me *see* you manage, and perhaps I might *show* that the *cause of your bad success* lies in *yourself*. It is not sufficient to *say something*, and to *manage without violating propriety*, but it is important *how* a teacher speaks, and *how* he manages.'

The *tone* with which one speaks to young children is of great importance. Children are more prone to act from impulse than from reason. He who speaks with a proper tone, who adapts it to the nature of children, and who makes the greatest impression, such an one need not use so many words in directing as another, who uses an improper tone. If an instructor employs a tone either too violent or too modest, he will lose all authority over children, particularly over those from elevated families. Just as a horse soon perceives the timidity of his rider by the shaking of his legs and refuses to obey him, so children know immediately when a teacher is unequal to them by the timid tone which he adopts, and lose all regard for him.

Some teachers adopt a tone too lifeless and uniform. They appear, as if they were reading their instructions from some book. Instructions given in this way are fruitless. It is not to be expected that children can fully comprehend every long proposition and make it a subject of reflection. The tone, the manner, the whole appearance of the speaker, must aid in making it intelligible, or labor will be spent in vain.*

Lastly, the tone of a teacher may be too imperious. He looks around upon his charge with a haughty gaze, like that which a proud corporal would assume when he surveyed his soldiers; and every admonition, every suggestion, has the form of a despotic command. What will be the effect of this? Aversion and refractoriness. The human mind, formed to freedom, rises up against arbitrary rule, and very justly. I ought, perhaps to say more of this imperious tone, which characterizes every teacher who endeavors to impress his instructions by a violent push or blow. But so much has been said concerning it, and its impropriety is so universally recognised, that it would be superfluous to speak farther of it. In the mean time, let me advise every young man, who can give instruction in no other than an arbitrary and violent manner, to desist from his employment; for he will never succeed. Let him secure the station of a corporal, or become the keeper of a Bridewell; there he will be in his place.

* This subject is noticed more at large in the essays on Infant Education and the Language of Infancy in our former numbers.

Enough has been said to show that many teachers attribute the cause of faults to their pupils, because they have not the requisite ability to remove them. But they often really *teach them*.

Now many a reader will think 'This is not the case with me. I teach my pupils their duties, and labor to form them by my instructions, to become good and active men.' I believe it readily. I take it for granted that there is no one among my readers, who would openly *recommend* indolence, falsehood, and other vices, to his pupils. But it does not follow that they do not *teach* these vices. May not vice be taught by *example*? Does not example influence children *more powerfully* than precept? You recommend diligence, for example; and yet *you* are indolent; you go to your business unwillingly, complain about the severity of your labor, and often express the wish to be liberated from your employment. You exhort your pupils to a love of truth; and yet are yourself a deceiver. You say that you must visit a friend, and perhaps creep away to some improper amusement; and defer your recitations under pretence that you are sick, when you are not. You require your pupils to live in peace, and yet are constantly quarreling with those about you. You gave yourself out as a Grammarian, who can explain perfectly well the theory of Grammar; and yet, you cannot speak and write correctly. If a scholar is faulty in the same respect, can he not say of you, 'He taught me my errors?'

May we not discover that faults and vices are taught by the method of managing? I am confident we can. If, for example, you punish your pupils with severity for every act of thoughtlessness, and for every error, what do you teach them? Falsehood. It results from the nature of a child, that he should sometimes be mischievous, and thoughtless, and in error. If then he knows that you will punish him very severely, what will he do? He will strive to conceal his faults from you, and will lie. Do you abuse the confidence which a pupil reposes in you, and repeat to others the confession which he has made to you as his friend, or expose his conduct publicly? What do you teach him but reserve and concealment? Do you expect that this boy will entrust you with his secrets, when you are not able to keep them? That he should open his heart to you, when you make it, *in fact*, a criminal offence. The simplest idiot would hardly do this. The boy who has any spirit, who perceives, and can judge of the irregularity of your conduct, will never give you his confidence; he will entrust his secrets with those persons who know better how to keep them.

If you do not seek to satisfy the impulse to activity which your pupils possess—if to employ them, you give them nothing but *books* and *pens*, what do you teach them? A crowd of vices, which are too numerous for me to mention here. The impulse to activity *will exist*; and it is a beneficent provision of the Creator. It is the *spring* which he has established in the *youthful machine*. Books and pens cannot satisfy it; since in the use of these, reflection is necessary; and reflection is the office of reason, which is yet to be developed in young minds. Books and pens may be often used without reflection; a constant confinement to them becomes too monotonous for boys who love change. The time, therefore, passes tediously to those who are thus confined. Some perhaps succeed in accustoming themselves to it; but their activity is in this way crushed, and they become idle. Others, and by far the greatest part, cannot so accustom themselves; their secret impulse to activity, therefore, breaks out, and leads them on from little faults, and falsehoods designed to conceal them, to great trespasses. Who has taught them this? *The instructor.*

ART. VII.—FIRST STEPS IN RELIGIOUS INSTRUCTION.

From the Child's Book on the Soul. By T. H. GALLAUDET.

WE consider the 'Book on the Soul' as not less valuable in illustrating principles and methods of education, than in furnishing an interesting manual for children, and particularly in showing the importance and the facility of making a child early familiar with the operations of his own mind; for it is only through this medium, that he can form any conception of the *eternal mind*. We intend to return to these subjects hereafter; and hope we shall obtain the views of the author more at large. In the mean time, we cannot but present our readers with the brief remarks which the preface contains, and earnestly recommend them to the attention of parents and teachers.

The existence of an immortal soul within him 'is one of the first truths of religion, if not the very first, which the child is best able to comprehend, and which excites in him the deepest, and most abiding interest, in this momentous subject.

'He perceives the objects which are addressed to his senses. He sees his own body, and can easily be made to notice and understand many of its peculiar qualities. He can be led to observe, that many of these qualities are like those belonging to the various, material objects around him.

'He is conscious of his own sensations, emotions, and states of mind. It is wonderful, at how early an age he can be led to notice, and discriminate between them. In fact, he does this, every time that he says he is *hungry, or thirsty, glad or sorry*;—every time that he says, *he knows, he thinks, he believes, he remembers, he forgets*;—every time that he understands you when you tell him, that he is *a good or a bad boy*.

'Now, it is no very difficult task, to lead him to notice, that *material objects*, give no evidence that they feel, or think, or act voluntarily. *But he does*. He is conscious of doing so. He has something, then, within him, which such objects have not. What is this something?—Is it like the body, or wholly unlike it?

'His body has qualities like those of the material objects around him. His body is *matter*. This something within him has no properties in common with matter. We have good reason, then, to conclude that it is wholly unlike matter. We call it *immaterial*. We give it a distinctive name, although we know nothing of its essence. We tell the child that he has a *soul*, meaning by this nothing more than that he has *something* within him which thinks, and feels and recognizes the difference between right and wrong, and is entirely unlike his body, and distinct from it. He is told, that *his body* will die, and be laid in the grave, and turn to dust; but that *his soul* will never die, that it is immortal.

'Now he begins to feel an intense interest in the subject. Where will his soul be after death—Who will take care of it?—How will it act; how will it feel?

'He is then prepared to be taught, that there is a *Great Spirit*, like his own spirit, but infinitely superior to it, who made him, soul and body; to whom he is accountable; and who will reward and punish him after death, according as he conducts well or ill in this life.

‘Thus the foundation is laid for his arriving at the knowledge of the fact, that *God has made a Revelation to man*, and for his being taught the truths which this Revelation contains.’

While this course of instruction is comparatively easy, it is highly useful.

‘There are two important reasons, why a child should early be taught to notice, and discriminate between, its sensations, emotions, states, and operations of mind.

‘To do this, makes the child acquainted with its own spirit. The power of reflection is produced; consciousness is called into exercise; habits of self-examination are formed. The little thinker begins, already, to aspire to the dignity of *an intellectual being*. His conceptions on intellectual subjects, though limited, are sufficiently accurate for all the purposes of the present development of his mind and heart. With the aid of these conceptions, he forms his notions and the only precise ones of which he is, as yet, susceptible, of the ETERNAL MIND.

‘For let it never be forgotten by all concerned in the religious instruction of youth, that, *the elements of all our notions of the Father of our spirits, must be derived from what we know of the emotions, states, and operations of our own spirits*. Without these elements, all that Revelation proposes to teach us of God, would be wholly unintelligible.

‘Another reason why a child should be early led, according to the measure of his capacity, to become an Intellectual Philosopher, is, that, in no other way, can he form distinct conceptions of the meaning of those names and terms in our language which denote intellectual objects. If he has not noticed the states of his mind, when he *remembers* and when he *forgets*, and also discriminated between them, how can he possibly know the meaning of these terms?’

The importance of simplicity in a course of instruction of this kind is well illustrated in the following remarks.

‘One simple truth, *that a child has a soul, distinct from the body, which will survive it, and live forever*, is all that is attempted to be illustrated and enforced. If the Author has succeeded in doing this, let it not be objected, that he has not gone further. For one, he thinks, there is a great deal too much complexity in the early, religious instruction of children. They cannot learn every thing at once. Teach a child the truth contained in this book. Answer his inquiries concerning it. Elicit his own views and illustrations. They will often surprise you. Fix *this truth* in his memory. Engrave it upon his heart. Make him feel that he is not a mere animal; that he has other and higher enjoyments than those which are sensual; that he is an intellectual, moral, and accountable being destined to an endless existence beyond the grave; and you have laid a foundation for teaching him that there is a God, *in whose hands is his eternal destiny; and that there is a Book, in which he can learn all that it is important for him to know with regard to the will of God, and his own happiness and duty*.

There is one other remark, which we would urge upon the notice of every educator.

‘If inquiries are made, or difficulties started; let them be treated with the greatest attention. *They who would teach children well, must first learn a great deal from them*.’

ART. VIII.—THE MOTHER'S BOOK.

The Mother's Book. By MRS CHILD. Boston. Carter, Hendee, & Babcock. 12mo. pp. 168.

FROM a hasty perusal of some portions of this work, we are satisfied that it is entitled to no common praise. And although we cannot subscribe to all its sentiments, yet, taken as a whole, we have rarely seen a work more worthy of the name it assumes, than the *Mother's Book*.

The five first chapters treat of the best means of developing the Bodily Senses and the Affections—of the cultivation of the Intellect—of the proper Management of Children—of Amusements and Employments. The writer purposely avoids the subject of Physical Education, as belonging to another department; but to every reflecting mind, her remarks are calculated to enhance its importance. With the exception of a few expressions, which we could wish were varied, we regard this part of the work as uncommonly interesting and instructive.

The sixth chapter on Sunday, Religion, Views of Death, and Supernatural Appearances, contains much that is truly excellent, together with some things in which we cannot unite. We can at present only mention two points. If the writer means to inculcate (p. 67.) the idea that religious instruction on the Sabbath should give place to the *less noisy* playthings of the child, until he is old enough to read, we should dissent from her opinion; although we entirely agree with her in the general sentiment, that religion and its duties,—especially the observance of the Sabbath,—are often rendered irksome by *mismanagement*.

Nor can we admit that children ought to 'learn nothing of men but every thing from God.' We are as little disposed to found our faith upon human authority as the writer. But in the language of Mr Russell, which we lately quoted, '*There is no escape from education.*' The question solely is shall it be good or bad.' We may refer on this point to the remarks of Dr Priestly (stated in p. 15 of our January number,) who certainly will not be suspected of bigotry.

'I will add as an argument that must more especially enforce the religious instruction of children, that, in fact, a man has no choice, but whether his child shall imbibe the principles of true or false religion, i. e. what he himself shall deem to be so; as it will be absolutely impossible to keep the minds of his children free from all impressions of this kind, unless they converse with nobody but himself and a few select friends, who may be apprized of his scheme, and concur with him in it.'

The chapter on the choice and character of books for children will be variously estimated. But both this and the remaining

chapters certainly contain many important suggestions, though they do not by any means constitute the most valuable portion of the work.

A striking remark is made in the *Introduction* which we recommend to the consideration, not only of mothers, but of every parent and teacher. It is an extract from Mr Francis's Discourse on Errors in Education.

'It has been said, that a stone thrown into the sea, agitates more or less, every drop in that vast expanse of waters. So it may be with the influence we expect on the hearts and minds of the young. We can tell what may be the effects of a single good principle, deeply fixed; a single pure and virtuous association strongly riveted,—a single happy turn effectually given to the thoughts and affections? It may spread a salutary and sacred influence over the whole life, and through the whole mass of the character of the child,' and, we would add of the community, to which he belongs.

ART. IX. — AMERICAN INSTITUTE OF INSTRUCTION.

THE second annual meeting of the American Institute of Instruction has just closed; and we have delayed our number in order to present the following account of its proceedings.

The number of the audience at the lectures was less than the last year, in consequence of the necessity which the crowded state of the hall imposed on the Directors, of requiring payment for a ticket of admission—a sum so moderate however (amounting to about 6 cents per lecture), that we think *this* could not have excluded any friend of education, who wished for the privilege.

The whole number of gentlemen in attendance, was from 100 to 150. The number of ladies (who were generally teachers and admitted gratuitously) was greater.

The incorporation of the Institute, we hope, will secure its vigor and permanency. The funds are adequate to its immediate wants; but by no means sufficient to procure the books and apparatus which it would be desirable to collect, for inspection and consultation.

A number of the lectures were deeply interesting; others, we fear, failed in interesting and profiting the audience in consequence of too general and theoretical a character; and we would hope, that future lecturers *will feel it a duty*, to present the subject committed to them in the *most simple and practical point of view*, and with exclusive reference to *the benefit of the teachers*. The discussions which followed the lectures, and on the same topics, were of course extemporaneous; and were therefore to a consid-

erable extent desultory, but they were animated, and we believe they excited deeper interest, as indeed is usually the case. We suspect the impressions produced by some of the addresses, in the discussion of the question on the Introduction of the Bible, and the use of Emulation in Schools, will not soon be effaced.

We hope the vote by which the members of the Institute are called on to furnish facts and experiments, on the topics discussed and proposed by the Institute, will not be forgotten; and we trust the volume of proceedings for the present year, will not be less interesting than that of the last.

AMERICAN INSTITUTE OF INSTRUCTION.

The second Annual Meeting of the American Institute of Instruction, was opened, on Thursday, August 25, 1831, in the Representatives Hall in the State House of Boston. The Institute came to order at half past eight o'clock. President Wayland in the chair.

Letters were read from Prof. Silliman of Yale College, and Prof. Fiske of Amherst; expressing their regret, that circumstances prevented their delivering the lectures appointed. An interesting communication was received from Dr Yates of Chittenango, enclosing a donation of twenty dollars.

The reports of the Directors, the Curators, and the Treasurer, were then read, of which the following is an abstract.

The Directors reported, that six meetings had been held of the Directors, besides many of the Committee of Arrangements.

That they had procured an act of incorporation for the Institute from the legislature of Massachusetts; that they had offered a premium of 20 dollars, for the best essay on the construction of school houses, and that five essays had been presented; that they had also published a list of subjects, on which they had solicited communications, but without success.

On account of the crowded state of the lecture room the last year, they had resolved that no person should be admitted without a ticket; which is charged at one dollar for the course, except to females engaged in teaching, who receive tickets gratuitously. The report concludes with the following cheering statement.

'The Directors cannot close this brief abstract of their doings, without congratulating the Institute on its flourishing condition, and encouraging prospects. The number of its members is rapidly increasing, as well as its popularity and usefulness.'

Annexed to this report, were the reports of the Curators, the Treasurer and the Censors.

The Curators reported, that they had obtained a room for the Institute, for three years, on condition of paying the expenses necessary to repair it, which amounted to \$298 58; and had procured a number of the principal periodicals of the country. They have also addressed a circular to the principal publishers of Books on Education, requesting a copy of each work by them published, for the use of the Institute. In compliance with this request, more than 100 volumes have already been presented for the library.

The Treasurer reported, in addition to the above expenditure for the

room, an amount of \$107 88, for the meeting of the Institute the last year, and other incidental charges, amounting in the whole to \$406 46. To meet these expenditures, the Institute have received from two life members, \$40; from 219 annual members, \$219; and for the copy right of the lectures, \$350; amounting in all to \$609. The balance in the treasury is \$202 54.

The act of incorporation was read and accepted by the Institute.

A Committee of seven was appointed to nominate a list of Officers for the next year.

The Institute then adjourned to hear an Introductory Address, from the Rev. James Walker, of Charlestown, Mass.

Friday, August 26.

The Institute came to order at half past 8 o'clock. The committee of nomination reported a list of officers, which was accepted, and ordered to be printed and to be distributed among the members.

At 9 o'clock, a lecture was delivered on Natural History by Mr Durgin of Boston; and at 11 o'clock, a lecture by Dr Jackson of Boston, On Physical Education.

After the lecture, the Institute proceeded to choose their officers, and elected the following gentlemen.

President.—Francis Wayland, Jun., President of Brown University, Providence, R. I.

Vice Presidents.—Wm B. Calhoun, Springfield; Wm Sullivan, Boston; John Adams, Andover; John Park, Worcester, Mass. Thomas H. Gallaudet, Hartford, Conn. Andrew Yates, Chittenango, N. Y. Roberts Vaux, Philadelphia, Pa. Wm C. Fowler, Middlebury, Vt. Reuben Haines, Germantown, Pa. Benjamin B. Wisner, Boston, Mass. Thos. S. Grimke, Charleston, S. C. John Griscom, New York. Timothy Flint, Cincinnati, Ohio. Philip Lindsley, President of the University of Tennessee, Nashville, Tenn. Alva Woods, President of the University of Alabama, Tuscaloosa, Alab. Benjamin Abbot, Exeter, N. H. William Wirt, Baltimore, Md.

Recording Secretary.—Gideon F. Thayer, Boston, Mass.

Corresponding Secretaries.—Solomon P. Miles, Boston, Mass. Wm C. Woodbridge, Hartford, Conn.

Treasurer.—Benjamin D. Emerson, Boston, Mass.

Curators.—Abraham Andrews, Frederick Emerson, Cornelius Walker, Boston, Mass.

Censors.—Ebenezer Bailey, Jacob Abbott, Boston. C. C. Felton, Cambridge, Mass.

Counsellors.—Wm J. Adams, New York. James G. Carter, Lancaster, Mass. William Russell, Germantown, Pa. Joseph Emerson, Weathersfield, Conn. William Forrest, New York. Walter R. Johnson, Philadelphia, Pa. John Kingsbury, Providence, R. I. Samuel P. Newman, Professor of Bowdoin College, Brunswick, Me. Henry K. Oliver, Salem, Mass. Asa Rand, Boston, Mass. O. A. Shaw, Richmond, Va. Elipha White, John's Island, S. C.

The Institute then resolved, that the Constitution accepted the last year, should be the constitution of this body as now incorporated.

The following question was then presented and discussed. 'Ought athletic games, combining *exercise* with *amusement*, to be united with manual labor, in the education of youth, as a means of forming and invigorating the body?'

At half past 3 o'clock, a lecture was delivered by Gould Brown of New York, On English Grammar; and at 5 o'clock, a lecture On the In-

fluence of High Schools and Academies on Common Schools, by Prof. W. C. Fowler of Middlebury College.

In the evening, the Institute met at Chauncy Hall, and continued the discussion of the morning. The question was then briefly considered; In what manner Natural History should be taught in schools.

Saturday, August 27.—The Institute came to order at a little before 9 o'clock, and adjourned to hear a lecture, On the best means of exciting the student to exertion without the aid of emulation, by J. L. Parkhurst of Gilmanton.

At 11 o'clock, a lecture was delivered by J. Hayward of Cambridge, On the Discipline and Management of Schools.

At 12 o'clock, the Institute met, and heard the report of the Committee on School Houses; who stated, that they had given to the subject committed to them that deliberate consideration which its practical importance to the great cause of common education seemed to require; that they had carefully examined the essays; and while they found that all of them contained valuable suggestions, and while they did not consider either of the plans without defects, they had adjudged the premium of \$20 offered by the Institute for the best essay on the Construction of School Houses, to Wm. A. Alcott, of Hartford, Conn. On recommendation of the committee, it was resolved, that this essay, together with a short communication on one branch of the subject, presented by W. C. Woodbridge, should be printed and distributed among the members.

At half past 3 o'clock, a lecture was delivered by J. Abbott, of Boston, On Moral Education.

At 5 o'clock, the prize essay On the subject of School Rooms, and the communication recommended by the Committee, were read.

At half past 7 o'clock, the Institute met at Chauncy Hall, and the question was discussed, Ought the Bible to be studied as a branch of popular education.

Monday, August 29.—The Institute came to order at half past 8 o'clock. The following resolution was adopted.

Resolved, That it be considered the duty of every member of the Institute, as his circumstances may permit, to communicate the results of his experience and observations, on the subjects discussed or proposed by the Institute, to the Censors; to be by them published, or referred to appropriate committees, at their discretion.

Tuesday evening was appointed for oral communications, on the same subjects.

At 9 o'clock, a lecture was delivered by O. A. Shaw of Virginia, On the subject of Arithmetic, in the course of which he exhibited an apparatus for illustrating this subject, entitled the Visible Numerator.

At 11 o'clock, a lecture was delivered by S. C. Phillips, of Salem, On the Usefulness of Lyceums, considered in connection with the influence of the country and age in which we live, upon the condition of man as an *individual*, a *member of society*, a *political agent*, and an *intellectual and moral being*.

After the lecture, the Institute met, and resolved that the ladies be invited to remain and be present at the business meetings of the Institute, if they desire it.

At half past 3 o'clock, a lecture was delivered by W. H. Brooks, of Salem, On the Education of the Five Senses.

At 5 o'clock, a lecture was delivered by Dr Fisher, On the Education of the Blind.

At half past 7 o'clock in the evening, the Institute met and continued the discussion of the subject of the previous evening.

Tuesday, August 30. — The following lectures were delivered.

At 9 o'clock, by G. B. Emerson, of Boston, On Female Education.

At 11, By J. G. Carter, of Lancaster, On the necessity and the most practicable means, of raising the qualifications of Teachers of Common Schools.

In the afternoon, the Institute met at half past 3 o'clock, for the discussion of one or more of the following subjects;—

The Use of Emulation in Schools.

The Cultivation of the Voice.

The Introduction of Natural History into Schools.

The Orthography of the English Language.

The Construction of School Houses.

A report of the Committee on the State of Education in the United States was then read, embracing an account of schools in the Eastern and Middle States. After taking up several of the subjects proposed for discussion, The Use of Emulation in Schools was discussed at length. The discussion was continued through the evening, at Chauncy Hall; and at 10 o'clock, the Institute adjourned to the next year.

G. F. THAYER, *Recording Secretary.*

INTELLIGENCE.

DOMESTIC.

NEW ENGLAND ASYLUM FOR THE BLIND.

The directors of this establishment have engaged Dr Samuel G. Howe, of this city, a gentleman well known for his services in the cause of Grecian Independence, to take upon himself the superintendence. He has sailed for England, with a view to examine similar institutions in that country and on the continent, and to make himself more familiar with the mode of instruction there pursued.

AMHERST COLLEGE.

The friends of Amherst College, have raised by subscription, several thousand dollars, for the purpose of increasing the Library and Apparatus of that Institution, and more especially the latter; and Professor Hovey is now on a voyage to Europe, for the purpose of making the purchases. It seems to be the policy of that institution, to expend its means in securing the *tools* and *implements* necessary for the business of education, instead of founding Professorships. Under the supervision of Professor Hitchcock, the Laboratory has already been furnished with apparatus and materials; and the Mineralogical Cabinet, chiefly the private collection of the Professor, is somewhat extensive.

ERIE COUNTY SCHOOL ASSOCIATION.

A constitution for an Association of this kind, with a circular bearing the names of many of our citizens, has just been issued in this village; and, as we are informed, the two have been forwarded to various individuals in every town in the County. The objects contemplated by the Association, embrace a plan for the improvement of elementary instruction generally, in all its departments, without involving new expenses of time or money. They offer a better equivalent in future, for the immense amount of both which is now annually bestowed, and which brings comparatively, no valuable return.

Buffalo Journal.

EPISCOPAL THEOLOGICAL SCHOOL AT CAMBRIDGE.

At a meeting of the Board of Trustees of this institution, held in Trinity Church, July 12, the following officers were chosen, viz.—Rt. Rev. Alexander V. Griswold, Professor of Sacred Rhetoric, and Pastoral Care; Rev. Asa Eaton, D. D. Professor of Ecclesiastical History and the Nature, Ministry, and Polity of the Church; Rev. John H. Hopkins, Professor of Systematic Theology; Rev. Thomas W. Coit, Professor of Biblical Learning and the Interpretation of Scripture. Rev. Wm Croswell was elected Secretary, and Edward Tuckerman, Esq. Treasurer.

NEW PERIODICALS.

Two numbers have appeared of the Monthly American Journal of Geology and Natural Science, exhibiting the present state of knowledge in Zoology, Botany, Mineralogy, Comparative Anatomy, Chemistry, Meteorology, Physical and Natural Agents, and the Antiquities and Languages of the Indians of this Continent. Conducted by G. W. Featherstonhaugh, Esq. Fellow of the Geological Society of London &c. The work is published by Henry H. Porter, at the office of the Journal of Health, Philadelphia, at \$3,50 per annum.

Three numbers of a new periodical, entitled 'The New England Magazine,' have recently appeared, conducted by J. T. & E. Buckingham, the Editors of the Boston Courier, a paper whose wide circulation has made their editorial talents well known. The numbers issued consist of 96 pages each; two thirds of which consists of original papers, on literary, historical, and geographical subjects; and the remainder comprises a monthly record of politics, statistics, new publications, and literary and miscellaneous intelligence. We are pleased with the plan, and, so far as we have examined, it is ably executed. The work is published by Munroe & Francis, at \$5 per annum.

FOREIGN.

JOURNAL D'EDUCATION ET D'INSTRUCTION.

We have just received the latest number published, of the Journal of Education and Instruction of Paris, with a letter from its Editor, Count Lasteyrie, from which we learn, that the failure of his publisher, had delayed the publication of the Number for August, 1830, until

this time. We extract a few articles of intelligence, and find much more that is interesting.

We received, at the same time, a series of little works published by the Society of Methods of Instruction, on agriculture, morals, health, &c., containing much valuable knowledge, in a condensed form. They are printed in a cheap style, and sold at cost.

PROGRESS OF PRIMARY EDUCATION IN FRANCE.

The French Minister of Ecclesiastical Affairs and of Public Instruction, addressed a circular to the Rectors of the Academies throughout France, during the last winter, stating that the appropriation for public instruction, in that country, has been increased, and that it is the intention of the Government to employ these additional means in extending primary schools, to those portions of the community which have hitherto been destitute. For this purpose, he requests the Rectors to return to the Government, official accounts of the state of every commune within their limits which are destitute of primary schools, a statement of the resources among the people themselves which may be applied to this object, and of the additional sum which will be necessary to establish primary schools.

It is interesting to observe that the progress of opinion in France, is towards the dissemination of knowledge throughout the mass of the community, rather than towards the accumulation of it among the few.

INCREASE OF PERIODICALS IN FRANCE.

The number of periodical publications issued at Paris, has increased as follows.

In 1812, there were published 15 Journals, of which 5 were political. In 1820, the number was 309, of which 32 were political. The increase has been in the ratio of 1 to 20.

PART TAKEN BY LADIES IN TEACHERS' MEETINGS IN FRANCE.

A communication was presented from a female teacher, at the meeting of a Society of Education, giving an account of some experiments which she had made upon mutual instruction. It was referred to a committee for examination. They reported an account of her plans, and their opinions upon them. Might not very valuable communications be brought from female teachers in this manner, before the teachers' meetings in this country?

NOTICES.

Elements of Chemistry, in which the recent discoveries in the science are included and its doctrines familiarly explained. Illustrated by numerous engravings—and designed for the use of schools and academies. By J. L. Comstock, M. D. Hartford. D. F. Robinson & Co. 12mo. pp. 356.

We are not able to examine this work sufficiently to judge of its accuracy, in regard to scientific facts; but from the authorities referred to in

the preface, and from the long familiarity of the author with practical chemistry, we have much confidence in its correctness.

About one third of the work is devoted to the great principles of Chemistry, such as those which relate to Caloric, Steam, Affinity, and the Theory of Definite Proportions; and much less attention is paid than is often done to the minute details of the properties of bodies, such as the fifty metals. This, we think, is the proper course. We regret not to find, so far as we have examined, that reference of all secondary causes to the great First Cause, which gratified us so much in Prof. Silliman's work. Chemical attraction is presented and spoken of, too much in the light of an independent 'power,' instead of a mere exercise or exhibition of Supreme Power, a mode of speaking perfectly proper in general remarks, but often leaving false impressions, when employed so exclusively in a text book which is designed for immature minds. We think every writer of school books should remember, and we appeal to his own experience for evidence, that *impressions* produce a more lasting effect than *arguments*, on the young mind.

The plan of this work is that which we prefer in a text book. It is written in the didactic form, and in a direct and simple style; and to supply any deficiency which might be felt by those accustomed to conversations, questions are added at the bottom of each page. The illustrative cuts are well designed and neatly engraved; and the whole system seems to us better adapted to practical purposes, than most of the smaller works in use.

An Abridgment of Elements of Criticism, by the Honorable HENRY HOME, of Kaimes. Edited by JOHN FROST, A. M. Philadelphia. Tower & Hogan. 1831. 12mo. pp. 300.

The object of Lord Kaimes's work, is the cultivation of taste, by a judicious criticism on the nature and effects of the fine arts upon the mind and manners. In his introduction, the author observes, that while mathematical and metaphysical reasonings invigorate the mind, they produce no aptitude or disposition to social intercourse; but that a just taste for the fine arts, on the other hand, founded on rational principles, furnishes appropriate and interesting subjects for conversation, and prepares us for acting in the social state with dignity and propriety; that the science of rational criticism tends to improve the heart no less than the understanding, to moderate the selfish affections, to harmonize the temper, and counteract the turbulence of passion; that by furnishing intellectual enjoyment, it becomes the amusement and preservative of morals in the young; serves as a check to ambition and avarice; tends to invigorate the social affections, and promotes the sympathy, so necessary for the production of mutual good will and affection. The book before us is an abridgment of the standard work in two large octavo volumes, in part selected from a late British abridgment, which has been well received. This circumstance, and the character of the editor, would be sufficient to give us confidence in the execution of the work; and from a partial review of some chapters, we are convinced that it is judiciously performed. We believe it will be a useful class-book for our higher schools, in reference to this subject. The present edition is furnished with questions for examination.

Taylor's Hymns for Infant Minds, with an Analysis to each; designed to assist Mothers and Teachers in developing the Infant Mind. By the Author of Lessons for Infant Sabbath Schools. Worcester. 24to. pp. 108.

The peculiarity of the book consists in the *questions*, or *analysis*, as it is called, which follow every hymn. The plan seems well calculated to awaken the attention of children to the meaning of the verses they read or commit to memory.

AMERICAN
ANNALS OF EDUCATION
AND INSTRUCTION,

AND
JOURNAL OF LITERARY INSTITUTIONS.

VOL. I.—PART II.—NO. X.

OCTOBER, 1831.

ART. I.—SKETCHES OF HOFWYL.

LETTER XXI.

Religious Education—First steps of Moral Instruction—Use of the Bible.

MY DEAR FRIEND—*Moral Education*, in its broadest sense, is spoken of in contradistinction to Physical and Intellectual, as comprising the development and cultivation of our moral faculties in reference to our relations both to man and to God, to the truths and duties of *religion*, as well as *morality*. I have already described to you that part of moral education which may be termed *moral discipline*; and have now to give some account, of what is more appropriately *religious education*. Fellenberg regards this as the *principal*, the *most essential*, part of education, to which all the rest are intended only as auxiliaries.

The utmost care should therefore be taken, to conduct every part of physical and intellectual education—every branch of study—every exercise, and every amusement, so as to contribute directly, or indirectly, to this great end. But he maintains that it must also be the object of *special* and constant attention; and it is amazing, that, in Christian countries, so many establishments should exist, where it is treated as a subject of

secondary importance ; and rather exposed to the contempt of the pupils, by the superior regard paid to every other subject, and the negligence, and indifference, with which its forms are observed.

In the view of Fellenberg, Religion and Morality are too intimately connected, to be the subjects of distinct courses of instruction ; and it would be no less unreasonable, than hazardous, to present *Faith*, without the *duties* which it involves, or *Morality*, without its *highest sanction*.

Parental care and kindness, are considered as giving us the conceptions, which form the basis of our ideas of the character of God. On this subject, Fellenberg observes, in his address to his fellow-laborers :

‘The necessity of nature, by which the impressions upon the senses produce images in the mind, also has its influence on our religious formation. The first conceptions, the first instructions of the infant, are derived from the countenances and actions of those around him. The look of maternal love,—the tenderness of maternal affection, opens heaven to the child, through the medium of this reflection of its benevolence from the heart of the mother. That parental care which watches and labors for the good of the child, with the warmest affection, the most anxious foresight, the most unwearied efforts, without expecting any other reward than the delight of contributing to his welfare, and which sees and provides for, and directs *all* that his mind can grasp, should give the child his first conceptions of *All-wise*, *All-good*, and *All-powerful*.’

‘In our situation as educators and teachers, the most sacred duties of parents devolve upon us. We should, therefore, seek to present to our pupils, in our efforts for their happiness, the same image of the disinterested, benevolent, and unvarying parental care, of Divine Providence.’

As the mind becomes developed and open to intercourse with the parent, the feelings thus awakened, must be elevated to the Great Parent of all, by the observation of his works. The child can early be taught to perceive the traces of an agency beyond the control of his parents, which contributes no less than their care to his support and pleasure ; and may often be led, by his own reflections, to ask, who causes the sun to give its light, and the flowers to spring from the ground ?

On this subject Fellenberg observes : ‘Without attempting to enfeeble with words what cannot be fully expressed, I will only

say ; that every appearance of nature, which exhibits the wisdom, goodness, and power of the Creator, with the aid of a faithful, conducting hand, will bring the child continually nearer to the invisible Creator, Preserver, and Benefactor ; and lead him gradually to the most delightful relations to the Most High,

“ To look through Nature, up to Nature's God.”

‘Favorable moments should be seized, without *forcing* his attention from the subject before him, to lead him to observe and reflect on the superiority of these, over all the works of man, in their beauty and perfection, and in the display of skill and wisdom. When the mind is once filled with this idea, the transition is natural and easy, from the human manufacturer, to the Divine Creator ; from the imperfection which marks all the productions of the one, to whom all the materials are furnished, in comparison with the inimitable perfection, which shines in all the works of HIM, who maketh all things out of nothing.’

‘In proportion,’ continues Fellenberg, ‘as the conscience becomes awakened and attentive, we must lead the pupil, by means of its voice, to the Supreme Judge, and to an intimate consciousness of the existence of the Deity. As he proceeds, we must direct his attention to that which passes within himself ; and lead him to observe, with wonder and adoration, the infinitely kind and wise hand, whose operation he cannot but perceive in many events of his life, but which still leaves his freedom of action, untouched and unrestrained.’

But right and wrong—the beauty of the one and the hatefulness of the other—can never be learned by a child as *abstract truths*.

‘Without the relation of man with man,’ says Fellenberg, ‘the moral law, not only has no application, but is not even fully comprehended. We become accessible to the voice of the law which regulates our intercourse with our fellow men, only so far as they appear before us. They may be presented to us, either in the commerce of life, or by means of historical and biographical descriptions. Without such points of comparison, we have no means of forming a just estimate of a particular character ; and it is not until we have examined numbers, of the most noble and excellent beings of earth, that we are capable of forming anything like a just estimate, of the resplendent moral glory of the Saviour.’

‘The little world of children, in which the pupil lives and acts, is the first, the most natural field for his observation.

Intercourse with those of his own age, is more serviceable for the excitement and development of his mind, than with adults. The continual watchfulness which should observe all their movements, will discover constant opportunities to present *living examples, of abstract truths.* Every occasion of this kind should be seized for this purpose, and the child thus be taught to refer his actions, and those of his companions, to a superior law, and to comprehend the meaning and importance of this law by a continual application of it to his conduct.

With the same view, the most striking events in this little world, are also made the subject of remark, in the evening assembly. The pupils are collected in two divisions, according to their age and capacity. The occurrences of the day — the faults or excellences which have been noticed — the spirit which has reigned in their studies and their amusements—are taken as the themes of observations, tending to establish some moral principle, or illustrate the effects of some course of conduct. The regulations to which various exigencies give rise, are here announced. In short, it may be said, that the history of the institution, and of many individuals, is in this way, daily presented to the pupils as the subject of reflection.

‘The devotional exercise with which the assembly is closed, is a means of associating the principles, thus developed and applied, with the Creator, and of leading the pupils to refer all these rules and principles, to their great source.

It is contrary to Fellenberg’s rules, to admit any one to these exercises who could not be considered as being *directly interested* in them; for this would be to make an *exhibition* of devotion. But on visiting him one evening, I found him unexpectedly surrounded by a group of the younger children; and I have seldom witnessed a more interesting scene. One of the youngest was upon his knees, and he was drawing from him a childlike narrative, of the events and conduct of the day. The manner of the child, and the circumstances he related, were all employed for the instruction of the attentive circle that stood around him, and were followed by a brief and childlike prayer, without any change of position. The whole reminded me, most forcibly, of a similar scene described in the Gospels.

In this manner, the history of the Institution, and of each pupil is continually presented, as a means of inculcating moral and religious truth, of bringing it home to the hearts of the pupils, and imprinting it on their memories.

The pupil is thus prepared to observe man in a more extended sphere of action, and to reason and to judge without embarrassment, concerning more important relations, and the great events of history. It is only a wider and more important field; and one which furnishes occasion for the illustration of every truth, and every duty, of morality and religion.

At a period when the learned and refined world of Europe, considered Revelation at best but a beautiful fable, Fellenberg did not fail to perceive, nor hesitate to maintain the importance and the necessity of the Scriptures. He remarks on this topic, that the history of past ages shows us how readily men, in full view of the glorious works of God, fall into the grossest errors and the most debasing idolatry. To employ his own language; 'Every sensual and spiritual passion of our nature, found gratification in the imaginary deification of its pleasures; and long after the sacred light of Christianity had shone forth, the worship of images rose to a scandalous pitch, in the very bosom of the church. But we see in *our days*, that *everything* which *parents*, which *nature*, which *conscience*, and the observation of our own hearts can accomplish, for the moral development of children, is *inadequate*. On this account, the means which the history of the Old Testament affords for this object, should render it most welcome to every educator. The perception of God could not be given to children, in a manner more pure, more excellent, or more attractive, than by the representations which the Old Testament contains, of the patriarchs, in their intercourse with the Invisible—the Most High—the Most Holy. By means of these ample and living historical representations, the existence of God, and his relations with men, are first firmly established in the conviction of the pupil, and the various ideas he acquires, arrange themselves around his primitive conception of our Heavenly Father.'

It presents us examples, and shows us the results, of every species of virtue and vice, in every state of society, with a simplicity and vividness, which interest and instruct the child, no less than the mature man; and supplies him with models and warnings, which will serve as the guides of his future life. Let this be the first history presented to him; and let him be deeply imbued with the spirit of the Bible, before the degraded or imperfect morality of Greece and Rome, or the monstrous fables of Mythology, are brought to his view.

ART. II.—GERMAN REVIEW
OF THE LITERARY CONVENTION AT NEW YORK.

*Heidelberger Jahrbucher der Literatur. No. 37.—(Heidelberg
Annals of Literature.)*

IN our last number, we endeavored to give some explanations, in reply to what we conceived the misconceptions, and misrepresentations of a writer in the *American Quarterly Review*, on the Literary Convention of New York. We have been happy to receive within a few days, a review of the Journal of this Convention, published in the '*Heidelberg Annals of Literature*,' one of the first literary periodicals in Germany. It is written by Prof. Müncke, of the University of Heidelberg, a man of great scientific acquirements, and what is more important, of great experience on academical affairs. He has been occupied for thirty years, as an instructor in the Universities of Germany, and for ten years as one of the Executive Officers; and is personally acquainted with all the great Universities of Germany, and with those of Edinburgh and London. The remarks of such a man, claim more than usual respect.

The first part of the Review is occupied with an historical account of the Convention, interspersed with occasional remarks. The first observation is expressive of the pleasure felt by the Reviewer, but which does not seem to have been enjoyed by the American writer, in regarding this Convention as an evidence of the deep interest that is taken in the promotion of science and education, in the United States. After describing the circumstances under which it assembled, and the opening address of Dr Matthews, he speaks with warm approbation of the communication of Prof. Vethake, on the improvements necessary in our public institutions, and pronounces it the production of 'a man of clear views, and earnest zeal in the cause.' We are sorry to see, that some remarks on the importance of using none but original notes, in a lecture, have led the Reviewer, to imagine, that it is common for Professors in the United States, to read their lectures from a printed work. For ourselves, we have never witnessed or heard such lectures, except when the lecturer had himself published such a work, and referred to it, instead of written notes. It would not be

endured for a single month, in any of our respectable colleges; and in a large proportion of cases, our lecturers on science, do not confine themselves, even to manuscript notes.

The communications and addresses of several other gentlemen, are spoken of with interest, and in terms of commendation. The plan advocated by Dr Lieber and others, of leaving the lectures of a University open to *all*, is in accordance with the Reviewer's opinion. The arguments of Prof. Perdicarri, for adopting the modern pronunciation of Greek, do not satisfy the Reviewer, as they did not the Committee of the Convention.

A prejudice exists against the Institutions of Fellenberg, in the minds of many Germans, originally produced, we presume, by the fact, that he labored more to *educate* than to *instruct*, to form *men* than to make mere *scholars*, but which has been cherished, by the discontent of gentlemen who came from the Universities, to assist in instruction at Hofwyl, often with an idolatrous reverence for mere learning; and who left it, because they were not disposed to enter into the views, or execute the plans, of Fellenberg. This seems to have led the Reviewer to suppose, that the description given of the institution by the Editor, is highly colored; the result of conversation with Fellenberg himself, during a short residence, rather than of personal observations. We avail ourselves of this opportunity to state, that what the Editor has said and written on this subject, so far as he states *facts*, is the result of *personal observation*, during *three different visits*, in the course of *two years*, comprising in the whole about *nine months of residence*; and that while he does not assert — while Fellenberg himself *does not admit* — that what are stated merely as *principles*, are *fully carried into execution*, he is not conscious that he has in any degree exaggerated the account of an institution, which some of the most distinguished men of civilized Europe have visited with admiration, and which a German educator, who was familiar with the best institutions and systems of his own country, advised the Editor to study, in preference to any other, as furnishing a more complete example of the improved plan of education, than any other which he knew.

The principle maintained by several gentlemen of the Convention, and also by the Editor, as stated in our last number, that 'no physical restraints are so effectual in governments as moral influence,' is said to 'admit of no doubt;' and a pas-

sage of the address, urging the superior value of motives, derived from a sense of duty and of religion,* is quoted with approbation.

In regard to the reception of expelled students into other colleges, the Reviewer suggests it as a point worthy of consideration, whether an offence which really *merits* so severe a punishment, does not indicate a degree of corruption which would render the offender of it a dangerous member of another institution. It should certainly be inflicted only for such faults.

The Reviewer expresses his surprise that the University of Edinburgh, so remarkable for its literary activity and high character, received no notice. In regard to classical studies, the Reviewer remarks, that although their utility has been so much debated *every where*, in modern times, and although the prepossessions of classical scholars prevent their appreciating the arguments against their *universal* use, yet that their indispensable importance to a *complete education*, would still be seen and acknowledged, if instead of dwelling upon critical and grammatical quibbles, more effort should be made to introduce the scholar into the *spirit* of the ancient authors, and to exercise the mind in accurate habits of thought, by the study of a language, formed on principles, strictly logical. He adds, that the question does not merely involve the acquisition of a dead language, but a familiarity with the progress of literature, from its infancy to its present state—the very object which the Romans had in view, in their zealous study of the Greek language. At the same time, he observes, that violence ought not to be done to the disposition of those, whose taste or habits of mind render them unsuccessful in these pursuits, or better qualified for others.

The essay of Prof. Pizarro, in the appendix, is spoken of by the Reviewer as deeply interesting. That of Dr Leo Wolf is said to contain useful, though imperfect statements. The latter part of the Review is occupied with a sketch of the great principles on which an University should be founded, of which we have procured a translation, for a distinct article.

In concluding this article, we could not but be struck with the spirit which pervades the remarks of this able and distinguished man, compared with that of the American Reviewer; the one

* Annals of Education for Sept. 1831, p. 424—5.

rejoicing at all the indications of good which he finds, the other carefully noting all the defects. When shall we have the magnanimity, to do justice to the productions and efforts of our own countrymen; instead of sending them, as in the days of our colonial subjection, to obtain a certificate of their claims, from European authorities?

ART. III.—ON THE ORGANIZATION OF UNIVERSITIES.

By Prof. Münche, of the Heidelberg University.—Translated from the Heidelberg Annals of Literature.

[The following remarks are translated from the conclusion of the review, mentioned in our last article; and although the author apologizes for giving plans without arguments, we are persuaded that his long experience will render his views, as to the organization of Universities, peculiarly acceptable to those who are interested in our literary institutions. And *who*, let us ask, *is not interested* in their success? At this moment, ten thousand parents are committing their children to them for education. Indeed, *there is no individual in our land*, however low his station, who is *not interested*—whose happiness and hopes, for himself, his family, and his country, do not, in some measure, depend upon them. It is among their students, that he looks for the *advocate*, to protect his rights; for the *physician*, to watch over the health and lives of his family; and to a great extent, for the *minister*, who is to teach and guide them, in the way to present and future happiness. Let no one then consider it a matter of *indifference* to him, what the character of our colleges and universities is; for on that depends the character of those who possess the greatest influence on the religious, the moral, and the political state of our country; and let us never forget the fable of the stomach and the members. We would not present all the views expressed in this article, as applicable to our own country; but we think they claim the serious consideration of the friends of education.]

It is of the highest importance, that the founders and reformers of public institutions, for the intellectual and moral education of youth, should not be discouraged in their praiseworthy efforts, by the many difficulties which they are obliged to encounter. Let them persevere; in spite of obstacles, in their noble enterprize; for what on earth is more important than the human mind; and what can deserve greater efforts, than to provide for its proper development?

The German literary institutions, are among the best models; for although they also have defects, yet the degree of intellectual cultivation they have produced, proves that their influence has been, on the whole, highly salutary. The North American Institutions are happily free, for the present, at least, from one essential evil, which affects the German Universities; it is the prevail-

ing prejudice, which it would be difficult to overcome, that the *number of students* is the *sole measure of the worth of an institution*. From this feeling it results, that in order to increase the number, means are employed, which are not unfrequently dishonorable, and highly pernicious in their consequences. It is *not* the number of students which constitutes the excellence of an institution, but the *scientific spirit* which prevails, the *persevering diligence* of the teachers and the students, the promotion of knowledge, by the former, and the moral and intellectual development of the latter, by directing their exertions, not merely to the learning of what may be requisite for the future examinations, but also to the acquisition of a more thorough knowledge of the sciences generally, and the attainment of skill in independent study. For similar reasons, it is wrong to attach too much importance to the *number of academic teachers*, and to the long list of lectures announced, as was done by a member of the Literary Convention at New York. Although it is necessary, that in a large University, instruction should extend to all the sciences, yet care must be taken at the same time, not to divide the separate branches too much. A beginner is not sufficiently acquainted with their connection, and the proper order of pursuing these various studies; and might lose much precious time by an injudicious choice.

Above all, it is essential, that the preparatory institutions (the *Colleges*,) should be *entirely separated* from the *University*; for they are essentially different in their character; and a union of elements so heterogeneous, would soon lead to the decay of both. Admission to either of the establishments ought to be allowed to any individual, provided he has not, in consequence of ill conduct, been expelled from society in general, or from that of well educated men. Each institution must have its own distinct laws, which should be *strictly enforced*. Both must afford opportunities of becoming acquainted with the various branches of sciences; the first with the elementary and fundamental principles, and the latter with the higher and more profound parts of the study. Colleges should be adapted for younger students, to whom uncontrolled freedom cannot yet be allowed, and for whom a certain degree of restraint is indispensable. In the University, the young man should be placed in a more unrestrained situation, in order that he may learn the use of freedom. He will thus be able to prove that he is aiming at higher education, and has become capable, by these very means, of assuming some station of usefulness, as a member of the state, and the community, which requires previous confidence in the solidity of his knowledge, the soundness of his judgment, and his tried moral principles.

As for the arrangement of schools, or Colleges, we know of no

better models than the most improved German Gymnasia, particularly in this respect, that a teacher of the Gymnasium, does not at the same time, lecture at the University. It is especially desirable that the whole institution should be directed by a single individual, distinguished as a scholar, and an educator ; so that the other teachers may all strive for one common object, under his direction. With such arrangements, if annual and semi-annual public examinations are employed to stimulate their diligence, the pupils of this elementary institution, would soon furnish a proper supply of students for the University.

An essential requisite for a good University, the only firm basis for its permanent reputation and usefulness, are extensive provisions for all the means of instruction. Among these we may mention first, a *Library, rich in every branch of science*, with one or more apartments, where the best scientific and political periodicals and newspapers are collected. The library should be accessible to all persons belonging to the university, and for a proper remuneration, to the public in general. An Anatomical Museum, a Botanical Garden, a Philosophical and Chemical Apparatus, and Technological, Mineralogical, and Zoological Museums, as well as Clinical Institutions, are of the greatest importance to the prosperity and usefulness of a University. In New York, an Observatory and a Marine School connected with it, ought not to be omitted. Scientific institutions of this kind are indeed expensive in their formation and preservation ; but as instruction generally is very expensive to an individual, and still *abundantly compensates for it*, by qualifying him for his duties in life, so every *state or community* should perceive, that any sacrifice of contributions, to promote scientific improvement, will be *amply repaid* in the result.

But however extended the plan of a scientific establishment, and its literary resources, it is far easier, and involves more certainty in regard to the expected results, to procure all these, than to find *men* equally distinguished as instructors and literary men, who, by their genuine philanthropy and united activity, may establish, and maintain the reputation and usefulness of the University, without having among them, individuals, who by discord, or unaccommodating dispositions, destroy the labours of the more skilful officers. In this respect, it would be of the highest importance for the projected institution at New York, to proceed with the greatest caution ; and particularly, not to spoil the whole, by attempting to appoint all their professors at once, and within a short period.

According to the plan of organization lying before us, the sciences are to be taught to a great extent ; and for this reason, and in order to give at the same time a more regular form, and greater respectability to the institution, it would probably be advi-

sable to introduce in New York, the German division into faculties. There ought to be five such faculties, viz ; one for the instruction of those who are destined to be teachers of Religion, in which the study of the Holy Scriptures, of the various religious opinions, and the history of Ethics, both general and biblical, ought to be comprised;* one for Law; one for Medicine; one for the Physical Sciences, including the Mathematics; and lastly, one for History and Literature.

Both theory and experience have proved, beyond contradiction, that Universities will prosper, only when their corporations and faculties, wherever they appear as *a whole*, enjoy a high degree of the public confidence. The reputation of each professor, depending, as it does, on his scientific labors, may be greater or less, without seriously affecting the whole body.

Two errors in the plan of the University of New York, need to be corrected on this ground. They arose indeed from the best intentions; but their execution would soon lead to disadvantageous consequences. The most dangerous, is the resolution, that the professors shall be appointed with the provision, that they may be dismissed by a vote of the council. In general, it is extremely desirable, for the maintenance of a system in government, that the officers should not be liable to be discharged by the arbitrary decision of an individual or executive body, without a legal investigation, and proofs of a violation of duty. But with academical professors, a variety of reasons render this indispensable. However convenient it may appear at the first glance, to be able to get rid of an individual by a simple vote, it will be difficult to find experienced scholars, men of the greatest worth, who are willing to *accept professorships*, under the condition of arbitrary dismissal; and there is danger that the council would be often compelled to choose from among those, who are less capable of usefulness. Such a result would be the means of undermining the institution, at its very commencement.

A second proposal, apparently conducive to the interests of the institution, that allowing any individual the privilege of lecturing in the University, is liable to serious evils in its execution, because many dishonorable means may be employed in such cases, to gain popularity among the students. On this ground, no one should be allowed to lecture, without the consent of the faculty, after a strict examination.

One of the most difficult questions, with regard to the organization of a University is; Whether it be preferable to leave the

* the plan of the New York University, excludes a Theological faculty as being rendered unnecessary, by the number of Theological Institutions, and as tending to excite sectarian prejudices against the institution.

professors dependent for their income, in part, on the fees paid by the students — a plan followed by the great majority of the existing Universities — or to appoint them on fixed salaries, after the example of the University and the Polytechnic School of Vienna, and the London University. It would lead us far beyond our limits to present all the reasons for and against the respective plans; but, however ancient custom may decide for the former, (which it should always be remembered, originated in time essentially differing from the present), yet the force of the opposite arguments lead us to consider the latter, as the best plan, as it prevents a number of serious evils, incident to institutions of education—evils which are not outweighed, by the *single good* effect of the other arrangement, the stimulus to the zeal of teachers. Every public professor ought to have an income which secures him a perfectly respectable standing in society. Indeed, it would be *only reasonable*, if provision were made for his family in case of his early death; because an academical teacher who advances with his science, and is zealous in his calling, not only needs great natural endowments, but also *firm health*; and because experience sufficiently shows, that *not a few sink*, under the great exertions necessary to fill their station. But it is almost indispensable, that a scholar by profession, should live free from care, and also have the necessary means, not for a life of luxury, but for scientific correspondence for his own library and other collections, and also for instructive journeys. All this he ought to be able to accomplish without curtailing his necessary expenses, or being disturbed or interrupted in his scientific researches by pecuniary anxiety. Besides the never failing spirit of ambition, there are other external motives presented, sufficient to stimulate the zeal of the professors. Indeed, the remuneration ought to be increased in proportion to the length and the amount of the service rendered. In this case, it is of course understood, that the fees paid by the students, are received by the treasurer, for the benefit of the funds of the University; and it is obvious that the increased activity or reputation of the professor, would lead to an increase of students, which would compensate for the advance of salary.

Such are the views of the Reviewer in regard to the great principles, by which a University should be formed. The article concludes with arguments in favour of the establishment of a *National Society*, and congratulations on the prospects of its success and usefulness, which our limits do not allow us to insert at present.

ART. IV. — ADDRESS

TO THE NORFOLK ASSOCIATION OF TEACHERS.

[In a former number, we noticed the formation of the Norfolk Association of Teachers, and the interesting address of Mr William Russell. We are happy to find that this organization has not been without effect. An able address was delivered before them in July last, of which the first part was published in the last number of the Education Reporter. In that portion of the address, the author exhibited the importance of education and the evils of ignorance, to a country like ours. In the concluding portion, he inquires how these evils are to be remedied, and we are persuaded his views will be interesting to our readers.]

I CANNOT dwell longer on the evils of ignorance. And to the question — What means shall be employed to prevent or remove these evils? — the answer is obvious. *Throw light on the public mind.* Keep the subject of education prominent amid all the conflicts of opinion on other matters, and let every favorable opportunity be seized, to urge its importance and explain its uses. Let the friends of the object go forward fearlessly, with those measures that wisdom dictates, and benevolence approves; nor ever become weary in well doing, through the magnitude and variety of the difficulties to be encountered. Those measures I need not state and vindicate. They are such as the spirit of the age suggests — such as the existing circumstances of Society demand — and such as this Association is resolved to sustain.

By a recent writer of distinguished merit on the subject of education, it has been laid down as a fundamental principle, that the whole object of intellectual cultivation, is, to inspire man with a sense of *duty*, and a spirit of *usefulness* — in other words, to *bless* Society, rather than *adorn* it — to give to man just views of obligation, and furnish him with adequate motives to the discharge of it.

Does the principle admit of a *question*? And if *not*, then the superlative importance of *primary schools* is established, and the methods of conducting them most efficiently, form the legitimate subject of anxious and persevering inquiry. It is capable of the clearest demonstration, that to the Church of God, and the mass of human society, there are no institutions of the land bearing so intimate and vital a relation, as these seminaries for the infant mind, judiciously established by our fathers, and so happily maintained by their children. In *them* are the first elements of thought developed, combined, and strengthened — in them are the first principles of duty to God and man, either directly or indirectly inculcated, with irresistible force — and in them is the young immortal formed, for virtue and honor, or for vice and infamy.

I know that education does not *begin* within the walls of the schoolhouse, and am prepared to admit the justice of the following observations from a contributor to the 'Journal of Education.' 'Every man may be *said* to begin his education, on the day of his birth. Certain objects presented to the infant are, after a time, recognized and distinguished. The number of objects thus known gradually increases, and, from the constitution of the human mind, they are soon *associated* in the recollection, according to their resemblances or obvious relations. Thus sweet meats, toys, articles of dress, &c. soon form distinct classes in the memory and conceptions. At a *later* age, but still very early, the child distinguishes very readily between a stone, a vegetable, and an animal; and thus his mind has already noted the three classes of natural bodies, and has acquired a certain degree of acquaintance with natural history. He also soon understands the phrases, "a falling body," "the force of a moving body," and has therefore a perception of the great physical laws of gravity and inertia. Having seen sugar dissolved in water, and wax or tallow melted around the wick of a burning candle, he has learned some phenomena of chemistry. And having observed the conduct of domestic animals, and of the persons about him, he has begun his acquaintance with physiology and the science of mind. Lastly, when he has learned to count his fingers and his sugar plumbs, and to judge of the fairness of a division of a cake, between himself and his brother, he has advanced into arithmetic and geometry. Thus, within a year or two from his birth, a child of common sense has made a degree of progress in all the great departments of human science; and beside this, has learned to *name* objects, and express feelings, by the arbitrary sounds of language.'

It is a *fact*, deserving to be stated strongly, and felt by parents *deeply*, that the education which children receive before they go to school, and while they breathe only the air of the nursery, is more *thorough*, and more thoroughly *bad*, than one in an hundred of parents is aware. Long before the child can distinctly articulate a *word*, he has laid up thoughts and formed habits of feeling which in spite of all subsequent drilling, will exert a controlling influence, more or less powerful, over his whole life; while no pains are taken by his unthinking guardians to fill his mind with *anything*, he is rapidly filling it himself, with everything, good, bad, and useless—every motion caught by his eye—every word that falls on his ear—every passion exhibited by those about him—affects his character and destiny.

It is related as a fact, by a gentleman who was himself the subject of it; that, when a boy, he went out with his father to ride on horseback. During the ride, he *fell* several times, not *without* dan-

ger; and every time he fell, his father exclaimed, 'Take care of thy money,' *before* he inquired whether his bones were broken. 'This gave me,' said the son, 'an abiding impression of the superiority of money over every earthly thing, and I determined to become rich.'

A more tender and delightful anecdote illustrating the same point, is stated by Sir Benjamin West. 'A kiss from my mother,' said he, 'made me a painter.' When a child, he had drawn a rude sketch of his brother sleeping in a cradle, which his mother with some difficulty got sight of; for he had done it when alone, and endeavored to conceal it. She was so forcibly struck by the result of the childish effort, that she caught him in her arms and kissed him! That expression of natural delight fixed his destiny for life, and placed him higher than any contemporary artist, on the rolls of fame. And, how often has the most able and indefatigable instructor been baffled in all his attempts to rescue the children committed to him from habits of heedlessness, of self-will, and utter aversion to mental application — habits engendered in the nursery, and strengthened on the play ground — habits which had never been formed under the superintendence of such a mother as God gave *West* — or such an one as he gave to the eminent Christian and Divine, P. Doddridge.

These efforts must, however, be made. And, with the blessing of Heaven, on well directed zeal, they will not prove in vain. In the school room, much is done to form the mind — much to produce that impression that lies at the foundation of all improvement — '*the mind is the man.*' Let the conviction of this fundamental truth be wrought, by any means, into the mind of the scholar, and he is prepared to honor himself and his family, and to bless the world. Let it *fail* to be wrought there, and the whole business of his education is drudgery — the task of his instructor is the task of Sysiphus; and the fate of the child, is that of the swimmer in the waters of Lethe.

To this point, every judicious teacher will direct his exertions. But he must often *fail*, and that, without his own fault. For how often is the child permitted, by an injudicious parent, to select for himself an improper course of study — to intermit his application even to *that* course — to be absent from his place in school on slight occasions, and to be wholly *neglectful* of his studies, when not under the *eye* of his teacher. Comparatively speaking, how *rare* is that systematic co-operation between the parent and the teacher, which is essential to the child's proficiency; and how frequently is the blame of non-improvement thrown on the shoulders of the innocent instructor, when in justice it belongs to the parent, whose covetousness, or indifference, or self conceit, have doomed his child to ignorance, in spite of all that man or angel

can do. When I have seen with how many wry looks, and harsh exclamations, a new book is purchased for the child, who is not permitted to lay it aside, like his father's *bible*, to gather dust, and bless *future* generations instead of the present; and when I have heard complaints remorselessly thrown out against teachers, because children would not and could not learn without books — and because they were not permitted to beg nor borrow the books of others, I have said within myself, Mistaken parent! hapless instructor! abused child! Heaven have pity on you all!

But evils like these, it is believed, are passing away; and perhaps even *here*, they rather belong to the tales of olden time. Not so, however, everywhere, even within our own happy Commonwealth. They are but a single *species*, of a large *genus* of evils, that crowd the system of common school instruction, as it exists to the present hour.

Thanks to the Providence of God, that such evils are on the wing. May that wing never tire, till it has borne them to the Dead Sea, and deposited them safely beneath its wave. Thanks to the same Providence, that improvements are continually making in the science of instruction — that the qualifications of instructors are beginning to be more justly appreciated — that their standard is raised, and the demands of the public likely to be met, by continued advances toward a perfection, which admits indeed only of approximation.

Those familiar treatises on the *Sciences*, which are now issuing from the press daily, and finding their way into our schools, and into private families, are creating a taste of higher order, and producing an expansion of intellect, throughout all classes of community, which augurs happily for the hopes that swell the bosom of the American patriot and Christian.

It seems now to be widely admitted, as the result of *experiment*, that the best modes of imparting knowledge, are *not always* those that have the sanction of *antiquity*. *Old wine* is better than new; but justice forbids the application of the remark to old fashions, to old school rooms, to old text books, and to old systems of training, by the simple efficacy of the birch or Xantippe's thunderstorm. It is found out at length, that as the Copernican system, though *more recently discovered* than the Ptolemaic, is to be *preferred*, on the ground of its simple *truth*—so, the system of instruction that brings all the bodily senses, as by one spontaneous movement, to the aid of the intellect, is preferable to the system which once doomed the *memory* to bear the burden of *names*, dissociated from ideas, and gave the body over to flagellation, for every pécadillo, chargeable on that most honored and least honorable faculty. Certain it is, that knowledge is more rapidly acquired, more thoroughly wrought into the texture of the

mind, and with more facility applied to the common business of life, than in years gone by. And, it is not too much to *hope*, that improvements already commenced, will advance to greater perfection—and that succeeding years will add fresh motives, while they furnish enlarged means for the acquisition of such knowledge as shall promote the elevation and worth of character, in every department of society.

Bonaparte, on leaving a school which he had visited, is said to have remarked to the pupils; 'Young gentlemen! every hour of time lost, is a chance of future wretchedness.'

Without pausing to indulge the pleasing contemplation, of the vast addition that such a man might have made, to the stock of human happiness, had his powers been employed in the fields of philosophy or religion, instead of overturning kingdoms and fattening the soil with human blood, I ask, Where is the youth, or even the man of mature years, that loses not *many* such chances? Who loses not *many* hours, from useful occupation? Who spends not many a flying moment in a state of ennui, unproductive listlessness, vain imagining, or profitless conversation? And all, through early defects of education, and the want of well directed, thorough discipline!

I ask not *here*—Who spends not many an hour over the sparkling glass, and in the company of the kings and knaves that frolic on the card table? Such modes of killing time, and exploding mind, I am happy to believe, have become almost as unfashionable among gentlemen of *honorable* distinction, as they are offensive to the spirit of humble piety. But are there not a thousand ways in which our youth, when dismissed from the daily care of an anxious instructor, fritter away much of their time, and render it productive of nothing better than mortification and regret, on the review?

I cannot but think, that it would be a wise and useful employment, for any one to look back at night on the bye gone day, and carefully note the improvement of each hour, and then subject himself to some moderate *penance*, for those fractions of time, that may have been lost by unseasonable drowsiness in the morning, or by wild and vacant musing, and idle conversation through the day. I am no believer in the efficacy of penances to purge away sins, (or at least, to blot them from the book of God) but I very much suspect, that if a young man should resolve to subject himself to some appropriate discipline, for every hour lost through the day, he would find it in no slight degree salutary, to his mind and his whole character.

When I see a youth in a dram shop, or in any other shop, where he has nothing to do, but while away a heavy hour or two, in

unmeaning chat about any thing, and every thing, and nothing, I think to myself—*That* youth is as far from the portals of philosophy, as from the gates of Paradise. He *may* not be a madman, but he acts very like one—a prodigal of time, a prodigal of the esteem of wise men, and prodigal of self approbation! ‘There is more hope of a fool than of him,’ at *this* day. The chances are ten to one, that he will live either a knave or a beggar, and die with the drunkard in the ditch, or with the criminal in the Penitentiary.

‘Time,’ says Poor Richard, ‘is *money*. It is *more*. It is honor, it is philosophy, it is pleasure, it is glory and immortality. And he that uses it unwisely in youth, will become poor in old age; poor in money, poor in knowledge, poor in reputation, poor in religion, poor in every thing.’

How shall time be saved? By always having something profitable to do, and by *doing* it. The mind must be kept at *work*, and it must be furnished with materials for its operations, or it will as certainly rust and corrupt, as the unused machinery of the cotton mill. Nothing can be done for the mind without *system*, nor without *application*, nor without the fixed *resolve*, that idleness and vanity *shall* yield to learning and philosophy.

Is amusement needed? Take it—Throw the quoit, hurl the javelin, leap the bar, any thing innocent, to give vigor to the muscular system, after the relaxation of a sedentary occupation; but, to exchange the workshop, or the study, for the idler’s seat, in the idler’s hall, smelling strong of perfumes that never exhaled from the flowers of Parnassus, nor from the spicy groves of Arabia, but rather from the bogs and marshes of Tartarus. There is no wisdom in it — no honor there.

But I may not enlarge. The theme is prolific — the subject is large. The enterprise in which this and kindred associations are engaged, takes strong hold on the best interests of man, in time and in eternity. The present generation is passing away. Soon, our duties and our opportunities will cease. What we do, for the improvement of those that come after us, must be done quickly. And if we would have our names embalmed in the grateful remembrance of those that shall come after us, let no sacrifice be withheld, and no self denial spared, and no labor refused, that we may give a right direction to that mass of immortal mind, with which all of us come in contact from day to day, in one or other of the relations we sustain in life. ‘No man liveth to himself.’ We live for the world; we live for posterity; we live for eternity! And, taking the *Bible* for our guide, the example of Him, who went about doing good, for our pattern, and the glory of Jehovah for our end, we shall not live in vain, nor die ingloriously, though the *world* applaud us not. Our sphere of action may be humble,

our duties may be manifold and arduous—and our present rewards penuriously bestowed—but to be honored of God with the humblest instrumentality in preparing *mind*, that mighty agent of good or ill, to aid with efficiency, in sustaining the liberties and the glory of our country, in extending the blessings of civilization and Christianity over the world, and filling up heaven with intelligent and seraphic spirits, who shall minister to God and his offspring forever; is not this enough to render us *patient* under any amount of toil, and happy in the performance of the humblest services?

May 'patient continuance in well doing,' mark the course of every member of this honored association, through life; and glory, honor, and immortality crown the termination of an earthly career, which shall have blessed the present generation, and generations yet unborn!

ART. V.—HISTORY OF A COMMON SCHOOL,
FROM 1801 TO 1831.

MR. EDITOR—The following desultory account of the school of my early youth, is at your disposal, if you think it will be interesting to your readers.

A TEACHER.

SCHOOL HOUSE AND GENERAL ARRANGEMENTS.

THE school house stood near the centre of the district, at the junction of four roads, so near the usual track of carriages, that a large stone was set up at the end of the building to defend it from injury. Except in the dry season the ground is wet, permitting small collections of water on the surface, and the soil by no means firm. The spot is peculiarly exposed to the bleak winds of winter; nor are there at present any shade trees near, to shelter the children from the scorching rays of the summer's sun during their recreations. There were a few formerly; but they were cut down many years ago. Neither is there any such thing as an outhouse of *any kind*, not even a wood shed.

The size of the building was twenty two feet long, by twenty broad. From the floor to the ceiling, it was seven feet. The chimney and entry took up about four feet at one end, leaving

the school room itself, twenty feet by eighteen. Around three sides of the room, were connected desks, arranged so that when the pupils were sitting at them, their faces were towards the instructor and their backs towards the wall. Attached to the sides of the desks nearest to the instructor, were benches for small pupils. The instructor's desk and chair occupied the centre. On this desk were stationed a rod or ferule; sometimes both. These, with books, writings, inkstands, rules, and plummets, with a fire shovel, and a pair of tongs, (often broken,) were the principal furniture.

The windows were five in number, of twelve panes each. They were situated so low in the walls, as to give full opportunity to the pupils, to see every traveller as he passed, and to be easily broken. The places of the broken panes, were usually supplied with hats, during the school hours. The entry was four feet square. A depression in the chimney on one side of the entry, furnished a place of deposit for about half of the hats, and spare clothes of the boys; and the rest were left on the floor, often to be trampled upon. The girls generally carried their bonnets, &c. into the school room. The floor and ceiling were level, and the walls were plastered.

The room was warmed by a large and deep fire place. So large was it, and so little efficacious in warming the room otherwise, that I have seen about *one eighth of a cord of good wood*, burning in it at a time. In severe weather, it was estimated that the amount usually consumed, was not far from a cord, or one hundred and twenty eight feet, a week.

The new building erected about five years since, has many improvements upon the former. It is of brick; the room is larger and higher; it is better lighted, and has an improved fire place. The writing desks for the pupils are attached to the walls, and the seats for the smaller pupils have backs. Besides, the local situation of the house is changed. It stands two or three rods from the road side, on a firm soil; but there are no shade trees near, nor any out houses. Like the former house, it has a cold bleak situation in winter. With regard to an entry, however, there now is none. The whole building forms but one room.

The school was not unfrequently broken up for a day or two for want of wood in former years; but since they have used a smaller fire place, this occurrence has been more rare. The instructor or pupils were, however, sometimes compelled

to cut or saw it, to prevent the closing of the school. The wood was left in the road near the house, so that it was often buried in the snow or wet with the rain. At the best, it was usually burnt green. The fires were to be kindled, about half an hour before the time of beginning the school. Often, the scholar, whose lot it was, neglected to build it. In consequence of this, the house was frequently cold and uncomfortable about half the forenoon, when the fire being very large, the excess of heat became equally distressing. Frequently too, we were annoyed by smoke. The greatest amount of suffering, however, arose from excessive heat, particularly at the close of the day. The pupils being in a free perspiration when they retired, were very liable to take cold.

The ventilation of the school room, was as much neglected as its temperature; and its cleanliness, more perhaps than either. Situated as the house was, the latter might seem to be in a measure unavoidable. There were, however, no arrangements made for cleaning feet at the door, or for washing floors, windows, &c. In the summer the floor was washed, perhaps once in two or three weeks.

The winter school has usually been opened about the first of December, and continued from twelve to sixteen weeks. The summer school is commenced about the first of May. Formerly this was also continued about three or four months; but within ten years the term has been lengthened usually to twenty weeks. Males have been uniformly employed in winter, and females in summer.

The instructors have usually been changed every season, but sometimes they have been continued two successive summers or winters. A strong prejudice has always existed against employing the same instructor more than once or twice in the same district. This prejudice has yielded in one instance, so far that an instructor who had taught two successive winters, twenty five years before, was employed another season. I have not been able to ascertain the exact number of different instructors who have been engaged in the school during the last thirty years; but I can distinctly recollect *thirtyseven*. Many of them, both males and females, were from sixteen to eighteen years of age, and a few, over twentyone.

Good moral character, and a thorough knowledge of the common branches, were formerly considered as indispensable qualifications in an instructor. The instructors were chiefly selected

from the most respectable families in town. But for fifteen or twenty years, these things have not been so much regarded. They have indeed been deemed desirable; but the most common method now seems to be, to ascertain as near as possible the dividend for that season from the public treasury, and then, fix upon a teacher who will take charge of the school three to four months, for this money. He must indeed be able to obtain a license from the Board of Visitors; but this has become nearly a matter of course, provided he can spell, read, and write. In general, the candidate is some favorite or relative of the District Committee. It gives me great pleasure, however, to say that the *moral* character of almost every instructor, so far as I know, has been unexceptionable.

Instructors have usually boarded in the families of the pupils. Their compensation has varied from seven to eleven dollars a month for males; and from sixtytwo and a half cents to one dollar a week for females. Within the last ten years, however, the price of instruction has rarely been less than nine dollars in the former case, and seventy five cents in the latter. In the few instances in which the instructors have furnished their own board, the compensation has been about the same; it being supposed that they could work at some employment of their own, enough to pay their board, especially females. The only exceptions which I can recollect are two; both within five years. In one of these instances the instructor received twelve dollars, and in the other, eleven dollars and fifty cents a month.

It often happens that no family of the district is prepared to receive the Instructor. In such cases it is expected he will repair to the house of the District Committee. Some, however, from delicacy, or other causes, choose to go to their own homes, when near, until a place is provided.

Two of the Board of Visitors usually visit the winter schools twice during the term. In the summer, their visits are often omitted. These visits usually occupy from one hour to an hour and a half. They are spent in merely hearing a few hurried lessons, and in making some remarks, general in their character. Formerly, it was customary to examine the pupils in some approved catechism; but this practice has been omitted for twenty years.

The parents seldom visit the school, except by special invitation. The greater number pay very little attention to it at all.

There are, however, a few who are gradually awaking to the importance of good instruction ; but there are also a few, who oppose every thing which is suggested, as at the least, useless ; and are scarcely willing their children should be governed in the school.

The school books have been about the same for thirty years. Webster's Spelling Book, the American Preceptor, and the New Testament, have been the principal books used. Before the appearance of the American Preceptor, Dwight's Geography was used as a reading book. A few of the Introduction to the American Orator were introduced about twelve years since, and more recently, Jack Halyard.

Until within a few years, no studies have been permitted in the day school, but spelling, reading and writing. Arithmetic was taught by a few instructors, one or two evenings in a week. But in spite of a most determined opposition, arithmetic is now permitted in the day school, and a few pupils study geography.

ART. VI.—DISCUSSION ON EMULATION.

THE lecture of Mr Parkhurst, before the American Institute of Instruction, during their late meeting 'On Substitutes for Emulation in Schools,' gave rise to discussion on the subject at three several times ; and the debates, although desultory for want of preparation, were listened to with great interest. In the first debate, which took place at an informal meeting of the members of the Institute, an attempt was made to introduce the word *rivalry* in place of *emulation*, as being a term of less ambiguity, and narrowing the field of debate ; but this proposition was not adhered to ; and the discussion was involved in obscurity, from the fact that some *approved* of that *love of excellence* which others termed *emulation*, while they *disapproved* of the spirit of *rivalry*.

Some gentlemen seemed disposed to argue, that there was *no hope of success* in a school with any motives but those addressed to self love, because no others were efficient in life. In opposition to this, the principles and rules of conduct prescribed by Christianity were presented, and their sufficiency and efficacy maintained. It was argued, that rivalry was inconsistent with

the law of loving others as ourselves—that it was not the spirit of the gospel, or of heaven: It was admitted, that the love of approbation and the love of power were natural principles; and if approbation and power were sought with a view merely to good objects, they were allowable and useful. But that to seek to obtain these, at the expense of others—to desire that others should be *second*, in order that we may be *first*, (as the spirit of rivalry, *necessarily* implies,)—is inconsistent with the character and precepts of the Saviour.

On the other hand it was argued; That there were ranks in heaven—that rewards were there bestowed according to merit—that emulation was a natural propensity to be found even in animals*—that it existed in all men—that he who should be without it, would be a brute, or something lower in the scale of being†—that there were indeed abuses of this principle, but that there was also a *noble* emulation. Rewards were deprecated, as degrading and base motives. To this it was replied, that ranks do not necessarily involve the desire of superiority, provided a given rank is open to all alike, and the acquisition of it by one, does not exclude another. In this, the ranks of heaven and of schools differ essentially. It was maintained, that the effects of the encouragement given to emulation were often very pernicious, and always injurious—that it fostered that spirit of contention which distracts the world. Several gentlemen spoke with deep feeling, of the unhappy influence it had exerted on themselves and many of their companions in youth, and considered it as having hazarded the destruction of their character and usefulness. Instances were adduced to prove, that many who succeeded well under its influence, failed in active life, because they had formed the habit of being influenced by such excitements, and could not act without them.

It was also maintained, that emulation was *unnecessary*, as a motive in education, and therefore, ought not to be used, on account of the dangers which attend it. The schools of Fellenberg, and others on this plan, were mentioned in proof of this.

Others, who had employed emulation, stated that they had seen none of the evil effects described—that on the contrary,

* If it be an animal propensity, what need of cherishing or encouraging it, more than the appetite for food, or any other appetite or passion of an animal kind?

† Had the Saviour the spirit of rivalry or emulation?

there was a constant spirit of harmony and kindness among their pupils, so far as they could discover. We did not observe however that any who had ever tried an opposite system expressed these opinions; and we, and our school fellows, can well remember feelings which our teachers did not know, on this subject. At the same time, others who had formerly employed emulation, and subsequently had abandoned it, and tried the influence of other motives in their own schools, stated, that they found no difficulty in maintaining order and industry without it, and that the state of the school was better, and the influence on the character of the pupils much more happy.

We were particularly interested by the remarks of the Rev. Dr Tuckerman of Boston, who spoke twice, with much ability and feeling, on the evils produced by this spirit. The prevalent feeling, so far as we could judge, was in favour of employing other motives in place of rivalry. We hope, however, this important subject will be taken up and discussed *more thoroughly*, and *continue to be discussed*, until it is *settled*; for we believe that much depends upon it in reference to the *moral* and the *political* character of our country; and we know not whether the ultimate predominance or subjection of that party spirit, and that love of power and distinction, which are fast taking place of the patriotism which animated the fathers of our country, and consequently our influence on the state of the world, will not be almost fixed by the decision, whether rivalry be encouraged, or suppressed, in the education of those boys, now at school, who will become, in *thirty years*, the *electors* and *rulers* of an empire of *thirty millions of inhabitants*. The *fruit* must correspond to the *seed*, and on the care of the *instructors who sow it*, depends the character of the harvest. Their influence is fearful—nay, we suspect it will be decisive—on the question, whether our fields shall then be waving with the rich fruits of industry, virtue, and peace, or bristled with the bayonets, and wet with the bloodshed, of civil dissension. We will not enlarge; but we would recall to the mind of every teacher, that maxim of a painter—‘*I paint for Eternity.*’

We again request communications from those who are opposed to the views we express, that the subject may be brought fairly before our readers.

ART. VII.—MURRAY'S ENGLISH READER.

[We thank the experienced teacher from whom we received the following, for his communication, and should be gratified by more from the same source.]

THERE is probably no other compilation of Reading Lessons, which has been so extensively and so generally used in our common schools, as the English Reader, by Lindley Murray. Numerous editions of this work have been published, in different parts of the United States. It has been stereotyped in various forms. In some editions, the *definitions* of the more difficult words have been prefixed to the sections, or thrown into the margin; and one of these is lettered 'Definition Reader.' In another edition, the *pronunciation* of numerous words, difficult and not difficult, has been given, according to the notation of Mr. Walker; and this is called a 'Pronouncing Reader.' Whether the intrinsic merit of the book, and all these efforts to render it acceptable, and popular, and useful, will long 'preserve it from disuse or oblivion,' according to the prediction of the editor of the 'Pronouncing Reader,' time only can determine. Having used this book a considerable number of years in teaching, I beg leave to offer a few, free remarks, on its character as a reading book for common schools.

In the first place, I do *not* object to the book, as containing any thing of an immoral or irreligious tendency. There is scarcely a passage, in which the most scrupulous casuist can complain of an infringement of the 'important principles of piety and virtue.' I give the book full credit for 'chastity of language, purity of style, grammatical precision, and correctness of moral sentiment.' But, important as all these properties are, they do not, alone, render a book suitable for the use of schools. And this leads me to observe, in the second place, that I *do* object to the English Reader, as being greatly deficient in several properties, which are essential to a good school book. It is wanting in *variety*, both of style and sentiment. There is a sameness, a dull uniformity pervading the book, which almost inevitably leads the learner into a corresponding monotony and dullness in reading. With the exception of two or three pieces, there is almost no opportunity for the pupil to acquire a compass of voice, by the frequent use of emphasis,

and by exhibiting that variety in the tones, inflections, and pitches of his voice, and in the rapidity and slowness of enunciation, which is essential to a good reader. The book neither contains specimens of those turns of thought which suit the mind of a sprightly child, nor of those lofty flights of eloquence, or mighty efforts of reason, or resistless appeals to the heart, which fill the soul, and inspire the tongue of the youth of genius, who, while he reads, feels and adopts as his own, every word that he utters.

Again, the English Reader is *above the comprehension* of most scholars in our common schools. This results partly from the style of writing that prevails in the book, partly from the nature of the sentiments which are expressed, and the train of thought which is pursued, and partly from the want of previous intellectual culture in the pupil. The pieces, in general, were not originally designed for the perusal of children. They were written for adults; and for them, and them only, are they suitable. I do not say, but that by and by, in consequence of the improved state of early education, the intellectual faculties of children will become cultivated to such a degree, that ordinary boys, ten or twelve years of age, will understand and relish such pieces as those which Mr Murray has selected. But at present, this is very far from being the case. Yet I have frequently seen children, even below the age just stated, children of moderate capacity too, put into the English Reader. Ask almost any little boy or girl you meet, 'What book do you read in at school?' The answer will probably be, 'The English Reader;'—with perhaps the additional information, 'I read in that now, and spell in the Dictionary; but I used to read in the Testament and spell in the Spelling Book.'—'You say, you read in the English Reader; do you study grammar?'—'Yes, Sir; I have been through it several times; but I never parsed any yet.' 'Whose system of grammar do you study?' 'Oh, I study my own grammar; but it is almost worn out. I shall have to borrow then; for Father says he can't afford to buy me any new books this summer.'—'I meant—who is the *author* of the grammar which you use?' 'Author! I don't know what you mean.'

EXPERTUS SUM.

ART.—VIII. RHODE ISLAND TALES.

*Rhode Island Tales, by a Friend to Youth of Newport, R. I., pp. 46.
Mahlon Day, New York.*

WE took up lately, a small book for children, entitled, 'Rhode Island Tales, by a friend to youth, of Newport, R. I.' It has so much to recommend it, both in matter and in execution, that we very much desire to have it placed in the hands of all our little folks. It is, with but few exceptions, a fine specimen of poetical composition for children; a species of writing, by the way, that very rarely combines, among the great mass of our rhymers, any thing like good taste and simplicity.

While reading it, we were all the while reminded of Cowper's 'John Gilpin.' The Author, or if we may be allowed the privilege of *guessing*, the Authoress, has in her mental composition, much of the exquisite tenderness, originality of conception, simplicity, and captivating, childlike playfulness, of that inimitable poet.

Such poetry, is most happily adapted to the minds of quite young children. The measure and the rhyme, are to them, sources of great attraction and interest. Let any one make the experiment, and it will be found, that simple poetry will arrest the youthful ear, and protract delightful attention, much longer than plain prose.

In this way, a taste for poetical imagery and expression, may early be cultivated. There is a *melody of language* too, easily recognised by the musical ear, which characterizes style, and which, so far from weakening the force of thought, or the power of eloquence, may, if it do not degenerate into sing-song, enforce the value of both. Is thought less forcible or eloquent when accompanied by the charms of music? Why should it be, if clothed in the language which partakes somewhat of musical rhythm? To train the ear to relish this, and to cultivate the taste for euphony of expression in composition, and in public speaking, it seems to be desirable, that a portion of the reading of children should be in poetical measure and rhyme. Such reading lessons too are more easily and deeply engraven on the memory, and if they contain correct moral and religious instruction, acquire from their poetical character an additional value.

Another, and by no means inconsiderable advantage, arising from poetical reading lessons, is the habit which is acquired of correct accentuation, since if the measure is true, the *ear alone* will guide the reader to the syllables on which the proper accent is to fall. This will greatly assist the memory in this difficult part of the pronunciation of the English language.

There is, in addition to this, a degree of spirit, and emphasis, given to the reading of poetry, which is felt by almost every youth; and which is highly favorable to the cultivation of good delivery.

Let a parent or teacher take this little volume, and gather round him a group of children, and read to them in a natural, animated, and melodious manner these *simple, and beautiful tales*; and he will be surprised to see what a charm will accompany them, in the fixed gaze and delighted countenances of his youthful auditors. And let some of them, in turn, be required to read them, or to commit them to memory and recite them; and we do not fear that the truth of the remarks which we have made on this subject, will be despised or overlooked.

We give a few extracts, both for the gratification of our readers, and as a specimen of the work.

A little boy says to his mother,

'Do tell me, dear mother, who made all these things?
Our Father in Heaven, did his mother reply,

The Lord, thy Creator, who dwells in the sky,
 Above the bright clouds which thou lov'st to behold,
 At sunset, all spotted with crimson and gold;
 He made all these things, the wide earth and the seas,
 The hills and the mountains, the rocks and the trees,
 This carpet of grass with its blossoms so fair,
 The beasts of the wood and the fowls of the air,
 All which thou beholdest in sunshine or shade,
 Thy Father, thy own Heavenly Father, hath made.
 And life, health, and strength, hath he given to thee,
 And hearing and eye sight these beauties to see.
 If thou art but good, in thy grief and thy joy,
 He will guard thee, and make thee his own little boy;
 Will lead thee in safety, through life, and will even
 Take thee with him to dwell in his beautiful heaven.'

The following stanzas are taken at random, from 'a description of MILKING.'

' 'Twas near the close of day, yet bright
 The sun shone o'er the hill,
 And pour'd a flood of golden light,
 On every object still.

Now seated on the gray stone wall,
 Which all the yard surrounds,
 His eye attentive noted all
 That pass'd within his bounds.

' With snow-white pail, the dairy's pride,
 Each milker seated low,
 Rested his head against the side
 Of every gentle cow.

' From Brown, and Pied, and Black, and Red,
 The milk with ease was drawn,
 But Brindle fiercely shook her head,
 And raised her pointed horn.'

ART. IX.—JULIA BRACE.

THE DEAF, DUMB, AND BLIND GIRL.

THE privation of *hearing*, and the *consequent loss of speech*, is felt to be one of the greatest misfortunes. A few instances are on record, in which the calamity was rendered more distressing, by the loss of sight, and the taste, the smell, and the touch, were the *only avenues of knowledge* left. A being thus deprived of the ordinary means of receiving, as well as communicating ideas, is a highly interesting subject of examination; and Mitchell the deaf and blind boy of Scotland, was considered worthy of careful observation, by the celebrated metaphysician, Stewart. Another imperfect being of the same kind, not less worthy of attention is

Julia Brace, who is now an inmate of the American Asylum at Hartford, in Connecticut.

She is the daughter of John and Rachel Brace, natives of Hartford, and was born in that town, June 13, 1807. At *four years of age*, she was seized with the Typhus Fever, while on a visit at Glastenbury, a few miles from Hartford. She was taken sick on Monday evening, Nov. 29, 1811, and on the Saturday morning following, she became *blind and deaf*. She remained dangerously ill for four or five weeks, and did not return to her mother's house, until the next January. During the following summer, she was again, twice sick; but the next winter, her health became established, and has continued excellent ever since.

Before her illness, she had not only learned to speak, but to repeat her letters, and to spell words of three or four syllables; and for some time after the loss of her sight and hearing, she was fond of taking a book, and spelling words, and the names of her acquaintances. She retained her speech pretty well, for about a year; but gradually lost it, and seems now condemned to perpetual silence. For three years, she could still utter a few words. One of the last of these, was '*mother*.'

Julia was, at first, unconscious of her misfortune. She seemed to imagine, that a *long night* had come upon the world, and often said; '*It will never be day*.' She would call upon the family to '*light the lamp*,' and was impatient at their seeming neglect, even to give her an answer. At length, in passing a window, she felt the sun shining warm upon her hand; she immediately held out her hand, and pointed with delight, to indicate that *the sun shone*. From the January after her illness, until the following August, she would sleep during the day, and be awake through the night, and it was not until autumn, by taking great pains to keep her awake during the day, that she was set right. She is now as regular in this respect as other persons. From the period of her recovery, she seemed to perceive the return of the Sabbath; and on Sunday morning, would get her own clean clothes, and those of the other children. If her mother was reading, she would find a book, and endeavour to do so. The intervention of a day of fasting, or thanksgiving, will confuse her reckoning even now; and some time elapses before she '*gets right*.'

Unable as she was, to lift, or penetrate, the veil of *darkness and silence* which separated her from the world, the privations she endured, without any consciousness of the cause, might, very naturally, appear to her like a cruel punishment, which those around her were inflicting. It was probably from some feeling like this, that during the first winter after her recovery, she seemed *irritable*, almost to *madness*, would exhibit the most violent passion, and use the most profane language. The next summer, she became calmer; and her mother could govern her to some extent by

shaking her, and stamping on the floor in sign of disapprobation and stroking, or patting her head, when she conducted well. She is now, habitually mild, and obedient, and affectionate.

During the first summer after her illness, she was very unwilling to wear clothes, and would pull them off violently. At length her mother took one of her frocks, and tried it on her sister, with a view of altering it for her. Julia had always been remarkable for her sense of justice in regard to *property*. This seemed to be awakened; and she took the frock, and put it on herself. After this, she was willing to wear clothes, and even cried for *new ones*. She has ever since, been fond of dress. At 9 years of age she was taught to sew, and since that time has learned to knit.

Julia is now 25 years of age. She has been resident for several years in the American Asylum at Hartford, where she is supported in part by the voluntary contributions of visitors, and in part by her own labors, in sewing and knitting. A language of *palpable signs* was early established, as a means of communication with her friends. This has been much improved by her intercourse with the deaf and dumb, and is now sufficient for all *necessary purposes*. Her countenance, as she sits at work, exhibits the strongest evidence of an *active mind*, and a *feeling heart*, within; and thoughts and feelings seem to flit across it, like the clouds in a summer sky. A shade of pensiveness, will be followed by a cloud of anxiety or gloom; a peaceful look will perhaps succeed; and not unfrequently, a smile lights up her countenance, which seems to make one forget her misfortunes. But no one has yet penetrated the darkness of her prison house, or been able to find an avenue for intellectual or moral light. Her mind seems, thus far, *inaccessible to all but her Maker*.

We have exceeded our limits, and must defer a more full account of this interesting female to a future number.

ART. X.—METHOD OF TEACHING GEOGRAPHY.

To the Editor of the Annals of Education.

SIR—I was much interested, some years since, in a plan adopted by President Humphrey, of Amherst College, in his class in Intellectual Philosophy, and which is adopted in some of our Theological Institutions. It was this; instead of adopting some one treatise, as a *text book*, and assigning a certain number of its pages as a lesson, a considerable number of the most important English works upon the science in question, were put into the hands of the pupils, and a *subject* was selected as the lesson, with

the expectation that the pupils would obtain information in regard to it, *from all the works accessible to them*. For example, the Imagination was perhaps the topic assigned; and at the recitation, one pupil was called upon to give the views of Reid in regard to it; another those of Stewart; to a third, some general questions were put; and at the close of the exercise, the President was accustomed to make further remarks and explanations, comparing the views of the different writers to whose works the class had had access, and presenting those of other authors, whose works they had not had an opportunity of examining. The writing of dissertations on the subjects and questions which thus came up, formed an important part of the plan. No remarks need be made, to shew how great an influence such a course must have, if skilfully pursued, in giving enlarged and general views of the topics under discussion.

A plan which seems to be somewhat similar to this, has been applied to Woodbridge's Geography by Mr Lucius F. Clark, one of the Preceptors of Westfield Academy. At a recent visit of his to my school, I requested him to exemplify, by means of one of my classes in Geography, the plan which he had devised.

At the appointed time, the class assembled in the recitation room, and Mr Clark supplied them with a number of copies of a little pamphlet, entitled, 'Topics and References designed to assist the study of Woodbridge's Universal Geography.' The pupils were directed to open to a page of the pamphlet, on which we read as follows.

EUROPE.

1. *Europe* [I] L. L. B. S. 544, (58—65) M. Capes. Peninsulas. I. Seas. St. R. 368 (N. 566, 92—4.)

[II] A. D. 81—4. G. 954. Re. E. 1089. P. 877, 8. Cit. 1293, 4.

This it must be confessed looks, at first, rather hieroglyphical; but on the first two or three pages of the pamphlet, full explanations are given. It will be seen that under Europe there are two sets of references marked [I] and [II]. The first relate to *Physical*, the second to *Civil* Geography. Some of the references are enclosed in parentheses. These are intended to be omitted, when going over the lesson the first time. The initials stand for the various items to be examined; thus L. L. means Latitude and Longitude, B. Boundaries, S. Surface, &c. In some cases, these topics can be investigated simply by the examination of the map, in others by reference to the Geography. In the latter case, the number of the section or page to be examined is given.

These general explanations being made, the following dialogue ensued, in regard to the second topic contained in the pamphlet, which was as follows.

2. *Norway* [I] Sit. B. Ge. 158. I. S. 555- So. Cl. (Me 555) R. (N. 583,) p. 293.

What is the second topic? *Pupils.* Norway. What is included under the division marked [I]? The Physical Geography of Norway. What is the first item? Situation. Is there any reference to the Geography? No Sir. Where then do you look for information? To the map. Will you all find the situation of Norway by reference to the map?

In the same manner, several other items were examined. It is intended that this work shall be done by the pupil alone, except in the first lesson, which is studied by the class collectively, with the aid of the teacher in order that the method may be fully understood. After the lesson is thus prepared, it is intended that it shall be recited in the following manner.

The pupil called upon goes, with his topic book, to a black board, upon which a map of the country has been drawn, or to a large outline map prepared for the purpose, and hung up in view of the class; and there, without having any questions asked him, proceeds to state in succession, the facts he has learned in regard to the various items mentioned in his book; pointing out upon the outline map, the parts to which he refers. The advantages of such a method of study and recitation are obvious. It calls forth the resources of the pupil, exercises his judgment, teaches him how to express his ideas, and makes the business of recitation altogether *a more intellectual one*, than it is, by the ordinary method of question and answer, upon a given number of pages of the text book. The plan might easily be adapted to other studies and other text books, although the nature of the study of Geography, and the peculiar character of the text book which Mr Clark has selected, the principles of its arrangement, and the extraordinary copiousness and variety of its materials, render it peculiarly suitable to this purpose. Undoubtedly, however, other text books in Geography might be advantageously used in connection with this, in studying these very lessons.

The plan which I have thus attempted to describe, interested me much. Whether you will consider it of sufficient importance to give the description an insertion in the *Annals*, I know not. I have written in compliance with your request, in a late number of your work, that teachers would send you accounts of their experiments and plans.

With much respect,

Yours.

A TEACHER.

ART. XII.—PRACTICAL LESSONS.

A VISIT TO A SCHOOL.

In the school of which we have already given some account by way of memoranda, the teachers assemble from time to time, to prepare for their various recitations. Either a lesson is given them by one of the principals, or each is called upon to throw into the common stock all that she knows upon the proposed subject. This produces a uniformity in the recitations of the several classes. The advantage to the teachers is very great, each individual having the assistance of all the others. At one of these meetings, I witnessed the following preparation for an *Arithmetic Lesson*.

FEDERAL MONEY.

'What is federal money? Why has it this name?'

Teachers hesitate.

I will ask you first, 'What are the denominations of federal money?'

(In concert.) 'Mills, cents, dimes, dollars, and eagles.'

'And why is this called federal money?'

1st Teacher. 'I suppose, because this money was first made lawful by the federal government.'

2d Teacher. 'I should think it better to say made *current*, instead of *lawful*, because other money is lawful.'

Principal. 'Correct. I will ask you next, what is a coin?'

'It is a small piece of metal, bearing a legal stamp.'

'How many coins have we, corresponding with the denominations of federal money?'

(Teachers hesitate.) 'Is the pistareen one of these?'

'No.'

'In the first place, is it an *American* coin?'

'It is not.'—'Is the ninepence?'

'No.'

'What are the ninepenny pieces?'

'Spanish.'

'Are the quarters American?'

'Some of them are; some of them are not.'

'Yes; we have some American quarters, as you may see by the stamp.' (A box of coins was produced, and the stamps examined.) 'But does the quarter correspond with any regular denomination of federal money?'

'It does not.'

'Can you name the pieces which do?'

'Mills, cents, dimes, dollars, and eagles.'

'The mill is only an imaginary coin; so that we have but four regular American coins.'

'Is the *eagle* a real coin?'

'Yes; we have gold eagle pieces.'

The teacher proceeded to mention the other points to be explained to the classes. The correspondence between the denominations of federal money and simple quantities, both increasing by tens; and the principle of borrowing in subtraction. The teachers performed numerous examples in subtraction, giving their reason for every step.

The Principal asked, 'Upon what principle is it that we pay, in the *subtrahend*, what we borrow from the *minuend*.*'

The teachers could not tell.

* The expression *borrow* and *pay* seem exceptionable.

Principal. 'It is this. If two numbers be equally increased, their difference remains the same.'

(A pile of three cents, and another of four, were placed upon the table.)

'What is the difference?' Answer — 'One.'

(An equal number was added to each.)

'What is now the difference?' Answer — 'One.'

(Seven or eight more were added.)

'What is the difference?' Answer — 'One.'

'How can you tell, since you do not know the number in each pile?'

If two numbers be equally increased, their difference remains the same. (Repeated, in concert, several times.)

The study of Arithmetic receives very thorough attention. All go through with Colburn's 'First Lessons' before taking up the 'Sequel.' We heard the recitations of some of the oldest scholars in school, in such examples as this; — 'If one load of wood cost 5 dollars, how many loads may be bought for 15 dollars?' A reason is required for every step. An individual would perhaps say, 'If one load cost 5 dollars, 15 dollars will buy 3 loads; *because 3 times 5 are 15.* Some one would correct; — 'It is because 15 is 3 times 5, that three loads may be bought; and not because 3 times 5 are 15.'

TEA TABLE CONVERSATION.

The Principal commenced the conversation by saying, 'I would propose for the subject of general conversation at this time — "*The management of Children.*"' Let each endeavor to think of some maxim it would be well to observe in the treatment of your younger brothers and sisters.'

After a short pause, the young lady who sat nearest to the Principal, said, 'If you wish to gain the affection of children, always treat them with kindness.'

The others proceeded, without hesitation, to make the following remarks.

'Never deny them any innocent gratification without a good reason.'

'If you intend to allow them an indulgence they request, grant it freely, without requiring it to be purchased by some extra act of obedience.'

'If you think best to *refuse*, (subjoined another) do so at once, and never allow the child to gain any point by teasing.'

'Never teach children to say, "*Mother won't let me do thus and so;*" — let it be, "*Mother doesn't think it is best.*"'

'Do nothing to encourage children in saying smart things.'

'Avoid bringing them forward before company to exhibit their performances.'

'Never say to them, "You must try to be very good to-day, because company is coming;" Let them feel, that it is as important to be good at other times.'

'Do not say to a child, when company is present, "You never behaved so ill before in your life."'

'Never confine children in the dark, as a punishment. It will lead them to fear the darkness.'

'In endeavoring to counteract natural timidity, avoid alluding to their fears. Do not say, "Oh! you are not afraid."'

'Let the punishment of children be proportioned to their *offences*, and not to the amount of *inconvenience* occasioned.'

'Never pass by an offence because *no harm was done.*'

'Avoid leading children to distrust your word, by deceiving them in various little things; as by saying, "You will never be a *man*, unless you do this, or that."'

ELECTRICITY.

E-lec-tri-ci-ty. 'What does this long word mean, Papa?' Oh! it is a very hard word. You cannot understand it. 'Does it mean anything about *electing*, or *lecturing*, Papa? Do tell me!' No; no. It comes from a word that means amber. 'What is amber?' It is a resin, something like common rosin (which you call *rozzum*), only it is clear, and has a bright yellow color. It is found in the earth. 'Is Electricity made of amber?' No, my child; but did you ever rub a cat's back in the dark? 'Oh! yes; and it sparkled, and crackled very much.' Well now, that is Electricity. 'What; the sparks or the noise?' No, Electricity is, what makes the sparks and the noise. 'What is it then?' I do not know—Can you tell me what it is that makes the smell of a rose? 'No, I do not know.' Well, so it is here. 'But why is it called from amber.' Because people found, that when they rubbed *amber*, it would draw cotton, and light things, to it or *attract* them; and then they found, that other things made of rosin, and also of glass, would do the same. Then they used very large pieces of glass and of sealing wax, and they found they would sparkle and crackle like the cat's back; and so they found the *attraction*, and the *sparks*, and the *noise*, were all produced by *one thing*, which they called *Electricity*. 'But sometimes in the winter, when I have pulled off my woolen stockings, they would crackle and sparkle too.' 'Was that Electricity?' Yes; and when your mother pulls off her silk cloak, in cold weather, it is often covered with sparks.

'Can we make Electricity then, Papa?' We can *show it*; but God alone can *make it*. We can make it produce some effects. Here; take this glass vial and rub it on your sleeve. Now touch this piece of cotton with it. 'See how it springs up to the glass—but now it drops off. What makes that, Papa?' Philosophers tell us, that it becomes *full* of electricity and then it is driven away, or repelled. When it has laid on the table a little while, the glass will draw it again. This, they say, is because the overcharge of Electricity has gone into the table; and so it is attracted again.

But here is an *Electrical machine*. It is a large bottle, turning round, with a piece of silk rubbing against it. See, what large bright sparks it makes! Put your knuckle to it; it will make it sting, but it will not burn. Here is a bottle, quite filled with it—Touch this. 'Oh! see how it makes my arms jump, Papa! What makes it?' This is called a *shock*. A person who took one from a very large bottle, which was quite full of Electricity, was killed by it. 'But did you ever see any thing like electricity, besides what we have mentioned—Is there ever any thing like it in the sky?' Nothing but the lightning. 'How is that like it?' Why there is, first, a flash, and then the thunder. 'But then it is a very bright, large flash, and not a spark; and thunder is a very loud noise.' But is not a little spark of fire, just the same with the fire in the chimney? 'Yes.' And so it is with Electricity. Dr Franklin, a great many years ago, sent up a *kite*, when there was a thunder cloud near; and tied the string to a window, and hung a *key* to it; and then he could draw sparks from the key, with his knuckle, just as well as from the machine. 'Then I think lightning must be the same with Electricity for it makes a *light* and a *noise* just like it, and it *kills people* too sometimes. But I do not see it *attract* any thing!' Did you never see two black clouds come together in a storm? That showed attraction. So you see, *lightning is just like Electricity*.

EDITOR.

MISCELLANEOUS.

FACTS ILLUSTRATING THE CAUSES OF DEFECTS IN SCHOOLS.

We are persuaded that no single cause operates more effectually, in preventing the improvement of our common schools, than the negligent or imperfect mode in which examinations are conducted. The following facts, which we have learned from an individual well acquainted with them, will show the manner in which they are conducted in some places in the State of ———; and we fear this is but too correct when applied to other states.

In one of the towns in ———, it is usual for *one, two, or at most three* of the visitors, to examine candidates; and any number is considered as forming a quorum. The examinations are a mere form. The following will serve as a specimen of what frequently happens.

An instructor had by considerable effort, collected two or three of the visitors, when the examination commenced. Have you ever taught school? asked one of the Board. 'Yes, *once*;' was the reply. He gave the candidate an *English Reader*, and requested him to read a given passage. While he was doing this, another wrote him a certificate. But if a candidate has never taught school, a few questions on other branches are asked; though of no practical consequence.

In another town, so large a proportion of the Board of Visitors have no knowledge of Grammar or Geography, and are at the same time candidates for teachers themselves, that no effort to make these studies, subjects of examination, has hitherto been successful. This has been the case for many years.

In T—— the persons, constituting for many years past the Board of Visitors, are mostly relatives. In consequence of this, a favorite of one of the Board is regarded as the favorite of the whole, and often obtains a certificate when his literary qualifications are very inferior. Their schools are very low indeed.

In A—— the instructor has sometimes gone through with his term; and then for the sake of form, has been examined afterwards. At one of these mock examinations, a Visitor asked the instructor how she would pronounce the word *malign*. The answer being given correctly, the Visitor related an anecdote, and the certificate was written and presented. This constituted the whole of the process.

A person came forward for examination, and, what is quite rare, was rejected. She was deficient even in Spelling and Reading. But the district were determined on employing her. She was placed in the school, and a clamor was raised against the Visitors, who at length gave her a certificate.

In one or two towns adjoining the former, examinations are more strict. They are often continued for four or five hours, and a majority of the Visitors are present. Teachers are sometimes rejected. Out of six examined one evening, I saw two rejected, both of whom had taught in adjoining towns. In another instance a gentleman who had taught thirteen winters, was rejected because he did not understand grammar and geography. The district who employed him were enra-

ged; and the visitors thought it *expedient* to compromise the matter for the sake of peace, and he was permitted to continue. A similar occurrence took place in the same town a few years before.

In another part of the state, an energetic Board of Visitors, in attempting to make improvement in their schools in the same manner, met with a similar difficulty, which terminated in the same way. Indeed it is generally considered hazardous, so far as I am acquainted, (with a few exceptions,) to reject a candidate who has taught before; and few are rejected at all; not one, it is believed, to a county, upon an average, annually: though there are two schools, (one for summer, and one for winter,) taught in sixteen or eighteen hundred districts annually.

In S——, it is customary to examine a candidate, and if he is thought qualified, permit him to teach upon trial. At the usual *visit*, if he is found qualified, the license is presented; if not he is dismissed.

Instances of dismissal after commencing are, however, very rare. One instructor was found so unfit to govern, that the scholars even cursed him to his face, with impunity, before the Board of Visitors; yet they did not dismiss him. He had taught one month, and was allowed to teach two more.

Measures of this kind are a *fruitful source* of the evils of our schools. School Inspectors ought to establish and make known a *standard of qualifications*, and *insist* upon it with strictness. We have never known means of this kind employed, without a gradual elevation of the character of the teachers and the schools.

The Inspectors of Common Schools in the town of Canandaigua, N. Y., have set an important example on this subject. They have adopted general rules for the examination of teachers, from which they will not deviate, except under peculiar circumstances. One rule is, to require of the applicant a certificate of *good moral character*. Another, that "each teacher shall be able to sustain a satisfactory examination in the following branches of English Education, viz: *Geography, Grammar, Arithmetic, Reading, Writing and Spelling*. Specimens of writing will be taken on examination, and sentences will be read to the teacher, who will write them down from the mouth. These specimens must exhibit neatness, accuracy, correct spelling, proper punctuation, and a suitable choice of capital letters. The examinations in Arithmetic will be confined more particularly to the fundamental and practical rules of that science; and the questions in Geography, will relate especially to the map of our own country."

EDUCATION FOR ACTUAL LIFE.

The following illustration of a very well known principle, that it is the purpose of education to fit the pupil for the actual duties of life, is somewhat amusing. It is said that some Virginian philanthropists offered to educate some of the Indians. They received from the shrewd savages the following reply.

'Brothers of the white skin! You must know that all people do not have the same ideas on the same subjects; and you must not take it

ill that our manner of thinking in regard to the kind of education which you offer us does not agree with yours. We have had in this particular some experience. Several of our young men, were some time since educated at the northern colleges, and learned there all the sciences. But when they returned to us, we found they were spoiled. They were miserable runners. They did not know how to live in the woods. They could not bear hunger and cold. They could not build a cabin, nor kill a deer, nor conquer an enemy. They had even forgotten our language; so that not being able to serve us as warriors, or hunters, or counsellors, they were absolutely good for nothing.

SCHOOL ARRANGEMENT.

The following proposals are made in the French Journal of Education, for the methods of exercises and punishment, and the distribution of time in an institution for children.

Kinds of Exercise.

1. Walking. 2. Gymnastic Exercises. 3. Making collections of plants, minerals, &c. 4. Taking care of various animals. 5. Gardening. 6. Athletic games.

Kinds of Punishment.

1. Private reproof. 2. Public reproof. 3. Reporting the offence to the school. 4. Reporting the offence to the parents. 5. Eating alone. 6. Deprivation of any ordinary enjoyment. 7. Walking up and down in a solitary alley. Carrying a weight proportioned to the strength.

Distribution of Time.

	For young children.		For older children.
	6	hours	8 hours.
Intellectual effort.	3	—	2 —
Gymnastics.	2	—	3 —
Amusement.	3	—	2 —
Food and recreation.	2	—	2 —
Reading aloud.	8	—	7 —
Sleep.	24		24

HISTORY.

‘Would you know,’ asked an Indian Cazique, ‘how I would have my children instructed in the ways of men?’

‘Look at this handful of dust gathered from the golden bed of the silver flowing Aracara. What an infinite number of particles—yet, how few the grains of ore which we prize! How great the toil which is necessary to sift out and separate them from the worthless heap in which they are concealed!’

‘Even so, my friend, is it with the history of the generations of men, from the creation downwards. Events have passed which no tongue can number; but the events which mark the character of human nature, and which are worthy of being treasured up in our memories, are but few, and only by the eye of wisdom to be distinguished.

‘Let my children then be taught what these few events are; let them be spared the life’s labor of turning over the mountain of dross which time has heaped up, in search of the scattered gems which are to lighten their path through the world; conduct them at once into the only treasury of true knowledge—that treasury which philosophy has gleaned from the experience of thousands of generations.’

ROCHESTER INSTITUTE OF PRACTICAL EDUCATION.

[We extract the following notice from a circular which we have received. We cordially wish success to this, and *every effort*, to form the *mens sana in corpore sano*, and shall rejoice to see the example imitated.]

The Rochester Institute of Practical Education, was organized in May last. It is intended for extensive usefulness, and is in successful operation. Its students exceed forty, collected from four denominations of Christians, all equally privileged. It owes its origin to the late revivals of religion in the western part of the State. Many young men of piety and talents, have recently become anxious to prepare for the Gospel ministry, and to support themselves by manual labor, rather than burthen the church.

The Providence which called for an institution of learning, determined its character. Its aim should be to secure to its members vigor of health and strength of bodily constitution, to cherish the proper moral and religious habits, to develop their minds in a direction adapted to their high destination, and to gird up the stern and nobler energies of the soul to the power of great accomplishment. A few friends of religion and learning contributed sufficient to hire convenient buildings for one year, in a pleasant and healthful part of Rochester, and to furnish the different departments of labor, board, and instruction. The original founders and patrons, have committed the entire management of the Institute to six directors, chosen every two years by the Presbytery of Rochester.

The department of labor is subordinate to higher objects. Experience shows, that most of our students can maintain ten hours of intense study, with three hours of labor, better than if no labor were required; and that the punctuality and order connected with this department, gives system to every thing connected with it. Students of ordinary mechanical skill, during the weeks they are learning their trade, can nearly earn their board; and it is calculated, that when the intended facilities are furnished, they will pay their expenses.

The members of the Institute govern themselves.—The Directors have not prepared a code of regulations, nor has the Principal dictated any. As rules were found necessary, the students consulting for their own good, either together, or by committees, adopt rules concerning labor,

board, devotion, study, and all subjects of common interest. Officers of their own appointment carry these rules into operation. Thus republican principles are practically applied. Manual labor, with moral truth, does in fact elevate that character, and call forth the energies of the soul. Idle, vicious, and ignorant young men, surrounded by temptations, are incapable of *self-government, and of course of the benefits of the Institute.*

The History of a single day.—The students rise at 4 o'clock—they spend 15 minutes in preparing their persons and rooms for study. Near 30 minutes are spent in the Chapel, in reading the word of God, singing and prayer. Before 5 they retire to their rooms for study.—Their meals are at 6, 12, and 6. Three minutes are allowed from the stroke of the bell, for assembling for any public exercise. Each student studies 10 hours and labors 3. For want of room in the mechanic's shop, they are arranged in three divisions. The first division labor from breakfast till 10 o'clock, and recite at 11 and 5. The second, from 10 to 1, and recite at 8 and 2. The third, from 3 to 6, and recite at 9 and 1. Lectures addressed to all the students, are before 6 A. M. or after meals. Several evenings are occupied each week in public exercises or otherwise, the time, till 9, is spent in study. The only time at the discretion of the student, is from meals till the next hour, and this is usually occupied with special duties.

CIRCULATING MONEY.

We believe Franklin proposed the plan of giving a sum of money to a person in need, on condition of his giving an equal sum to another, as soon as he was able. A gentleman recently constituted two of his friends life members of the Bible Society, urging them to make a similar appropriation, with a similar request, to some of their friends. One of our correspondents, to whom we sent a copy of the *Juvenile Lyre*, says;—‘It is so admirably calculated to mould and direct the moral feelings of children, that I wish you to charge me a copy, and present it to some teacher, with the hope, that, after he had become acquainted with it, he will give it to a second, and the second to a third, and so on.’ We have seldom seen a better mode of circulating money, and other useful articles; and we have put in circulation a book which the publisher's politeness furnished us.

DISCOVERIES ON THE RIVER NIGER.

A report of the proceedings of the Royal Geographical Society, in a late number of the ‘*London Literary Gazette*,’ contains some account of the discovery of the long sought course of the Niger, by Richard and John Lander, who accompanied Clapperton and Denham. They reached the Niger at the city of Boossa, near which Park and his associates met their unhappy fate. They were surprised to find the river here only a stone's throw in breadth, agitated by whirlpools, produced by the rugged rocks rising from its channel.

In this neighborhood is the large and flourishing kingdom of Yaoori, with a capital of the same name, well fortified, which is 20 or 30 miles in circumference. Below Boossa the Niger or Quorra, becomes a noble unobstructed river, from one to three miles in breadth, on which

they floated at ease in their canoe. They soon met with great numbers of slaves exposed for sale, and the European merchandize for which they were exchanged. The people appeared enterprising and commercial, and numbers lived in their trading canoes. At Bocqua, they found a considerable town, and additional indications of European commerce. In ten days, after being taken prisoners and ransomed by a king from the coast, they reached Kírree, a large town, at the commencement of the Delta, and found the river separating into three branches of considerable magnitude. They descended the branch called the *Nun* or *Brasse* river, the first river east of Cape Formosa, to the sea, and after spending some time at the island of Fernandopo, they returned to England, where an account of their travels will speedily be published.

INTELLIGENCE.

DOMESTIC.

CATHOLIC INSTITUTIONS IN MISSOURI.

Besides the College in St Louis, the Catholics have flourishing schools at the following places. 1. At Florissant, containing a large number of pupils. 2. A female school at St Louis, containing 40 scholars. 3. A large institution at Perryville, 85 miles south of St Louis, and 40 from Cape Girardeau. The boys' school has about 100 pupils, mostly from Louisiana and the West Indies. The number of pupils in the female department is also considerable. 4. A Theological Seminary at the same place, containing 24 or 25 students. 5. A female school is about commencing at Apple Creek, in the same county with Perryville. There is no Protestant College in Missouri.

New York Observer.

YOUNG MEN'S SOCIETY.

A New York Young Men's Society, has been formed auxiliary to the American Young Men's Society. Its objects are to promote the intellectual and moral improvement of the young men of the city. It is proposed to divide the city into 40 districts and organize associations in each or parts of the society. They are to meet twice a month, once for reading the Scriptures, prayer, and religious conversation and lessons, and once for literary and scientific objects. They are expected to aid young men recently arrived in the city in avoiding its dangers and temptations, and to search out and relieve and instruct the poor. We rejoice to see an organization which may cherish a fraternal feeling, for the best of purposes, among our youth—the flower of our population—the hope of our country.

LYCEUMS.

The *American Spectator* informs us, that there are Lyceums in eight or ten hundred towns in the United States, besides County and State Lyceums

NEW YORK STATE LYCEUM.

The New York State Lyceum held its first anniversary meeting at Utica a short time since. Delegates were present from several counties. Hon. Nathan Williams, one of the Vice Presidents, presided; and among the

addresses made, those of the Rev. Dr Weeks, and A. B. Johnson, Esq. are particularized as very interesting. The former spoke on a new arrangement of the English language; and the latter on the present character, condition, &c. of common schools. Mr Brooks, of the theological school at New Haven, also addressed the meeting in an interesting manner, on the defects of our present system of school education, and offered some suggestions towards a plan of improvement. *New York Advertiser.*

INFLUENCE OF SCHOOLS.

The Episcopal Recorder, of Philadelphia, speaking of the character of common schools, we presume in that region, observes, 'that multitudes of those schools are doing mere harm to the morals of youth, than Sunday Schools are doing good' — that they are to a sad extent 'the habitation of riot and misrule, and that six day's attendance in the school room, during the week, does more to fix the character of the young, than *six hours*' instruction on the Sabbath.' How great are the exertions making, (and with the most important effects,) to provide suitable instruction and influence for *one* day in the week. May we not hope that the same christian zeal will rouse itself to effort in providing for the other *six*? '*These things ye ought to have done, but not to have left the others undone.*'

SUNDAY SCHOOL TEACHERS.

The London Sunday School Union, have engaged some esteemed ministers, to deliver lectures to its teachers on Biblical literature, that they may be prepared to explain the Scriptures more fully to their pupils. What could more advance the interests of our own Sunday Schools?

POPULAR SUPERSTITIONS.

A premium of fifty dollars is offered by the American Sunday School Union, for the best Essay on *Popular Superstitions*. An instance illustrating the need of such a work, occurred in the voyage of the ship, Antarctic, towards the South Pole. A small, black bird came on board. The men were anxious to kill it; the captain suffered it to escape, and to this circumstance, the crew attributed all their subsequent misfortunes.

STUDY OF THE BIBLE.

We are happy to see that this subject has occupied an increasing share of public attention during the past year. Princeton College took the lead long since, in establishing *Bible recitations*, and with the happiest results. A similar plan was adopted at *Amherst*. It has been commenced at *Yale*, with some modifications, and the study of the Bible is now a part of the course at *Waterville*, and *S. Hudson*. The Hon. Theodore Frelinghuysen, of New Jersey, recently took this as the subject of an address to the students of Rutgers College; and we were gratified to see the following notice in an advertisement of Mr Curran's Academy in Philadelphia; 'This institution is designed to give an education on the principles of *the Bible*; because it is believed, that a knowledge and love of the sacred volume in youth, give the best assurance of future respectability and usefulness.'

GENEVA LYCEUM.

An institution under this name, for the liberal education of young men, is established in this village, under the Rev. ELEAZER LATHROP. The plan is similar to that of "The Oneida Institute," an account of which we published some time ago.

PRICES OF SCHOOLS AND BOOKS.

A parent in South Carolina requests, that the prices of education at various Schools as well as of School-books, should be stated. If teachers and book-

sellers will supply us with the necessary information ; as to their terms, we shall cheerfully publish them, and something of the kind will be found in our advertising columns. To these we must generally refer for particular accounts of private institutions, as it would be impossible, if it would not be invidious, to characterize the few within our immediate knowledge, and thus treat others with implied neglect.

We add the following account of terms at several institutions. At *Amerherst Academy*, tuition for English, \$4—for the classical or teachers' department, \$5. For board \$0,75 to \$1,75 per week. Whole expenses in the teacher's family, \$110 a year. *Monson Academy*, tuition \$4 to \$5 per quarter—board \$1 to \$1,75 a week. *Phillips' Andover Academy*, for Teachers tuition, \$5 to \$8; board for boys \$2,50 per week; in families \$1,25 to \$2,00. *Rutgut Classical School*, New-Brunswick, New-Jersey, under the care of the trustees of the college. Tuition, \$4 to \$5; board \$2,50 a week.

The same parent also requests advice, as to the treatment of a child. We must defer our answer to a future number.

MONSON ACADEMY.

We have just received the last catalogue of this institution, the whole number of students in this Academy, is 103, of which 60 are males, and 43 females.

Beneficiaries of the American Education Society receive from the funds of the institution, from 10 to 15 dollars a quarter, with the free use of all necessary books, and considerable aid from a female education society.

LITERARY CONVENTION.

The meeting of this Convention, which was resolved upon at the last meeting in New York, will take place on Tuesday, November 1st. Reports are to be received from Committees on several subjects, which we mentioned in August, and a number of interesting questions will be brought up for discussion. The objects of the convention are entirely general, and of the first importance. Its results must depend on the interest expressed by the friends of Literature and Education.

UNIVERSITY OF NEW YORK CITY.

We learn that this University will not be organized until suitable buildings are prepared. Its funds are increasing.

FOREIGN.

DEPLORABLE AMOUNT OF IGNORANCE, AND ITS EFFECTS.

Of 138 persons committed to Reading goal, in England, 25 only could write, 37 only could read, and 76 could neither read nor write. Of 30 prisoners tried at Abingdon, 6 only could read and write; 11 could read imperfectly, the other 19 were wholly uneducated. Of 79 prisoners convicted at Aylesbury, only 30 could read and write. Of 332 committed for trial at Winchester, 105 could neither read nor write. Nearly the whole number were deplorably ignorant of even the rudiments of religious knowledge. Of 50 prisoners, put on trial at Lewes, 13 only could read and write, 12 could read imperfectly, *only one could read well*. About *one half* of the persons committed to Maidstone gaol could neither read nor write, and nearly the whole were totally ignorant of the nature and obligations of true religion.

EDUCATION AT TONGATABOO, IN THE PACIFIC OCEAN.

The Wesleyan Missionary Society of England have stations on this island at Kehefo, and Nukualofa. They have schools for teaching the natives the elementary branches of education at both these places, as well as at several villages in the interior. Nearly the whole population, old and young, appear anxious to learn, and are said to be perpetually teasing the missionaries for books. The school at Nukualofa sometimes numbers fifty persons, em-

bracing men, women and children. There is also a school at this place, exclusively for females. Many of the pupils read, and some of them write a fair hand already. Great complaint is however made of the want of books, slates, pencils, &c., for the pupils; to some extent, written lessons are at present substituted for books.

EDUCATION IN LIBERIA.

The literary and religious advantages of this colony have already become considerable. The *Liberia Herald*, a monthly newspaper, is conducted by J. Russworm, a colonist, and graduate of Bowdoin College. Six schools are in successful operation, and recent methods have been adopted to secure the education of every child in the colony. Surrounding tribes are beginning to derive the same advantages. From the neighboring clans, 100 children are now attending the school in Liberia. Sunday Schools, are also well attended.

Vermont Chronicle.

EDUCATION IN LOWER CANADA.

To every well wisher of the country, it must be a gratifying circumstance to watch the progress which Education has made within this Province, under the encouragement afforded by the late appropriations. The amount drawn out of the public chest in 1829 for the most important part of what ought to engage the attention of the Legislature, was £13,785, 16s, 3d, while in 1830, it had swelled up to £26,019, 1s, 2d. The number of Scholars which in 1829 received the benefit of these appropriations, was upwards of 18,000; while in 1830 they drew upwards of 40,000. In 1831 it is expected that 80,000 children will be receiving education; which, judging by the school returns of New York, will be about one child in two out of the whole population.

During the year 1830, by the returns of the elementary schools receiving the benefits of the late acts, it would appear that £16,267=70, 11d, had been expended in paying the salaries of masters, having the charge of 16,591 pay scholars, and of 21,622 pauper children, making a total of 38, 213 children, equal to 8s. 6d., the average cost of each scholar.

Montreal Gazette.

PROGRESS OF EDUCATION IN THE RUSSIAN PROVINCE OF GEORGIA.

On this country's becoming a Russian Province in 1802, the government established a school at Teflis, which in 1804 was changed into a foundation for the education of the nobles. In 1807, it was changed into a gymnasium of four classes, and the plan of instruction was modified by Gen. Yermoloff, in 1809, so as to comprise, instead of instruction in Latin and German, the Tartaric language, which is the prevailing tongue there. He also added some branches of military instruction. The establishment contained about 300 pupils during each year, but was still only a place of education for the Georgian nobility. But in May, 1830, the government established in the province, instead of this school, one gymnasium at Teflis and 20 district schools. To the gymnasium, which, at its opening, received 298 pupils, there are attached exhibitions or allowances from the state, to maintain 40 pupils, children of the nobles, officers and functionaries.

Quarterly Journal of Education.

EDUCATION IN THE HIGHLANDS. (SCOTLAND.)

According to the last Annual Report of the Society for the Education of the Poor in the Highlands, read at the general meeting in Inverness, in October last and recently published, the schools in their connection are rapidly dispelling the ignorance which has long prevailed in their districts, and are effecting a salutary change in the moral habits of the inhabitants. The number of schools is stated to amount to 511, and they are attended by 37,000 scholars.

Id.

ORPHAN SCHOOL IN GREECE.

The 'Orphanotrophion' at Egina, a spacious edifice, affords education to the children whom the French government have redeemed in Egypt, as well as to the offspring of indigent parents. Its present number of pupils is about 407. They are instructed in the elementary branches of education; and afterwards taught the mechanical arts under some other roof. Ancient Greek forms part of the course laid down. M. Mustoxidi, a Greek of Corfu, whose works have entitled him to the honor of being appointed a corresponding member of the French Institute; is the Ephor of the 'Orphanotrophion.' Through his zealous instrumentality a museum has been formed in it, which contains numerous archæological remains, brought together from various parts of Greece. This is one of the first establishments which have been founded by the present government. *Ib.*

NOTICES.

Roman Antiquities and Ancient Mythology, for Classical Schools. By Charles K. Dillaway, A. M. Instructor in the Boston Public Latin School. Boston, 1831, 12mo. pp. 161.

There has been, so far as we know, no work which has answered fully the purposes for which this is intended. The various books of Antiquities and Mythology to which scholars have had access, have been, on several accounts, unsuitable for schools. They have accordingly been sometimes in the teachers' hands, but not often in those of the pupils. The work before us supplies this want; and so far as we can judge from a somewhat cursory examination, in a very satisfactory manner. This, or some similar compend, ought to be introduced into every classical school.

We are aware that the subject of *mythology* is one of difficulty and delicacy; and we do not recollect to have seen it better treated, than in this work. But while it is a question, how far the vices of the Pagan Pantheon should be presented to children, it certainly appears not less dangerous, to leave a boy to entertain respect for a being, who, as he is afterwards to discover, is an example of the grossest profligacy. One thing at least should be done. The term *mythology* should be so distinctly explained, and the *fabulous and unworthy character* of the Deities, so frequently referred to, that it may be associated with every recollection of them, and we doubt indeed the expediency of using the *historical style* in describing them. Above all, they should be contrasted with the God of the Scriptures, as to their existence, and attributes, and powers; and then there would be less danger of transferring the idea of *fable* to every system of *religion*, as is so often done by the profound classical scholar.

The Greek Primitives of the Messieurs de Port Royal; to which are added rules for Derivation or the Formation of Words. Selected chiefly from Buttman's Greek Grammar. Boston, 12mo. pp. 183

Modern Literature is very much indebted to a company of Catholic ecclesiastics, who in the 17th century occupied a monastery a few miles west of Paris, called Port Royal. They cultivated the ancient languages, and published grammars and other works, to facilitate the study of them. Their

works have been the foundation of many philological works in France, England, and America. One of those works was entitled 'The garden of Greek Roots,' consisting of four parts, the first of which contained a collection of the principal primitives of the Greek language, alphabetically arranged. The work before us is substantially a re-publication of this first part, (the other being much less important,) or rather of an English translation of it, made by Nugent in 1748. It must be a very valuable assistant to the Greek students, especially with the improvements introduced by the American Editor.

Christian Almanac. New York, Philadelphia, &c. Porter's Health Almanac. Philadelphia. British Almanac. London. Almanac des Bons Consuls. Paris.

These unpretending, but useful little works, were established in order to supply the place of the ridiculous and often pernicious records of astrology and superstition, which were formerly circulated under the name of almanacs. They contain all the ordinary astronomical information, adapted, either by separate columns, or in distinct editions, to the latitude and longitude of the principal places in our country; and instead of astrology and worn out or ridiculous jests and proverbs and predictions of weather, in every vacant corner of the almanac, and a number of pages succeeding, are occupied with useful information in arts, agriculture, and statistics, maxims of health and temperance, and anecdotes and extracts, suited to promote morality and religion. Publications of this kind have done incalculable good, if it were only in the exclusion of evil; and deserve the patronage of every friend of improvement.

Essays on School Keeping, &c. By an Experienced Teacher. Philadelphia. J. Grigg. 18mo. pp. 199.

While this work does not exhibit, by any means, the originality of Mr Hall's Lectures on School Keeping, and seems to suppose a degree of ignorance, which, we hope, does not generally prevail on this subject, it contains *many valuable hints* for teachers. More than half the volume is occupied with extracts from some of the best authors on education, which are generally well selected and important. We hope it may reach many, to whom Mr Hall's book is unknown.

Biblical Manual, containing brief illustrations of various Scripture tables, &c., collected from Adam Clark, Jahn, Buck, Dwight, &c. By Horace Spaulding, Superintendent of a Sunday School. Boston. J. Loring. pp. 72.

We presume the plan of this work was suggested by some of the most pressing wants of the writer's pupils; and we think is admirably adapted to supply them. It contains such an historical account of the several books which compose the Bible, and their Authors and divisions, as we have in vain sought for, in a compendious form. To this are added an account of the ancient divisions of time and weights and measures, Scripture Chronology, and a very interesting tabular view of the Jewish Calendar. We have seen nothing which so well deserves the name of a *Biblical Manual*; and few books which comprise so much valuable information, within the compass of 72 pages, and at a price so moderate.

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ART. I.—SKETCHES OF HOFWYL.

LETTER XXII.

Religious Education.

MY DEAR FRIEND—In my last letter, I described to you the course by which Fellenberg believes, that a child must be led to the *elements* of religious truth; beginning with the affectionate care and tender caresses of the mother, which open his mind to the conception of a Supreme Preserver and Benefactor, to whose works he is directed as the evidence of his existence, and carrying him on by a course of lessons founded on the observation of himself and those around him, attended with the examples and instructions of the Bible, to a practical conception of the great duties of life.

I quoted his remark, that ‘we see even in our own day, that every thing which *parents*, which *nature*, which *conscience*, and the observation of our own hearts can accomplish for the moral development of children is *inadequate*. It is on this account, that the aid which Scripture history affords should be welcome to every educator.’ He therefore makes it a part of the course of regular instruction at the earliest period, when the child is capable of understanding its simple narratives.

Scripture history is peculiarly important, because it informs us of the agency and superintendence of the Deity in the events of this world. General history is not therefore unnecessary, or useless. It embraces an account of many excellent men, often in circumstances more analagous to our own, and serves to illustrate and confirm the lessons derived from the Scriptures.

Thus far, he observes, we are chiefly confined to the sphere of 'what may be called *Natural Religion*,' and as some doubts have been suggested concerning his views of Revelation, you will be gratified with a full account of his views, in his own language, addressed to his assistants, at a period when efforts had been made, with too much success, to undermine the religious belief of his pupils.

He remarks, that if all our observations of the objects of nature, and the operations of our own minds, and the history of man 'lead us to the Deity as the Creator and the Moral Governor of the world, how ought we to welcome a revelation from him.'—'A revelation that harmonizes in the most perfect manner, with the instructions which have been already afforded us, in so many ways, in the sphere of what is termed *Natural Religion*, concerning our highest good; and adds security to our faith, which might be impaired by the strength of common opinion, if no higher sanction was afforded; and it were left solely to the support of our weakness and frailty—A revelation, which in the midst of a world sunk in selfishness, inculcates the most extensive, the noblest benevolence; which teaches us to love even our enemies, and to do them good; which recommends it, not merely by words but by actions; which excites us to practice it, by the example of Jesus Christ, who (as all admit) voluntarily endured the greatest sufferings, and gave himself to the death of the cross, for the sake of our race—A revelation, comprising a moral law, which the eighteen centuries that have since elapsed, have been as little able to excel, as preceding ages were to attain, in purity; and a code of moral instruction which penetrates the sanctuaries of human nature, which leaves no depths and no heights of it unexplored, and is adapted to all its peculiarities—A revelation, which has continued to advance in its triumphs over the vices and prejudices of men, for 1800 years, notwithstanding all the weaknesses of those to whom it was committed; has maintained itself against all the attacks of its enemies; and through all these contests, as through a series of confirming and purifying trials, has become the highest glory of Humanity and Divinity.'

‘How is it possible, that such a revelation, when exhibited, should not be embraced by human spirits, especially at a period in which miserable indifference, or sometimes even worse fanaticism, play their corrupting game with the highest good of our race, and its only means of safety, in a manner more presumptuous and bold than ever before. Never could the exalted character of Jesus Christ, be more appropriately presented to the adoration of our race than at this moment. Never could the imitation of the example he has given us in the instruction of the ignorant, the direction of the wandering, and the deliverance of the world from evil, be more strongly recommended to the true philanthropist.’

‘Were Christian faith withdrawn from us, we should be deprived of the only soil in which the tender shoots of good which appear in childhood, can be trained to produce fragrant blossoms, and sanctifying fruits.’

‘We establish our institutions upon the basis of genuine Christianity. We proceed, in the commencement of our labors, upon the essential principles and conditions of the Gospel. Every sound system of education must rest on the instructions of Jesus Christ. In those instructions is given the substance of its theory; the best practical example for the educator is to be found in the Saviour of men; and, in the result, we should aim at no other object, than the realization of that kingdom of God, to which he has directed mankind.’

‘The great traits of the character of Christ, may, at the commencement, seem to our pupils like the first dawning rays of the morning, which are scattered and almost lost in the clearness of an unclouded horizon. The mind of the child at this period, is far from being capable of comprehending his divine love, embracing all mankind with inexhaustible and profound sympathy; his unbounded devotion to the welfare of our race. We should therefore do well, to let this exhibition rest upon his mind, sometime after it is first presented, before we attempt to follow out this important subject into all its details.’

The study of Grecian and Roman History, it is observed, will enrich the mind with subjects for comparison and illustration; and enable the pupil to perceive the pre-eminence of Christianity over all the superstitions of those cultivated nations, and the philosophy of their wise men. It will also show him the urgent need of a revelation, and prepare him for a more

complete course of Scripture History, in which the life, character and instructions of Christ, should be more fully exhibited.

The portion of the course I have now described, is designed to be equally applicable to the pupils of various sects, Catholics, Greeks, Lutherans, and Reformed, which are found in the institution. In establishing the institution for *all sects*, Fellenberg feels bound to cherish, rather than impair their attachment to the religion of their fathers, and therefore avoids all doctrinal instruction, which could excite doubts or hostility. It is intended rather to be a course of Christian morality, comprising the general duties we owe towards God, as well as those towards man. He also considers it hazardous to present the difficult or mysterious doctrines of religion too early to the minds of children. In calling upon them to attend to subjects entirely beyond their comprehension, and incapable of application to their own circumstances, they acquire the habit, either of listening with indifference to the most important of subjects, or of employing words, without ideas; both equally pernicious to their intellectual improvement, and their religious feeling.

He also adopts, as a fundamental principle, the declaration of our Saviour: 'If any man will do his will, he shall know of the doctrine, whether it be of God.' He believes the best preparation for understanding and valuing the precepts of Christianity, is to implant its spirit in the heart, and accustom the pupil to act it out in the life.

It is for want of an analogous sympathy or feeling, that the world so often consider the genuine feelings of the Christian, extravagant, and his conduct quixotic. Indeed, both reason and experience combine to show us, that it is not until the child has been accustomed to the exercise of benevolent feelings, and to their display in action, that he can understand the assurance: 'It is more blessed to give than to receive.' It is not until he has made a multitude of unsuccessful efforts, to walk steadily in the course which duty and prudence point out to him, that he can realize his need of aid and guidance, or attach any value to the command—'If any man lack wisdom, let him ask of God, who giveth liberally, and upbraideth not.'

In this portion of education especially, it is important that *action* should follow *instruction*; that practice should be intimately connected with theory; that the pupil may never be left to consider his religious sentiments, as a thing separated from his ordinary life. It is indispensable that this habit be

early formed. Whoever has not been accustomed from 'his infancy, in every part of his intercourse with others, to observe the rule, "Do unto others as ye would that others should do unto you," even to the most minute details of doing and refraining, and with conscientious care, will not learn at a later period to regulate his conduct by this fundamental rule of the moral law, without the greatest difficulty.' Hence the frequent imperfections of daily conduct, in those who seem anxious to do their duty.

But in addition to this *Elementary and Practical course*, each pupil is consigned to the care of a clergyman of his own church, whose daily duty it is to introduce him to the *Doctrines of Christianity*, as professed by his parents. The course of Scripture History is continued, or reviewed, and portions are committed to memory. Portions or books of the Scriptures are next read, and explained in a critical manner. A summary of Christian Doctrines and Duties, expressed in the most simple scriptural language, concludes the instruction of the inferior classes.

The higher classes study a more extended Scriptural Catechism of Christian Doctrine as connected with Natural Religion and morals. The explanation of the New Testament in Greek, and finally, general views of Ecclesiastical History, complete the course of religious instruction.

The public service of the Sabbath is conducted by Fellenberg, and one of the clergymen, alternately. Two religious lessons are given to each class during the week, and the pupils are required to give an account of the discourse of the preceding Sunday, and receive explanations on points which may not have been understood.

With those who are unwilling to receive religious lessons, no compulsion is used. Time is given to overcome their prejudices and soften their dispositions, and they are left to acquire gradually the spirit of the institution.

Such is the course of religious instruction adopted by Fellenberg, to meet the wants and the prejudices of the various sects for whom his institutions have been opened. The task is one of difficulty, which few would be willing to undertake, and while mere spectators will be disposed to regard the system as too rigid or too liberal, according to their respective opinions, I feel bound to say, that I found the spirit of Christianity pervading the *daily intercourse and habits* of Hofwyl, to a degree which I have seldom witnessed in a public institution.

ART. II. — VILLAGE SCHOOL OF SASSENDORF.

[In our number for September, we commenced an account of a *reform* in a village school in Germany. We now present the remainder, which we think will be equally interesting to every friend of improvement.]

If children are allowed to indulge in habits of mischief, I think that they hereby lay the foundation for a bad character when they have grown up ; but I do not consider such conduct as absolutely criminal. I would have the teacher observe carefully the conduct and character of the children, and remember, that thoughtlessness, and a certain predilection for the enjoyment of the senses, are characteristic of the age. Fatigued and soured, as he often is, by his laborious duties, and surrounded by a crowd of active and mischievous boys, he is sometimes uncertain what to do. In my opinion, it is the duty of the parish to interest themselves in such a teacher. They should win him over gradually to their confidence, and impress him with the belief, that one who puts great confidence in children, succeeds far better than he who puts a very limited confidence in them ; and that the teacher who uses violent and frequent chastisement, impairs his own health and contentment, and does injury to children.

The teacher of the school in this village, has gradually fallen in with my views in regard to a mild and affectionate treatment of children, and by acting upon them, has made his school a scene of enjoyment, instead of a gloomy prison. He begins and closes punctually. During vacations, he proves abundantly that he cannot enjoy himself away from his duties. He has frequently remarked to me, that he finds children less inclined to study and to good manners, after vacation, than they were before ; though for my part, I consider relaxation as essential to their health.

After what has been said, it will not appear strange that we have *no code of punishments*. By the constant presence of the teacher, and the public examination by the minister, every crime is prevented. Levity, forgetfulness, and negligence, are treated as such, and we are careful to distinguish between vices of the heart, and those which originate from a weakness of understanding. The negligent child is called to account, is admonished, and for a short time is disgraced.

Children who are frequently tardy, or who stay away too often, are reported to the Inspector, who in this case, is the minister, and he confers with them and with their parents. The frequent presence of the Inspector at the beginning of school, and the possibility of receiving admonition from him, stimulates the children to be punctual at school, and obliges parents to furnish them their meals, seasonably. It is only when a child is uniformly stubborn and disobedient, when he exposes himself to punishment by some great crime, that he receives chastisement from the instructor. All petty offences are reported by the teacher to the Inspector, and he attends to them when he examines the school. He orders the child to attend him after school, and keeps him shut up for a quarter of an hour. To this punishment, I have never had occasion to resort but twice, since I have been connected with the school. Since tickets and the book of credits were given up, the only rewards existing are those which are *natural*; and which consist in the confidence of their guardians, friendly looks and words, and little expressions of commendation.

The reformation of *instruction*, was the last thing to which I devoted my attention. It is my opinion, that the love of order, punctuality, and cleanliness, and a regard to the laws of God, ought to be awakened, before the means of knowledge are increased; for I consider ORDER and PUNCTUALITY, as a principal means of advancement in knowledge, and in mental improvement. Knowledge and skill, without method, without a regard to laws and a reverence for the Supreme Being, are of no avail in making either good citizens or good men; and it is a principal object of a school, to form citizens for this world and for heaven.

The children are divided into *three classes*, according to their skill in reading. The *first* class learn the alphabet and spelling. I did not attempt to introduce the improved mode of teaching the alphabet, because the teacher disliked it; and I have found from experience, that that method of instruction succeeded best which was best adapted to the teacher's own mind and habits. The success of a school depends more on his good will and activity, than on any particular methods of instruction. The *second* class read words and learn to accent. The *third*, or highest class, are full readers; and are taught to understand and utter impressively what they read. To benefit the children, and make them skilful in speaking and in

spelling, they perform these exercises *in chorus*, or *all at the same time*, a plan which pleases them very much. In spelling and reading, parents can assist children ; and aid is in this way very generally derived from parents in this village. In all three of the classes, after exercising the whole together, each child is called upon individually to sustain an examination, and sometimes the usual exercises are suspended entirely, for the sake of practising an inattentive child. In order to introduce an expressive and simple method, I undertook to conduct the elementary reading myself, in the presence of the instructor.

Good reading, that is to say, not only that which is animated, and in which a proper sound is given to letters, but also that in which proper *accent* and *modulation* are used, to make it understood and felt—such reading, seems to be very much neglected, and we rarely find correct, much less expressive reading, in schools. A child, from a want of care in instructing him, accustoms himself to a want of reflection in reading, and the consequence is that he becomes thoughtless and mechanical on more important occasions, and even during divine worship in the church. In this way, the school, the object of which is to arouse and employ his mind, renders him attentive only to words. I employ a very simple method to make good readers, or at least to make children understand what they read. If a child reads without expression, I say to him : ‘Read that passage again ; I observe that you do not understand it. You must give me the meaning of the sentence.’ He may perhaps be obliged to read it several times before he understands it ; but he will at last succeed, and acquire the proper accent and expression. To make children read with feeling, the teacher must set them the example, and let them repeat together after him.

For instruction in *writing*, children are divided likewise into three classes. The elementary strokes are drawn upon the small black boards for the lowest class, and these are copied by them upon slates. The drawings on the boards are very large, so that the form may be distinct ; and regularity more than beauty is observed in their formation. The second and first class write after copies, and these classes I have committed to the care of a skilful penman, from a neighboring town. Both engraved and written copies are shown to them. The former present them with an ideal, which they can never attain, though it serves to stimulate them ; the latter with an example

of fine writing which it is within their power to equal. The second class write sentences of a single line in length; the first class longer sentences, which convey much useful knowledge. The teacher prepares pens while out of school, and distributes them to the pupils, when they are arranged at their seats. The first class mend their own pens, and the third, write with slate pencils. All the three classes are uniformly under the charge of the teacher; and he can communicate instruction to each child, by going behind the benches.

Writing books and slates are all ruled. The slates and the writing books of the second class, are ruled alike, and this is found to operate favorably on a pupil when he is removed from the one to the other. I am happy to state for the credit of the instructor, that by his efficiency in the writing department, many scholars write a beautiful, and all a legible hand. In aid of the teacher, it is required that the pupils present their books, when written full, to the Inspector. He examines them, passes judgment upon them, and commends especially neatness in the use of them.

Instruction in *orthography* is carried on simultaneously in all the classes. While the higher classes are writing words upon their slates which the teacher gives out, he attends to the smaller classes, making a single child spell alone, and sometimes all the children together. The larger children are obliged to give the principles or rules of correct spelling, in case of any mistake. The small children repeat these rules together, so that on their transfer to the higher classes, they may be familiar with them. No particular instruction is given as to conversation. If the instructor speaks correctly, I think the study of special rules is unnecessary. Readiness and accurate expression in speaking, seem to me more important for the farmer and the mechanic, than the knowledge of a system of grammar, with its unsettled etymologies, and nice distinctions in syntax. The inflection and conjugation of words, they can learn correctly enough, from that experience which the practical pursuits of life will give them.

To the instruction in *singing*, which occupied two hours in every week, I attended myself. My principal object in doing this, was to improve the singing in the church, by adopting melodious, soft, and simple music, and consequently to improve the singing throughout the whole parish. I had in view also the introduction of better songs among the people, through the me-

dium of lively youth, and thereby gradually to soften their voices and their feelings, and to awaken a higher and purer taste in the choice of their amusements. To accomplish these objects speedily, and with certainty, I first exercised the scholars carefully on the tones, and endeavored, in ascending and descending the diatonic scale, to make them sound each note with a soft and correct expression. They emulated each other in this employment, and strove to imitate the learner. The scale was marked out upon the black board; and after they had become skilful in it, they were carried forward into tunes. Here they were taught to keep time, to accent properly, &c. and by pursuing a systematic course, they became at last able to sing with propriety and with effect. As a recompense for their diligence in learning to sing, three small books of music were presented by the Inspector to each child. Each contained simple selections from the most approved authors, which were also practised with care. In practising, stanzas are sung alternately by the girls and boys alone, sometimes by a single boy or girl; and I have found that with proper attention on the part of the leader, *almost all children* can learn to sing.

Religious instruction in our school is divided into two departments, the *connected* and the *aphoristic*. The former is attended to by the minister of Sassendorf, whose office and title lay him under special obligation to do it. The latter is managed by the teacher. I ought perhaps to add a third department, namely the *historical*; because the teacher instructs the children in Biblical History, and familiarises them with principles and truths drawn from this source. The manner of conducting this department was prescribed by me to the teacher. When the study was first commenced, I read to the children from the Biblical History with a deliberate and correct enunciation; and the children read together after me; I then gave them a full account of the subjects under consideration, from the Scriptures, which I also read to them. The children were then required to repeat the account, and if they expressed themselves in different words and with a varied pronunciation, they were very much commended; for a history cannot be understood, unless those who study it can give its contents a language different from that of the book.

In the explanation of difficult passages, I asked many questions, and concluded with such tender exhortations as were prompted by the subject. The truths contained in the Biblical

History were, in my opinion, so important and impressive, as generally to require but little catechising to develop them for the first time, and therefore I feared lest the teacher should, at the outset, present truths to the children which they were not yet capable of understanding: If a child is thoroughly acquainted with Biblical History when he goes into life, he will be able to make various applications of his knowledge, which, as a child, he is not qualified to make. If we force them upon him by our remarks, it will be a mere intellectual exercise, and his feelings will not be interested. But mere discursive catechising will never succeed. It is only by tender and affectionate conversation, by brief and pointed observations, that a child can be made to understand; and when such a method is followed, the highest object of religious instruction is secured. It is the special duty of the teacher here to see that children thoroughly comprehend the history, and for this purpose, they must be taught many things relating to the manners and customs of the Jewish people, and the geography of their country, and their condition in other respects. The teacher uniformly asks the children, what they find in the lesson which pleases or displeases them, and for what reason. The answers which he receives, of course vary with the understandings and feelings of the children, and require such observations on his part as are suited to their capacity.

For instruction in arithmetic, we have tables of whole numbers and decimals, which are arranged on sliding rules, and in such a manner that the teacher can expose at pleasure any number of figures which is requisite. Children are at first required to study arithmetic without the aid of slates and pencils. They learn to count from 1 to 10, and to carry on the processes of addition, subtraction, multiplication and division, within that compass. In studying fractions, they use tables which are arranged as has been mentioned. In order to make them remember them easily, numbers are arranged in verses, which are either sung or repeated. Children are required to carry on the processes in arithmetic as much as possible without writing them down. This method strengthens the memory and power of reflection. It is easily practicable in the lowest classes, and is adopted as far as possible among the higher and more advanced classes.

I remark, in conclusion, that there is an annual discharge of all pupils above the age of fourteen years. They are dismissed

in the presence of the whole school, and of its supervisors, with appropriate exercises of prayer, and singing, and impressive admonition. In the week following, new pupils are received. All children who have attained their sixth year, can become members. On their admission, the laws and regulations of the school are read to them by the Inspector, and they are seriously and affectionately exhorted to obedience.

The writer concludes with asking indulgence for the imperfections of the school, and of the description, in neither of which did he enjoy the aid or counsel of others. We believe our readers will agree with us, in feeling that no apology is necessary for this interesting document, and in wishing that we could procure the '*History of a day*' in the reformed school of Sassendorf.

ART. III.—HISTORY OF A COMMON SCHOOL FROM 1801 TO 1831.

[Concluded.]

[In the preceding portion of this paper, our correspondent gave an account of the general and exterior arrangements of a school. We now present the remainder of his communication, which describes the order and methods of study. We hope the clear exhibition of defects, which we fear are found in *many* of our schools, may excite their guardians to new efforts; and we are anxious to receive an account equally minute, of an *improved school*.]

WHEN the schools, were opened, especially in the fall, many of the children were not sent immediately, for the want of shoes, clothes, &c. They were also apt to be late in the morning. It was usually near 10 o'clock before all had arrived. Many were also very irregular in attendance, especially in the winter. The slightest excuse for detaining a pupil from school, seemed sufficient. But in the summer, particularly within four or five years, their attendance has been I believe rather more regular.

Every instructor had enough to do, during the first month, in establishing his rules and modes of instruction; which were generally different from those of his predecessor. A longer time was necessary, for the pupils to regain what they had lost.

In teaching the Alphabet, it was customary for the instructor to take his seat, and point to the letters precisely in the order in which they are placed in the book, A, B, C, &c. If the pupil could name the letter immediately, it was well; if not, he

was told it. After going through from A to Z, the double letters were also taught. Sometimes the process was inverted; beginning at the bottom and ending at A.

To teach spelling, a lesson was assigned, consisting of a certain number of columns of words arranged in Alphabetical order, as the words of our spelling books usually are, which the pupil was requested to study over and over, until he could recollect and spell them from memory. None of them were ever defined for him; nor was he requested or encouraged to seek for definitions for himself. In this manner, one word suggested, by association, the next; the second, the third; and so on. No faculty was called into exercise but the memory. If a word was mis-spelled, the next pupil who could spell it was allowed to take his place, or 'go above him,' as it was called. He who was at the head of the class at evening had a credit mark, and sometimes a written certificate of good scholarship. Indeed, emulation was *the only motive to exertion* which I ever knew employed in the school, except compulsion.

In teaching reading, the process was equally mechanical. The instructor generally, though not always, read the first verse or paragraph, and sometimes read with them in his turn. The instructor, or the pupil at the head, made the corrections. These extended no farther than the right pronunciation of the words, and a measured attention to the pauses. No regard was paid to tones, and little to emphasis, and the proper inflections. 'Read as you talk,' was a rule seldom given, and still less frequently reduced to practice. It was customary to read the Testament and Preceptor, (the principal reading books) generally in course. There were, however, certain days of the week on which they used to read only selected pieces. These consisted of some able oration, and perhaps a dialogue, with some of the more difficult poetry. When visitors called, they were commonly required to read these selections, which they had learned almost by heart. Some who were most successful in imitation, had also caught some of the appropriate tones and inflections from the instructor.

New beginners in writing, usually had a copy of straight marks. Over the top of the next page, the master wrote, *Avoid alluring company*, in large hand, which the pupil was required to imitate. A page a day, that is, one eighth of a common sheet of foolscap paper, was their common task in writing. The pupils' copies were usually in alphabetical order, and

during the first year, almost wholly of coarse hand, ruled (for all were required to rule) from one fourth to half an inch wide. Engraved copy slips, instead of written ones, were sometimes used.

When Arithmetic was taught in the evenings, the instructor usually wrote *sums* for the pupil on a slate, which he was required to *work*. More recently, a few of Daboll's Arithmetic have been used as guides.

The order of exercises for a day was usually as follows.

From 9 o'clock, A. M. to 15 minutes past 9, the instructor came to the door with a large ferule, and struck several times on the door post as a signal for opening the school. Such pupils as were present came in, and either took their seats or crowded around the fire. Those of the first class who were present read in the Testament. The lesson consisted of from two to four chapters, according to their length. The time usually allotted to this exercise was from twenty to thirty minutes, or until most of the pupils had arrived.

When this exercise closed, writing was attended to. In the winter, copies and pens were to be prepared, ink to be thawed and watered, and numbers wished to go to the fire at once. In the midst of all this the second class usually took their Testament for reading, but received little attention from the Instructor. While the second and third classes were reading, the instructor usually finished copies and pens, and assigned the spelling lessons for the forenoon. Then the smaller classes were to be taught. Those who were able, read a few sentences of some of the easy lessons in the spelling book, while others merely read over the words of the spelling lesson.

At about half past ten the welcome sound, '*You may go out,*' was heard. Every one made his long 'obeisance,' and was immediately in the street; but in from five to ten minutes the loud rap brought them to the place of obeisance, and ultimately to their seats again. Within a few years past, the custom of having the two sexes go out separately has been introduced.

The rest of the forenoon was spent chiefly in spelling. The school closed at 12 o'clock. At the usual signal, '*School's dismissed,*' a scene of confusion commenced. Some jumped and hallooed; some rushed for the door, and some were thrown down in the crowd, and perhaps hurt. But at all other times they usually went out in good order.

There was a large pond, about a quarter of a mile from the

school house. In the winter, this was the favorite resort of the boys. Time passed so swiftly, that they were often too late at the school, and were reprimanded, sometimes feruled or flogged, almost by the dozen.

The rap on the door summoned them at *one*. The American Preceptor was then read for nearly half an hour by the first class, and about a quarter of an hour by the second. Writing went on again, simultaneously with the reading of the second and smaller classes.

When the course of lessons was finished, a short recess was allowed as in the forenoon. On coming in from recess or intermission, it was customary to have a pail of water and cup stand by the door. It was rarely *handed around*, but every one helped himself. Some, when heated by exercise, drank large quantities, and the greater part of them drank, not to quench their thirst, but to cool themselves.

On coming in from the afternoon recess, the classes were all exercised in their spelling lessons again, beginning with the youngest. After spelling, the pauses, abbreviations, numeral letters, &c., were recited. They were however barely *repeated*, without any practical application. In addition to these the instructor usually had a set of written questions, embracing the time when many remarkable events happened, the various currencies, tables of distance, weight, measure, &c. The first class, and sometimes the second, were required to answer these daily until they were perfectly familiar. Within ten years, the older classes have also been required to commit the Introduction to the Spelling Book to memory; but it was always repeated in such a manner as to evince most clearly that it was not understood, nor did the instructor often attempt any explanation. For example, had any visitor requested an analysis of the word *walk*, it is doubtful whether a pupil could have been found, who could have told whether *w* is a vowel or a consonant, or what sound *a* has. A few might possibly have seen that *l* was silent. They were indeed required sometimes to *key* the words, as it was called; but the exercise was chiefly mechanical, and at most a defective one. If told to key the word *luminary*, the scholar usually replied, *number first*, or *figure first*; meaning, when he meant any thing at all, that the figure 1 was placed over that syllable, and that *u* had a long sound. But what sounds the rest of the letters in the word had, or whether any

other syllable except the first was accented, no one was required to tell.

A table of words spelled differently, but pronounced alike, was usually a favorite table with most instructors. It consisted of four pages of the Spelling Book. It was usually studied until many of the pupils could repeat it from beginning to end. But I never knew any teacher require his pupils to apply it. If they wrote a letter, and had occasion to use the words *write* and *plain*, they were almost as likely to be spelled, *wright* and *plane*, as in the proper manner.

The exercises of the day were usually closed by calling the roll or catalogue of pupils, by announcing the name of the scholar, whose turn it was to make the fire next morning; and by giving the most positive orders for every pupil to 'go straight home, and be civil to everybody he might meet with.' Once a week, the writers were required to write each a line for examination. They were then numbered according to their excellence. He whose line was No. 1, was allowed to have the first choice among the seats; No. 2, the second, and so on. About once a week they were also allowed to choose sides for spelling, which usually took up about half of the afternoon; and was attended with much evident effort to defraud, and many exhibitions of envy, jealousy, and the spirit of contention. The side or party who mis-spelled the smallest number of words was declared to have *beat*; and they usually manifested much triumph.

Dialogues, too, were sometimes committed to memory, and repeated. They were usually of the coarser kind; and such as were calculated to elicit the worst passions, and describe the worst actions of men; such as revenge, duelling, treachery, murder, assassination and war.

This school, for the first twenty years of the period here referred to, was equal, if not superior, to the average of the schools in that part of the country. Within ten years, its standing is believed to be rather below mediocrity; although it is still one of the best, in the particular school society to which it belongs.

In 1801, the people paid at least one half of the compensation of the instructor, by a tax upon themselves proportioned to the number of pupils furnished by each. But for the last ten years, the public fund has paid, I think, about nine tenths of the expense. It is now considered as burdensome to furnish wood

and the teacher's board, as it then was to do this, and pay half his wages; and the only influence of the fund has been, to diminish the value set upon education, and to increase the reluctance of the people to pay for the improvement of their children.

Such is the school of my childhood; and such, I fear, are many others whose patrons are sleeping over their defects; for I have observed that those whose schools were most deficient, were best satisfied with their condition.

ART. IV. — CLASSICAL INSTRUCTION AT HOFWYL.

LANGUAGE is employed, either as a *medium of intercourse*, or as an *instrument of thought*. The study of other languages besides our native tongue, is therefore of the first importance to a complete education; on *two accounts*. 1. It gives us access to the ideas and character of the wise and good of other times and other countries, as *expressed by themselves*, and relieves us from the necessity of depending on the imperfect medium of a translation. 2. It teaches us to analyze thoughts, and to express ourselves correctly, *not only in our intercourse* with others, so as to guard against deceiving or being misunderstood, but *in pursuing our own trains of reasoning*, where we often employ words and expressions as we do algebraic symbols, without reverting at every step to their value. Here of course, the whole accuracy of the result depends on the correctness of the process; that is, on the proper arrangement and connection of words and phrases. Skill in this is not to be acquired merely by learning *rules of grammar*. There must be *much reading* and *much practice*; and the mind should become familiar with the best forms of language, and the best models of writing. 'What is well expressed is well thought,' says Fellenberg, 'and the *grammatical correctness* of our expressions, has much to do with the *logical accuracy* of our ideas.'

In reference to the first point, therefore, languages, which are merely designed for *intercourse*, may be learned by *conversation*, by *translations*, or by *reading*. A method resembling that of Hamilton was adopted in teaching German; and I have known English boys, 12 years of age, acquire that language, on this plan, in six weeks, so far that they could receive instruction

in Geography, the Classics and the Mathematics from a German instructor. But in reference to the second point, Fellenberg thinks it important that *some one foreign language, at least, should be studied critically*. He believes that one which is *fixed by its antiquity*, is best for this purpose, and that *the Greek* is preferable to others, as being the *most perfect in its forms* and the most philosophical in its construction.

The period assigned to it, in connection with a regular course of other studies, is six years, four lessons weekly. It was formerly studied at Hofwyl before the Latin, but is now deferred, as being too difficult for the first effort of an immature mind. The following is an outline of the method of instruction pursued.

The period of study is divided into two principal courses.

1. *The Elementary Course*, of four years, in which the forms occupy the attention chiefly.

2. *The Higher Course*, in which Syntax is the principal subject of study.

ELEMENTARY COURSE — FOUR YEARS.

First Division, one and a half years.

First Subdivision.

Three months of exercises in phrases and *forms*, including *quantity* and *accent*, confining the attention to essential points, and directing it towards a preparation for Homer.

Second Subdivision, one and a quarter years.

a. Six months.

1. The *Attic forms*, excluding all poetic forms, with references to Buttman's small grammar; and translations out of the mother tongue.

2. The principal *rules of quantity* and *accent*. The accents should be employed in the written exercises.

3. Examples for translation should be extracted as much as possible from Homer; and particularly, from those portions which are to be read later.

4. These Homeric phrases should be committed to memory, as a preparation for the study of Homer.

5. The examples themselves should also be according to the pure *Attic forms*, without reference to poetical and secondary forms.

b. Three months.

1. When well acquainted with the Attic forms of declension

and conjugation, the pupils should be introduced to the *poetic forms*, according to the methods of Thiersch on the Homeric dialect, in his new grammar.

The contents of this essay should be rendered more tangible to the pupil, by means of tabular views of the forms and variations, in juxtaposition, which should be placed in his hands.

2. He should then be introduced, by a short account of the *measure* of Homer, to the scanning of his poems, with illustrations by means of other examples.

The pupil is thus prepared with a more extended knowledge of Homeric words, and of poetical variations, for the study of Homer itself.

Second Division, one and a half years.

The second division of the elementary course is spent in reading *selections from the Odyssey*, which is much preferable to the Iliad, on account of its simplicity.

1. A series of selections must be made from the Odyssey, embracing the principal events of the lives of the heroes (without the episodes), and forming as it were, an interior Odyssey, to avoid unconnected reading. Selections from ten or twelve books, read in a thorough manner, on this plan, will enable the pupil to understand this author well.

2. In addition to the exercises of language and thought, connected with this reading, *particular lessons* should be devoted to the *forms of the language*, and *translations from the mother tongue into Greek*. But the translations should always, at every period of the course, be in the Attic dialect.

3. The instruction in accents must be repeated and extended, and applied in the practical exercises.

The greater part of the time should now be devoted to the Odyssey; which may properly be done if the foundation has been well laid in the first course. There should be six lessons weekly; four of Homer and two of grammar.

Third Division, one year.

Select portions of Herodotus and the Iliad.

1. Subdivision, half a year.

Herodotus exclusively — Select portion — from the Persian war. The battles of Marathon, Thermopylæ, Salamis, Plataea, and Mycale, afford such materials for choice

This should be preceded by an introduction, comprising *notices of the life of Herodotus*, and the peculiarities of the

new Ionic dialect. The exercises in forms, accents, and writing, should be continued. Syntax should be occasionally, but thoroughly explained, and *practised upon*. The scientific development of the principles of all the Greek dialects, will be reserved for the second course.

Second Subdivision, half a year.

The study of Herodotus is continued, in connection with the *Iliad*.

1. The lessons should now be divided between *Herodotus* and the *Iliad*, in order to continue the study of poetical language, and also to complete the study of Homer. Selections are made and studied, as in the *Odyssey*.

The regular reading of Homer is now to be completed, and the scholar of good capacity enabled, either as holiday or private exercises, under the direction of the teacher, to study particular books, or to read the whole for himself.

2. The *grammatical exercises* heretofore begun, will be continued. In returning to Homerial studies, some written exercises in poetry may be added, merely with the view of fixing the rules of Prosody in the mind of the pupil, by practical exercises.

HIGHER COURSE — THREE YEARS.

The Greek literature developed itself in the following order—Poetry, History, Oratory and Philosophy.

The course of instruction in the language, should follow as much as possible the same order. The first course does this in effect, with regard to history and Poetry. The authors should be chosen among the Attic writers to complete the second course, and arranged according to their subjects, as follows.

First division, two years—History and Poetry. Second Division, one year and a half—Eloquence. Third Division one year and a half—Philosophy ; if thought advisable.

First Division, two years.

Attic History and Poetry.

First Subdivision, half a year.

Selections from Xenophon — Syntax. 1. Selections from Xenophon's historical writings. Perhaps Mathæis Chrestomathy may here be useful. This author is important, in part as furnishing occasion for instruction in Syntax, and in part as an introduction to Thucydides.

The *Anabasis*, seems too easy after Herodotus, and too difficult

in comparison with Thucydides; and selections may therefore best be made from other portions.

2. In the lessons of grammar, the most rigid course of Greek syntax should be followed. The extent and contents of the syntactical system should be described, as well as the consequences of particular rules.

The rules should be illustrated by appropriate examples; and as Syntax is now introduced for the first time, the number of lessons in parsing, should equal those of reading.

Second Subdivision, half a year.

Thucydides alone.

1. Selection from the historical portions, should occupy three or four lessons weekly.

2. Syntax and writing, with occasional repetition of forms, may fill up the time.

Third Subdivision.

Thucydides with a tragic poet.

1. Thucydides — two or three lessons.

2. Introduction to tragedies. Origin and cultivation of the Æschylus and Sophocles more particularly examined. Practical preparation and exercise.

3. Selections from tragedies.

Æschylus. Battle of Salamis — Description of the Shield — Prometheus — Chorus of Eumenides. Sophocles. Electra — Oedipus — Particular chorus. Philoctetus, for private reading.

4. Syntax and writing continued.

Fourth Subdivision.

Tragic poets alone.

1. Æschylus and Sophocles — 3 or 4 lessons weekly.

Second Division, half a year.

II. Division, half a year.

Attic eloquence.

1. Selected Speeches from Thucydides, and the Philosophy of Demosthenes.

Syntax exercises.

Third Division, half a year.

Philosophy.

If the advances made by the pupil and other circumstances render it desirable, half a year may be spent in studying some of the smaller works and divisions of Plato, which present the last days and death of Socrates.

ART. V.—MUSICAL TALENT.

MR EDITOR—If those who are interested in the dissemination of correct principles on any subject would labor diligently to collect all the *facts* which could throw light upon it, there is good reason to believe, that increased knowledge would so far change the grounds of a disputed question, as to induce both parties to engage in *investigation*, rather than debate. This I believe to be especially true in regard to music; and when musical science shall be placed on the same basis with all other sciences, that of experiment and patient research, instead of sweeping and vague theories, *then* we may hope to see it take that dignified rank among the branches of study esteemed necessary in the course of education, to which its eminent adaptation to increase the happiness of man, and assist in preparation for a future existence, seem to entitle it. But while it is made the mere instrument of gratifying the senses, and is but slightly connected with the other studies which are thought to be necessary in the course of intellectual discipline, in fine, whilst those who love music, and those who love philosophical research, are believed to be characters of so different a nature that it is impossible to find the two united in one person, we cannot expect to find music in its legitimate station, purifying and elevating the young mind. It will be perverted to the ignoble purpose of a transient gratification to those who are not able to estimate its best qualities and purposes; and those who cultivate it, must still be looked upon as an inferior class of beings, to the cultivated and well educated portion of the community. This day is, however, fast passing away, and men are opening their eyes to the probability that an employment which elevates the souls of angels, and is worthy of the attention of 'the just made perfect,' *may* be suitable to elevate the affections and intellect of man. Experiments and facts on this subject are read with more interest by the community. The interest you have expressed in this subject, leads me to send you an account of some facts which have fallen under my notice, illustrating the principle, (often denied), that in music as in other branches of knowledge, much depends on *cultivation*; and showing that every *appearance* of incapacity is not *real*.

The first individual I shall mention is M——, a little girl of eleven years of age, who commenced a course of musical

lessons, without any peculiar fondness for it, chiefly in order to gratify the feelings of a beloved mother, who was very fond of music, and sang with some degree of taste ; and because some of her little friends were taking lessons. She was a girl of excellent mind, and practised her musical exercises much in the same way as she learned a lesson in grammar — rather as a thing which must be done, than as a pleasurable employment. She discovered neither a very delicate nor a very obtuse musical ear ; but was able to distinguish between a correct and incorrect method of playing her short pieces, after she had heard them a few times repeated. She advanced very slowly, notwithstanding a constant, though not laborious attention to her lessons. Almost her first regular tunes were songs, which she learned to sing with perfect facility, although with a remarkably feeble voice ; but she was never known to vary in the slightest degree from the real sounds. She learned, during six weeks, four or five simple lessons and one song ; and seems to forget nothing she has once acquired. She finds great difficulty in obtaining the correct time of a piece at first ; but when obtained, does not forget it. She seems to take pleasure in playing over the few little pieces she has learned, but she has little desire to increase the number, notwithstanding her friends sometimes say to her ; ‘ Well, M——, if you do not play *many* pieces, you play your *few* very perfectly.’ Here the influence of habit, in forming the slight degree of musical character possessed by this little girl, is decidedly manifest. There can be no doubt, that if she were placed in circumstances where she would be excited to strenuous effort, she would find herself possessed of every thing requisite to enable her to become a first-rate musician.

Another case will show the effects of resolution and perseverance ; and the great probability of such a result. Little S—— is a sprightly and amiable girl, of eleven years of age, possessed of more than a common degree of intellectual maturity. Neither of her parents has ever manifested any particular fondness for music ; indeed, one of them has at times expressed a decided distaste for it. The writer of this, visited S—— in November last. In the course of the conversation, he informed her that a young friend was just about to commence lessons on the piano in a new method, and invited her to begin. The proposition was met on the part of S—— with the most enthusiastic rapture ; and it was evident, that it coincided perfectly with wishes

which had long been cherished. She was asked, what reason she had to suppose she could learn? Her answer was; 'O! I know I can learn; for aunt M—— plays; and cousin S—— plays; and I have read of little girls younger than myself, who have learned; and I *am sure*, I can learn.' The writer was desirous to try the strength of her inclination, by stating that she must be examined, and that he wished to know what attention she had paid to the effects of sound; in other words, whether she had, what is called 'an ear for music'. In order to this, questions were asked her in respect to the comparative height and lowness of some of the following sounds—the grunting of a hog, and the squealing of a pig; the barking of a dog, and the mewling of a cat; a man's voice and a woman's; a man's voice and a child's; a flute and a bass viol, and many others of the same nature. The result was a conclusion, that she did not know the distinction of high and low, as illustrated by these examples, even when explained to her. She was then presented with several vocal sounds, made within the compass of her voice, and requested to repeat them. To this task she was totally inadequate; evincing most clearly that she had never been accustomed to observe the effects of these and similar sounds upon her ears.

Willing, however, to try an experiment of an almost entirely novel nature with so unpractised an ear, she was not told that she *could not* learn on account of a natural defect, but was encouraged to believe she could learn, if she felt determined to try her utmost. She was then placed at the piano; and requested to notice how differently the low and high keys sounded. But she discovered no difference at first; and it was not until she had for some time patiently endeavored to distinguish them, by being sounded separately out of her sight, that she was gradually enabled to distinguish these gradations of sound. She learned very readily, several elementary lessons in music for the piano; and was soon enabled to play one or two very simple airs. She proceeded in this way for about four weeks, when the first piece was given her to sing; the air being the same as the part played on the piano. Here the case appeared almost hopeless. Not more than one note out of ten, was sung right at first. However, by constant repetition of the song before her, and by constantly practising it on the piano, by endeavors to sing it with another little girl who learned the same song very readily, by avoiding every discouraging remark, and

offering great encouragement to success, in the course of about three weeks and a half, she became enabled to sing the tune, to as not to offend the most fastidious ear. This was the only song she learned during the winter, but the triumph of resolution, patience and perseverance, was complete and fully satisfactory; and if any person should ask now little S—— which made the highest sound, a man's or a woman's voice, she might now sit down, and give a direct answer, by singing one of those sweet songs which she has since learned from an accomplished female teacher. It will be remembered, that only a year has now elapsed since her first trial; and it is natural to suppose that the artificial training her ear has undergone, has not brought the organ to the state of perfection which characterizes that of one who *commenced* making these observations upon the effects of musical sound some years earlier, or, in other words, who would be said to have shown an early taste or genius for music. This is true of S——, when compared with her friend; so that the ear of the former is not, by any means, in so good a state now, as that of the latter. Are we not taught by this example, that in spite of all seeming obstacles, much may be done when we sit down to the performance of a task with alacrity, patience, and perseverance; and that ill success is often the result of a want of effort. Had M—— been obliged to contend with as serious obstacles as little S——, resulting from the want of previous habits of attention to sounds, there is no good reason to suppose that she would have done as *well* as she *did*. These facts furnish us with some very important data, in reasoning upon the question concerning the general ability among children to become musicians. They teach us that we must not expect to find some general and sweeping principles of distinction, by which all may be classed; but that we should patiently examine the results of experiments made upon different minds, without regard to any theory whatever; unless that may be called a theory, which supposes that all are born with *some capacity* for the enjoyment and execution of music.

IPSE VIDI.

ART. VI. — FEMALE EDUCATION IN THE LAST CENTURY.

MR EDITOR—In a former communication I described to you the state and progress of Female Education in the United States. You inquire how so many of the females of New England, during the latter part of the last century, acquired that firmness, and energy, and excellence of character, for which they have been so justly distinguished, while their advantages were so limited.

The only answer to this question must be founded on the fact, that it is not the *amount* of knowledge, but the *nature* of that knowledge, and still more, the *manner in which it is used*, and the surrounding *influences* and *habits*, which form the character. Natural logic—the selftaught art of thinking—was the guard and guide of the female mind. The first of Watts' Five Methods of Mental Improvement, 'The attentive notice of every instructive object and occurrence,' was not then in circulation, but was exemplified in *practice*. Newspapers were taken and read in perhaps half a dozen families, in the most populous villages and towns. Books, though scarce, were found in some families, and freely lent; and in place of a flood of books, many of which are trifling or pernicious, there were a *few*, of the best character. They were thoroughly *read*, and *talked of*, and *digested*. In town and village libraries, there were some useful histories, natural and political. Milton, Watts' Lyric Poems, Young's Night Thoughts, Hervey's Meditations, the Tattler, and Addison's Spectator, were not scarce, though not generally diffused. Pamela, Clarissa Harlow, and an abridgment of Grandison, were in a few hands, and eagerly read; and the Adventures of Robinson Crusoe, was the chief work of this kind for the young.

But the daily, attentive, *study of the Holy Scriptures*, the *great source of all wisdom and discretion*, was deemed indispensable in those days, when every child had a Bible, and was accustomed to read a portion of the lesson at morning prayers. This study, with the use of Watts' Psalms, (a book which, with all the defects it may have, contains a rich treasure of *poetry* and *thought* as well as *piety*) at home, at church, and in singing schools, I regard as having furnished, more than *all other books and instructions*, the means of mental improvement, for 40 years of the last century.

But when were found the *hours* for mental improvement? Time will always be found, for that which engages the affections. If the spinning day's work was *one and a half*, or *two runs*,* early rising, and quick movements at the wheel, dispatched the task. The time was redeemed. Often was the book laid within reach of the eye that occasionally glanced upon it for a minute or two, while knitting or sewing.

In the families of educated men, *social intercourse* became an important means of education to the daughters. The parents spent their evenings at home. In almost every town, there was one or more collegiate students, or men of professional and liberal education. Many taught in the common schools, and 'boarded round' in families. The conversation of such persons was then highly appreciated, listened to, repeated and remembered. These circumstances afforded considerable aid to the cause of female education; for here, as in other cases, the means more scantily provided, were more carefully improved.

The visit of conversation was occupied, after the example of the wise men of Athens—whose whole employment was either to hear or communicate some new thing. Can the young lady whose highest repast is,

‘*The feast of reason and the flow of soul*,’

satisfy herself, or her companions, without preparing the viands of the mind? Curiosity to learn, and a laudable ambition to excel, rouse and call the various mental faculties into exercise. In this school, when *well prepared for*, and *well conducted*, the manners, equally with the mind and memory, are improved. Among this class, social visits were, as they ever ought to be, designed to give that turn to conversation which would render it both useful and entertaining. Then, a fragment would be carefully carried home, like wedding cake, ‘to dream upon,’ and distribute to their associates. ‘Teaching we learn, what is communicated is the more possess’d.’

There is in every society, a standard of merit of some kind. Whenever mental improvement forms that standard, character will be elevated. The mind is formed by the current of its

* Lest this should be unintelligible to some of the moderns, it may be best to state that a *run* of yarn consists of 20 *knots*, of 40 *threads*, each two yards in length.

leading thoughts, as the intervale, by that of its river. At that period, the *social, domestic, and sacred virtues* were the general standard of female merit, in place of learning and accomplishments. Throughout the wisdom of Solomon, the domestic virtues are extolled; and among the ancients, the companions of kings and princes, without these accomplishments, were thought unqualified for their station. The daughters of New England studied the Economics of the Proverbs. Nine tenths of all the cloths in use, were of domestic manufacture. So late as the eight years' Revolutionary war, when *hand-cards* only were used in carding wool, all, or nearly all, the clothing for the New England troops, was manufactured by the patient, laborious industry, of our mothers and daughters. This was done in addition to all family clothing, bedding, and hosiery. If they had a *calico, worsted*, or still more rarely, a *silk* gown, it was paid for in the produce of the dairy, or in home-made cloth. A wedding gown often lasted, until the daughter was ready to wear it on the like occasion.

But the wise and prudent *mother* in New England educated her daughters most by *her own counsels and example*, to virtue, and respectability. 'Her mouth was opened with wisdom, and on her tongue was the law of kindness.' Example, however,—*practical example, led the way*, and was *accompanied* by parental counsel. 'The father did not fail to enforce the counsels of maternal wisdom by saying, 'Be sure, my child, to obey your mother.' An eagle eye of watchful care, like the nightly moon-beams, spread its influence over all their steps, and the public eye and opinion were two faithful sentinels, who never slept on the watch. Under *such* restraints and by such means, were female virtues reared and guarded, and that sterling energy of character of which you speak, was formed. Family government then was general. So was family worship among the serious and moral; who kept the sabbath, and attended public worship so generally, that if one was absent, the conclusion was, that he was either out of town, or sick. The Revolution, however, changed the New England habits and manners surprisingly, and deplorably.

After the close of the revolution, in 1783, females over ten years of age, in populous towns, were sometimes, though rarely, placed in the common schools, and taught to write a good hand, compose a little, cipher, and know something of

history. The cause of female education was thus considerably advanced. Young women became ambitious to qualify themselves for school-keeping during the summer season, when sons were in the field.

I early noticed the force of female influence. I observed in many different families, its happy or baneful tendency; and my mind became gradually fixed upon the subject of female education.

I regarded much of the effort used by a large class of young men, to amuse and engage the young and inexperienced of the sex, with flattery and frivolity, as tending to make them mere triflers, or what is worse, *slaves* to fashion and amusements. Such 'learn, with dire docility, the wrong.' A *rational* education, and that alone, could qualify them to *educate rational beings*. A deep sense of piety only could qualify them to train up *immortals*! Faith, (the evidence of things not seen,) alone could surround them with omniscience; that alone could unveil the miseries, the glories of Eternity. 'In an oration which I was called upon to deliver as a collegiate exercise, I warmly advocated the importance of 'Improvement in the education of females.' I contended that science would never reach its acme, while the influential half of our race, to whom the training of the rising generation is committed, were left in ignorance of it.

In pursuance of the purpose I had formed, of acting as well as speaking, on this subject, an evening school, of 5 evenings in a week, was opened, for 12 weeks. About 20 young ladies attended. Lowth's Grammar, and Guthrie's Geography, were studied well and reviewed. At the end of the term, in the presence of the faculty of ——— College, the parents, and others, they passed an examination that did them honor, and delivered addresses of their own composition. Each brought her essay or letter, neatly copied, for the perusal of the spectators. This was the first female school, it is believed, that ever was attempted in New England, above the common district schools.

When, at length, academies were opened for female improvement in the higher branches, a general excitement appeared in parents, and an emulation in daughters to attend them. Many attended such a school one or two quarters, others a year, some few longer. From these short periods of attendance for instruction in elementary branches, arose higher

improvements. The love of reading and habits of application became fashionable ; and *fashion* we know is the mistress of the world.

When the instruction of females, in any of the departments of science, was first proposed, it excited ridicule. The man who devoted his time and heart to the work, was regarded as an *Enthusiast*. The cry was—‘What need is there of learning how far off the sun is, when it is near enough to warm us?’—‘What ! will the teacher learn his pupils to make Almanacs?’—‘When girls become scholars, who is to make the puddings and the pies?’ But these narrow prejudices, have almost passed away. *Many* have since become equally enthusiasts on this subject ; and the results of an improved system of female education have not disappointed *their* hopes or *mine*. By a true discipline of mind, and application to the solid branches of knowledge, our well educated females have become more agreeable companions, more useful members of society, and more skilful and faithful teachers, without disqualifying themselves for domestic avocations. On the contrary, they have been better prepared by these means, to promote their own happiness, as well as that of others ; whether the scene of their labors was the nursery, the kitchen—the parlor, or the wider sphere of public and extensive plans of benevolence ; and at no period of history, perhaps, have the sex exerted a holier or happier influence upon society.

I know not whether my answer to your inquiry, will satisfy you or your readers ; but I leave it at your disposal. SENEX.

ART. VII.—RESULTS OF LYCEUMS.

[The first question of an American in regard to a new plan or institution is, “What are the practical results?” We solicit those who are doubtful about the value of Lyceums, or some similar institutions, of a social character, (for a *name* is but a shadow,) to read the following statements by the Committee of the American Lyceum.]

THE best pledge of the permanent establishment, and of the general and final success of the Lyceum, will be found in the animating results of its numerous branches already in opera-

tion. These results are to a great extent uniform, and always happy and truly encouraging.

Conversation. An immediate result, which uniformly follows the establishment of a Lyceum, is the improvement of conversation. Subjects of science, or of discussion before their meetings, never fail to become the topics of conversation in general social intercourse, whether of members or others. By this means the tone and general character of society are almost instantaneously changed and elevated. And when once the daily intercourse of neighbors and friends is diverted into a new and better channel, it continues to flow with increased beauty and energy, and to enliven, purify, and bless everything in its course.

Schools. By means, entirely within the reach of any town in the United States, the character of a vast number of schools has been entirely changed, and that too without any additional expense of time or money. Numerous towns are now realizing at least double, from their appropriations to schools, of what they received two years since. The same teachers and the same pupils do twice the work but very recently performed by them, in consequence of the encouragement, animation, and aid, received by them from Lyceums. These institutions *virtually* constitute a *seminary for teachers*, already enjoyed by thousands, and capable of being so extended as to embrace every teacher in our Union, and under such circumstances as to improve him *immediately, constantly*, and without expense.

With this view, the National Lyceum, in a resolution, recommended the *meeting of teachers*, as a specific and prominent object with all the town and county Lyceums which are or may be formed.

Maps. Few persons have examined one of the numerous town maps procured by the agency of Lyceums, without expressing a wish to obtain them for their own towns. They are neat, convenient in every school and family, and obtained at a most trifling expense. Persons, generally, perhaps, do not at first appreciate the importance of these most useful instruments of knowledge; but the first sight of one, seldom fails to produce conviction of their great convenience and general utility.

Minerals. The resources and the riches of the mineral kingdom have been extensively explored and developed by the members of Lyceums. Numerous collections have been made,

not for the benefit merely of the individuals or the societies by whom they are formed, but for the benefit of science, the useful arts, and individual and national wealth. Thousands of children, of eight or ten years of age, know more about geology and mineralogy than was probably known thirty years since, by any one of five individuals in the United States. In some sections of the country most of the school houses are furnished with collections of minerals, made by the children themselves. We are now presented with the animating prospect, that our whole country will, within a short time, be subjected to the most minute and rigid examination in collecting and applying its mineral productions, and that too by *children* in their daily sports and amusements. The way is now provided for town, county, and state Lyceums to be furnished with collections of minerals, and for a general deposit and distributing office in the city of New York, by the national department of the institution.

Town Histories. Connected with maps which delineate the features and resources of towns, are their histories. These have already been compiled in great numbers. And perhaps a more useful or interesting exercise is never presented to a Lyceum, than a sketch of its town history. In every town, persons can be found competent to the task. A mere oral statement made by an early settler, of the most interesting incidents in the first history of a town, must be equally interesting to the contributor and the receivers.

Libraries. A deep and general regret has been expressed that town and village libraries are but little read, or that they are entirely neglected and scattered. The cause for this regret is removed by the meetings of Lyceums. The moment that young people come together for mutual instruction, in subjects of useful knowledge, they call for books. The old library is looked up, or a new one formed, and when the members are not conversing with each other, they are perhaps conversing with their books.

Amusements. Parents frequently regret that their children seek dissipating amusements. This is not the fault of their children, but of themselves. If they will supply their children with innocent amusements, they will not seek corrupting ones. If parents will furnish cheap amusements for their children, they will ask for none which are expensive. If they will provide a Lyceum, furnished with specimens of our Creator's

works, with apparatus, books, &c. their children will not seek the tavern, with its decanters, glasses, ninepins, and alcohol.

Expenses. Lyceums have in numerous towns taken the place of dancing, expensive parties, theatres, &c. The current expenses of the community are of course lessened, ten, or perhaps a hundred fold. A year's entertainment and instruction at a Lyceum costs two dollars; a quarter's instruction, with other expenses, in a dancing school, not less than ten dollars. A Lyceum teaches domestic economy; other amusements sometimes destroy it. The one teaches industry, the other leads to idleness: the one to prosperity; the other but too often to poverty.

Temperance. Every Lyceum is, or ought to be, a Temperance Society. It acts by preventing, rather than by curing. It keeps men from doing evil, by tempting them to do good. It is not satisfied with freedom from vice, but aims at the possession of virtue.

Latent Talents. The discovery of the development of talents before unknown, either to the possessors or their friends, are among the most striking and happiest results of Lyceums. In numerous instances, some of the most interesting and valuable communications have been made by those from whom nothing was anticipated. By these means, numerous individuals have already come forward to notice, respectability, and influence, who might otherwise never have improved their talents, or directed them to less worthy objects.

When the *mutual* and *self-educating* plan is strictly pursued, there is seldom, if ever, any want of talents to conduct the exercises of Lyceums. In the hands of mechanics and farmers, they are found to be conducted with more spirit and energy, than when intrusted wholly or principally to men of literary pursuits—a *most gratifying and encouraging fact*.

Morals. The dignity of man is his honesty—his moral elevation—his loving God and his neighbor. His misery is his selfishness—his making himself the universe—a small universe indeed, but to him the whole universe. The Lyceum promotes self-education, by mutual education. Its social character is its prominent character. It proposes the *diffusion* of knowledge. It proposes that every teacher and every person shall help his neighbor; that Maine shall help Florida, and Florida, Illinois; and each State every other in the Union; and that our Union co-operate with Europe, Asia, Africa, and the islands of the sea, in enlightening and elevating our ignorant and fallen race.

ART. VIII.—ANECDOTES OF JULIA BRACE,

THE DEAF, DUMB, AND BLIND GIRL.

IN a former article we gave some account of the early history of Julia Brace. Only two other persons have ever been described in this singular condition; and she is the only one, we believe, who has attained the age of maturity. We know not how it may appear to others; but for ourselves, we look with the deepest interest at every circumstance which will give us any conception of the thoughts and feelings of a soul thus imprisoned, in a body which does not furnish the common avenues for receiving and communicating its impressions. We add such anecdotes as our limits will permit at this time.

After her recovery from the fever which destroyed her sight and hearing, Julia gradually returned to the previous habits and occupations of her childhood.

At first she was not inclined to walk; but after leading her with a stick, the apprehension which might have deterred her, gradually vanished, and she began to grope her way unassisted, like other blind persons. The summer after her illness, she would take care of her little sisters; she would wander with them in the fields, gather whortleberries, knock down apples from the trees, pick flowers, and make them into nosegays, for the infant.

Her mother's family consisted of seven children, of whom Julia was the eldest. Two of these were twins. While they were infants, she would hold and attend any of them except the twins, but refused to take care of either of these. When 13 years of age, she would undress her infant brother, kiss him, rub his back, rock him in the cradle, and feel of his eyes, to know whether he was asleep. She was very kind to her brothers and sisters, and when she received a present, was always fond of sharing it with them. If it was an orange, it was divided very exactly, into equal portions. If an apple, which she knew to be more common, she used less care.

The poverty of her mother often obliged her to go out and work for a whole day, and the children were sometimes left in charge of Julia on such occasions. Although her processes of justice were very summary, she evinced much of the spirit of family government. If they went to the cupboard or drawers when her mother was absent, she would stamp on the floor, (the method which necessity had taught her mother to use in restraining her), shake them, and, if possible, keep them away. When any mischief was done, she would often administer immediate punishment. At one time, while giving the children their bread

and milk, the bowl was broken. In imitation of what she supposed would have been done by her mother, she whipped the little offender. But feeling of her eyes immediately, and finding that she was crying, she took her into her arms, and endeavored to soothe her with kindness and caresses.

While the inmate of a school, sustained by the Female Beneficent Society, for the education of poor children, in Hartford, observing that a great part of their time was occupied with books, she often held one before her sightless eyes, with great patience, as if to wait for some influence upon her. In reference to this point, the spirit of government was even extended to her favorite kitten. She would spread a newspaper before it; then putting her finger on its mouth, and perceiving that it did not move like those of the scholars when reading, would shake the animal, to express displeasure at its indolence and obstinacy.

From a child, she entertained the idea, that the *tallest* ought to *rule*; and when shorter persons than herself in the houses where she has lived, bade her to do or not to do anything, she would let them respectfully know, that she was the tallest. This idea, it is supposed, she retained till she was grown taller than her mother; but she has now given up this childish notion, with playthings which once delighted her.

We have before remarked, that her ideas of the right of property were very strong. She insists on giving every one his own, and when articles are put into her hands to examine, will allow no one but the owner to take them from her. When anything is presented to her, she will not retain it until she has given it back, and by its being returned or by some sign of property, she is convinced that it is given to her. Her countenance then exhibits marks of pleasure, she remembers it for months, and will bring forth the present, whenever the giver comes. It has also been remarked, that, notwithstanding the state of poverty in which she passed her childhood, when she was subsequently brought into houses where tempting articles of food and dress were constantly thrown in her way, she has never been known to take the most trifling object, without leave. She was equally tenacious of her own property, and felt deeply any invasion of her rights.

Once, in her childhood, one of her three little brothers had disturbed her toys in the drawer. She arraigned them before the opened locker, as a *tribunal*, pointing them to the mischief they had done, and was determined to find out the rogue; but not one of them would either confess, or expose the offender. After feeling of each of them awhile, in order to find which trembled, without success, being satisfied that they intended to deceive her, and that one of them at least was guilty, she adopted what seemed

designed as a stratagem to disappoint them. She gave each one a box on the ear ; and in order that the offender should not escape, she then felt of the mouths of all three of them. She found two of them crying. This, she seemed to think a proof of innocence, and in order to assuage their grief, she gave them sugar, and showed them kindness, as tokens of their acquittal of the charge ; but the third, who gave no signs of sorrow, received an additional portion of cuffs.

It is obvious that her only means of perceiving external objects, are the smell, the taste, and the touch. The touch is her chief reliance, and enables her to distinguish every object with which she has been familiar, sometimes by means of her fingers, and sometimes by the aid of her lips and tongue. But her *smell* also is surprisingly acute, and often enables her to ascertain facts which seem beyond her reach. Our limits oblige us to defer some of the many interesting anecdotes on this subject to another number.

ART. IX.—PRACTICAL LESSONS.

I. COMPOSITION.

[In a former number we presented an article on Composition, from a practical teacher distinguished for success in this branch. The great principle was, to furnish the pupil with thoughts, and to make a subject familiar by previous conversation and description, and then require each of them as a first effort, merely *to clothe the thoughts in suitable language*. We now publish the remainder of the article, which has been accidentally and unintentionally deferred. We should rejoice to obtain the results of experience, in the same excellent school, on other subjects.]

In the choice of subjects, care is taken to select such as are *familiar*, that the scholars may use their own ideas, instead of borrowing from books. *Reference to books*, especially before a thorough investigation of the subject, has a tendency to paralyze mental effort. As the design of these exercises would thus be subverted, the scholars are requested not to refer to them ; at least, not till they have thoroughly investigated the subject, and formed their own plan for the description. Then, if they wish to examine a particular point, on which they have some doubt, no objection is made.

As scholars have, almost uniformly, a strong antipathy to Composition, the term *description* is used as a substitute. Some scholars have written several descriptions, before they ever suspected the exercise to be Composition. When the discovery was made, Composition had lost its appalling form and sound. Many have confessed their surprise, that it could be made so interesting. The following are additional examples of the conversations designed to furnish subjects.

Milk.

Where do we obtain milk?

What animals are kept by us, to furnish milk for domestic purposes?

What were those among the ancient Israelites?

The Arabs? The Spaniards, &c?

How is milk used generally? In its natural state.

Children are very fond of bread and milk.

For what other purposes is it used in the family? To put with tea and coffee, and sometimes with water for drink. It is mixed with flour to make bread, cakes, puddings, &c. With eggs it makes custards.

Mention all the ways in which milk is used, that have not been mentioned.

To what uses is it applied in New England, that have not been mentioned?

Making butter and cheese.

How is butter made?

Describe the process minutely.

How is cheese made?

Describe the process in the same way.

What is always mixed with butter and cheese to preserve them, and also to make them more palatable?

Do they require much attention after they are made?

Into what forms is butter moulded? Sometimes into round balls, sometimes into the form of cylinders, and sometimes into the form of a pine apple.

What is the shape of cheeses? Most of them are round, like a wheel. Some people make cheeses in the form of a pine apple, by drying them in a net.

Are butter and cheese healthy for food? Not in large quantities.

In what countries are large quantities made? In England; in New England, and other parts of the United States; in Italy and Spain, &c. English cheese is much celebrated; also the Parmesan cheeses, from Parma.

Did the ancients make much cheese and butter? Abraham placed butter and milk before the angels who visited him, and they did eat — Genesis, xviii, 8. Jesse sent ten cheeses to the captain of thousands, by David his son — I. Samuel, xvii, 18. Job speaks of being curdled like cheese. Also when venting his complaints, he says, O that I were as in days past — when I washed my steps with butter, and the rocks poured me out rivers of oil — Job, xxix, 6. Prosperity in the days of the Millenium, is represented by eating butter. Is. vii, 22.

Butter was considered a great delicacy among ancient nations. They made use of the oil of olives, a kind of fruit, as a substitute. Oil is frequently mentioned.

The Horse.

How is the horse useful?

Different ways in which he is used? By farmers in cultivating their ground; carrying mails; for pleasure; on canals, &c. &c.

What beasts of burden are used in other countries? In Lapland? Among the Andes and other mountainous districts? In Arabian and African deserts? Among the ancient Israelites, &c.

Size of the horse?

Form? His head? Feet, &c.?

Color? Covering? Food?

Where kept?

Age to which he lives?

Use after death?

Disposition? Docility?

His pride; vanity; appearance of reason; memory, &c. How manifested?

Man's dominion over the animals?

Anecdotes of horses. Alexander's Bucephalus. Washington and his mother's horse. Different kinds of horses. Arabian horses most beautiful. The value the Arabians set on them. Manner in which they treat them.

Water.

Water is a very simple subject for description; can you find anything to say about it?

One principal use of water? Drink for animals.

Its domestic uses? Tea and coffee, cleansing and preparing food, cleansing clothing, &c.

A general purifier.

Where obtained?

Nourishment of plants.

Mention animals that live in water.

Various kinds of machinery moved by water.

Navigation.

Medicinal springs.

Different states of water. Rain, snow, hail, ice, clouds, vapor, fog, dew, frost. Necessary in crystallization.

Water indispensable.

The following is a list of subjects which have been treated in the same manner.

Clover, Cabbage, Currant bush, Raspberry bush, Peach tree, Horse radish, Sheep, Wheat, Peas, Beans, Potatoes, Corn, Maple tree, Thunderstorm, Aurora Borealis, Prairies, The Ocean, The Atmosphere, Forests, Sugar, Iron, Tulp, Horse chesnut, Grape-vine, Fuel, Ice, Salt, Roses, Money, Undue excitement.

2. INDIAN RUBBER OR CAOUTCHOUC.

Here is a piece of Indian Rubber. It is sometimes called *Gum Elastic*, but more commonly *Indian Rubber*, or incorrectly *India Rubber*. It is found in South America, and some say, in the East Indies. It has been known about 100 years.

It is made from the juice of a tree; and collected and prepared in the following manner. Holes are made through the bark of the lower part of the tree, and hollow quills, or folded leaves, are placed in the opening, as spouts to conduct off the fluid, which flows in great abundance. This juice is of a yellowish white, and has a milky appearance. A mould of clay is formed with the hand, not unlike a pear in shape, but much larger; this is dipped in the liquid when it first flows from the tree; or, as some say, the juice is spread upon it; it is then held in the smoke of a fire and dried. After this it is dipped again and dried as before, and so on until it acquires the proper thickness. After drying it sufficiently, the clay within is broken to pieces, and shaken out. It is now ready for sale or use. To make shoes of it, the mould of clay must be made in the shape of the foot, and the juice spread upon that. Drying it in smoke, gives it the usual brown appearance.

The most common use which is made of this substance is, to efface (rub out) pencil marks from paper; hence its name *Indian Rubber*. It is used, however, for shoes, to a considerable extent, because it will not let

in the water; it has been used in the manufacture of hats, cloaks, and some other articles of dress, and of water-proof cloth. Physicians and Surgeons make some of their most valuable instruments of Indian Rubber. Dissolved in ether, it makes an excellent varnish for preserving polished steel and other metals from rusting. It melts about as easily as lead, and burns with a bright light, like camphor gum, till it is entirely consumed. It has but little taste or odor except when burning. It is a little lighter than water, and consequently floats upon its surface.

Now can you answer me some questions about Indian Rubber?

What is the common name of this substance? Why is it so called? Yes; but why is it called *Indian* Rubber? 'Did you not say it had been found in the East Indies?' Yes; but it was found in South America, and received its name long before. The truth is, that when Columbus first discovered the West India Islands and North and South America, he called the whole *West Indies*. So he called the natives, that is the red people that he found here, *Indians*. And as Gum Elastic came from South America, and perhaps was first discovered by the Indians, it was called Indian Rubber.

How many years has it been known? How is it brought here? Which way do the ships come that bring it? What color is it? For what is it most commonly used? What is its next most useful purpose? Do the Surgeons or Physicians make any use of it? To what other purposes is it applied?

Of what is it made? How is the juice procured? Is it dark colored when it flows from the tree? What then makes it dark colored? But why is it held in the smoke? How is it made into the shape of shoes? How is the clay got out of it.

Will it melt? Will it burn? Does it leave any ashes? Has it any taste? Any smell? Will it bend without breaking? Will it stretch more than most other substances without breaking? In what respects is it better for shoes and boots, than leather? Is it heavier than water or lighter?

Which of you will now tell me all you know about it, and let me write your story on this slate. (Several pupils raise their hands.) Well; then you may stand up here and begin. If she relates any thing wrong, the rest will raise their hands, and I will call upon them to correct her. Now think before you speak, and tell me one thing only at a time. Proceed slowly.

'Indian Rubber is brought from South America. Men bring it in ships. It is made of the juice of a tree. The juice is at first white. It is held in the smoke which makes it black. It will melt. It will burn all up. It is used to rub out pencil marks — and to make shoes — and to make surgeons tools. It will stretch, but will not break.'

Well, you have indeed given a pretty correct account of Indian Rubber. I am glad you remember so much. Who can relate something more about it. (A hand is raised.) Well, take the floor and proceed.

'It has been known about 100 years. It is found in the East Indies.'

Can you think of any thing more? 'No, Sir.' Who can? — Very well; you may try.

'It has little or no taste: nor any smell, only when it is burning. It is sometimes used in making cloth water proof.'

(Another hand raised.)

Have you something to say too? Well, stand up, and proceed. 'It is used to keep things from rusting.' Very well; have you nothing more? 'No, Sir.' Well, what have you? 'Indian rubber shoes keep out the water better than leather. It will float on water. It is sometimes used in making hats.'

I am glad to find you so attentive. Now you may go and play till I hold the signal in the window. When you return, those who wish to do some-

thing may take their slates, and write down all they know about Indian Rubber, and see how well they can tell the story themselves. All who think they shall be pleased with this exercise may raise their hands. What! are all pleased with it? Well, go now, and play.

THE ART OF MISEDUCATION, FROM SALZMAN.

LESSON 1. — HOW TO MAKE YOURSELF ODISIOUS TO CHILDREN.

RULE 1st. — *You may make them hate you by treating them unjustly.*

Little Charlotte was going out into her father's orchard. It was full of violets. 'Oh!' cries Charlotte, full of joy, 'what beautiful little flowers! I will gather my apron full, and make a nosegay for mother.' She immediately knelt down, and with great industry gathered her apron full, then she seated herself under an apple-tree, and made a handsome nosegay. 'Here it is!' said she, 'now I will run and carry it to my dear mother. How she will be delighted to kiss me!' To increase the pleasure of her mother, she crept slyly into the kitchen, took a china plate, put the nosegay on it, and went on a full leap down the stairs to find her mother. But Charlotte, stumbled, fell, and broke the china plate into a hundred pieces, and scattered her nosegay all around. Her mother who was in the room near by, heard the noise, and immediately sprang to the door. When she saw the broken plate, she ran back, seized a thick rod, and without inquiring a word about the manner in which the plate was broken, came to the child. Terrified, both by the fall and on account of the broken plate, and half dead with fear of the rod, little Charlotte could only ejaculate 'dear mother! dear mother!' But this was of no service to her. 'You little wretch!' said her mother, 'break a beautiful plate — will you?' — and chastised her severely. Little Charlotte was offended, when she found herself treated with such open injustice. She did not forget it for a long time, and never again brought a nosegay to her mother.

RULE 2d. — *Take no part in the pleasures of your children; show no feeling in the caresses you bestow on them, and you will soon make them indifferent to you.*

An agreeable, married couple had their heads so full of business and enterprises, that they considered every moment lost which they devoted to conversation with their children. The husband was busy with calculations of profit, and the wife was always planning how to maintain their style of living, and increase their articles of dress. Any interruptions from their children were considered as injuring their prospects. If little Nicholas skipped up to his father with his A, B, C book, and said, 'Look, father! the pretty monkey has got an apple in his paw!' he received for an answer, 'Don't disturb me!' He ran to his mother, and she sent him away. Then he went with his book in his hand to Sally, the chambermaid, and she knew how to treat him better. She laughed with him over the monkey, showed him the wolf and the hare, and told him how the wolf devoured sheep, and 'how good, roasted hares tasted.' His dear sister Mary treated him in the same way. She knew his secrets, and entered into all his joys. If his father and mother were to journey three months, he would care nothing about it; but if little Mary was absent one day from home, he would sob and cry.

RULE 3d. — *Deny innocent enjoyments to your children, and you will easily make them dislike you.*

A certain man became a father in his fiftieth year. On account of his age, he was grave and serious in his deportment, and he wished Gustavus

to be so also. But Gustavus was not. As he was forming his character, he felt very active and lively; he jumped about, and laughed, and sought every kind of amusement. His father was much displeased with all this. Sometimes he took Gustavus with him, when he went to walk; but if he chased butterflies, or run out of the way to find flowers, the angry father would cry out; 'Gustavus! Gustavus! Where are you running to all the while? Can't you stay here? Fie on the wild boy! Look and see how I behave! Can't you behave as I do?' His father burned some ninepins which Gustavus had received as a present from his uncle, and cut up his ball, saying that the time which his son consumed in play, might much better be devoted to learning a chapter from the catechism. If Gustavus was in the room with his father, he was obliged to sit whole hours, without moving from his seat.

By such management he made himself so odious to his son, that he preferred the company of the most ignorant people to that of his father. When his father died, no tears of sorrow fell from the eyes of Gustavus. 'I am glad of it,' he thought, 'for I shall be rid of his hateful presence. I can now live as I please.'

RULE 4th. — *Show undeserved distrust of your children, and you will teach them to hate you.*

'I have missed part of the money which you brought back to me to day from the merchant. Confess this moment, what you have done with it, or the consequences will be very painful! Where is the apple which I laid upon my shelf? Will you never be weaned from this habit of petty thieving?' After this manner was Mr Conrad accustomed to speak to his son Adolphus; he vexed him with his suspicions whenever he missed anything.

It is true, Adolphus, through thoughtlessness, might have lost the money that was missing, or he might not have observed that the merchant gave him too little; or he might really at previous times have been guilty of taking small things, but no one could ever justly charge him with a base design, and he has long since given up the habit altogether. Must not such unmerciful distrust on the part of the father, deeply mortify the feelings of the boy? And can he easily love a father who is so suspicious of him?

MISCELLANEOUS.

CHAHTA VBA ISHT TALOA.

Choctaw Hymn Book, 18mo, pp. 84. Boston: Crocker & Brewster.

A work of this kind, in the language of a tribe of Indians, who were a few years since destitute of any written language, is an object of deep interest. It was prepared by the missionaries, for the use of the educated Christian Indians. In its construction they have adopted, as far as the sounds permit it, the perfect alphabet, devised so singularly by Prof. Lee of Cambridge, and Mr Pickering of Boston, at the same time, in distant countries; and this alphabet is employed in the Sandwich Islands, and all other missions in which a written language is to be introduced, under the care of the American Board of Commissioners for Foreign Missions. The following are the names and

powers of the letters, as given at the commencement of the Hymn Book; and is interesting at a moment when so many projects are forming for the improvement of our own orthography.

ALPHABET.

Letters.	Names.	Ex.	Letters.	Names.	Ex.
A a	ah	ah	O o	o	note.
<u>A</u> <u>a</u> *	aw		P p	pe	
B b	be		S s	se	
E e	a	ale	T t	te	
F f	fe		U u	oo	
H h	he †		V v	uh	gun
I i	e	she	W w	we	
K k	ke		Y y	ye	
L l	le		Ch ch	che	chin
M m	me		Sh sh	she	
N n	ne				

Nasalized Vowels. †

Letters.	Names.
<u>A</u> <u>a</u>	ang
<u>A</u> <u>a</u> *	awng
<u>I</u> <u>i</u>	eeng
<u>O</u> <u>o</u>	owng
<u>U</u> <u>u</u>	oong
<u>V</u> <u>v</u>	ung

Diphthongs.

Names.	Sounded.
Ai ai	i as i in pine.
Au au	ow as ow in now.

About 10,000 of the nation are supposed to have embraced Christianity nominally, and several hundreds are learning to write and read their language by means of the new alphabet, &c.

There are about 200 adults and children, who are learning English. We have been favored with a view of some of the letters written by the younger pupils in English. The following is a literal copy of one of them, which was written in a good hand by a little girl, of 9 years of age, unassisted and uncorrected, who had been learning English, *as a foreign language*, about 3 years. We cannot but regard it as one of several decisive and gratifying proofs of capacity for improvement, in a race, whom many are disposed to pronounce incapable of cultivation.

Goshen School

MR WRIGHT

My dear friend I now sit down this afternoon to write to you I want to see you very much The boys and girls are all well we want

* A peculiar character.

† Very strong aspirate.

‡ Each of the nasalized vowels retains the sound of the corresponding simple vowel, as exhibited in the scheme, but modified nearly as it would be, by joining to it the English letters, *ng*. Thus the A a has nearly the sound of *ang* in *rang*, and the A a has nearly the sound of *ong* in *long*.

to learn very much. We hope that you will come back into the Choctaw Nation before we go over the river do go with us because when we go over the river there will be no school there and we want to learn very much before we go over the river We expect that you want to see us we have not seen Mrs Wright this long time and we want to see Mrs Wright very much This is all I wish to say to you

MARY GARDNER.

We observed in other letters a precise correspondence to the style of the letters of the deaf and dumb, especially in the omission of the substantive verb, which does not exist, either in the Choctaw language, or in that of gestures.

Our readers are doubtless aware, that among the Cherokees, an alphabet has been devised and the language reduced to writing by the unassisted efforts of a single native and his daughter; an example, unprecedented we believe since the days of Cadmus.

LITERARY INSTITUTIONS IN BRAZIL.

Brazil is divided into nineteen provinces; its population is about 5,000,000, one million and a half of which are whites. In each of the capitals of the Provinces, and in the other large towns, there are primary schools, and also two schools in which are taught Greek, Latin, Geometry, Drawing and Music, at the public expense. In nearly all the towns, in the primary schools, the method of mutual instruction, has been adopted. In each of the cities of Rio Janeiro and Bahia, there is a law school, and a school of commerce. In the capitals of the provinces are ten schools for orphans, besides some seminaries into which all may be admitted indiscriminately. Moral philosophy and theology are also taught in the convents. Botanical gardens are frequently to be met with in the capitals. Some chemical laboratories have been established at Bahia and Rio Janeiro, where there are also to be found, a military academy, an academy for seamen, an observatory, a museum, a library, and a conservatory of the arts and trades. At Minas, is a college where public education is judiciously conducted.

The desire for instruction in the arts and sciences, is very general in Brazil. As a proof of this assertion, may be adduced the fact, that the European public schools are frequented by five hundred scholars from Brazil, at their own expense.

Twenty one are supported by the government, at the military schools in Europe.

Paris Journal of Education and Instruction.

WESTERN ACADEMIC INSTITUTE.

An Institution has been formed at Cincinnati, Ohio, under the title of 'The Western Academic Institute and Board of Education,' whose objects are 'to promote harmony, co-operation, and the diffusion of useful knowledge among the members, and to discuss such subjects as may be conducive to the cause of education generally.'

The members of the Society consist of 'ordinary members,' who must be professional teachers, and of 'honorary members,' not teachers, chosen by a majority of the ordinary members.

A Committee appointed for the purpose by the Institute, have commenced a publication by the name of the 'Academic Pioneer.' We have been kindly favored with the first number, just issued, from which we have collected the foregoing and following facts.

The Constitution of the Society provides that the regular meeting shall be held the first Saturday of every month, and special meetings as occasion requires. Their Anniversary is to be held at Cincinnati, on the last Saturday of June, on which occasion an address is to be delivered on some subject connected with the objects of the Institution. Arrangements have been made, to procure a Hall for the use of the Society, and Books and Periodicals for a Library.

The Society held its first Anniversary June 25, 1831. The ceremonies of the day were opened with prayer by the Rev. Dr Wilson, of Cincinnati, after which Rev. C. B. McKee, delivered a preliminary address, and read the Constitution of the Society; Rev. Dr Bishop, President of Miami University, delivered an address on the subject of education generally. The Rev. Dr Ruter, President of the Methodist College at Augusta, Kentucky, closed the morning exercises with prayer. In the afternoon, Mr A. Kinmont also delivered an address before the members of the Institute, specifying the views and objects of the Association. The addresses are plain and uncommonly practical in their character, differing altogether from some which we have seen. We have only room for the following pithy extract from the address of Mr Kinmont.

'In one word, our investigations will embrace in the first place, *what ought to be*, and, in the second place, *what is, possible*. The first department of inquiries will prevent us from merely falling in with what is old, instead of ransacking those unexplored regions of mental good, which yet remain to be laid open to future generations. The second species of investigation will check our hopes and moderate our fancies, by shewing us that to find or see a good, is one thing; to lead others to seek it, is a different thing; and that to open men's eyes and wear down their prejudices is always a work of labor, and of time, and often of impossibility.'

The '*Academic Pioneer*,' is to be conducted by the Editorial Committee of the Institute, and is intended to form a channel of communication for the Society. It is to be published at Cincinnati, in monthly numbers of 32 octavo pages each, at \$2,00 a year, provided sufficient encouragement is given.

LEARNING LETTERS BY THEIR NAMES.

The absurdity of teaching the letters of the alphabet by their arbitrary *names* in place of their *sounds*, has long been felt in France and Germany.—We tell a child to say—*Pe—aytch—wi—es—i—see*—and then call upon him to pronounce it. What would he conclude if he reasoned, but that it must be *pe aytch wi es 'i see*—and by what magic can he learn that it should be pronounced—*fizik*!

A striking illustration of this occurred in a school which I visited. Two bright children of 6 years of age, could repeat *every letter* of a word at sight, and then would look up, with an innocent, inquiring face to their teacher, unable to divine how this cabalistic combination of sounds should be pronounced *together*, until he repeated the word. It seems they had formerly been guided by the pictures of the objects annexed to the words, and had pronounced the name as they had learned to speak it. But the *perfect knowledge of the letters* afforded *no clue* to the sound of the word. Ed.

TOWN MAPS.

It has been recommended by the American Lyceum, as one important object of Lyceums, to procure the construction of town-maps, and a Committee has been appointed to prepare a model map. Information was solicited from Mr Stevens, a distinguished surveyor, and we have been favoured by Mr Holbrook with a copy of the following letter from him, illustrating the general principles of the operation.

DEAR SIR—Your favor of the 5th inst. is received. I hasten to meet its requirements in as concise a manner as possible, which perhaps will be sufficient for the present purpose.

The first operation in making surveys of small extent, such as towns or counties, is to trace, and accurately measure a fundamental or *Base Line*, technically so called, in consequence of its being the foundation or basis on which the whole survey depends. This *line* should be *traced* on an extensive plain, within, or near the tract to be surveyed, and should be so situated, that signals placed on distant and elevated points on both sides thereof, make triangles as nearly equilateral as possible. The angles of these triangles must be accurately observed, and the observation repeated, in order that the errors of the graduation on the instruments may be balanced or avoided. The points, made by the intersection of the lines which form the sides of these triangles, are called *station points*, and are marked by signals, which must be erected, and kept standing, as *points of constant reference and verification*, during the whole progress of the work. From these station points, are observed the angular positions of all the other station points, which necessity or convenience may compel you to make, in every direction from the base, extending over the whole surface to be surveyed. This process is called Triangulation. The two first or *primitive triangles* on each side of the base, form a quadrilateral, the diagonal of which, makes a *secondary base* transverse to the primitive; upon this secondary base, as well as upon the sides of the primitive triangles, other *secondary triangles* may be formed, having their station points either within, or exterior to the primitive triangles. The three angles of every primitive triangle must be observed, and should have their summits at signal points which can be easily moved and replaced, so that the instrument by which the angles are taken, may be placed in the centre of the station, in this way, saving you the tedious calculation of reducing the angles to the centre of that station when taken out of it. But the summits of the *secondary triangles* may rest on steeples, mills, trees, or any other prominent and conspicuous ob-

jects. Two angles at the base of these secondary triangles *must always* be observed. The utility of these station points, and of the lines which connect them, will be shown in some subsequent letter, when describing the practical operations in making the detail of surveys. Prior to completing the triangulation, it is necessary that one of the sides should fall on another line accurately measured, called a *base of verification*, or, that the great concatenation of primitive triangles, made along one side of the town or county, be continued back on the other side, so that one of their sides fall on, and be verified, by the original base line, now called the *base of departure*. In this way, it may be discovered how far the successive steps and calculations have been accurate, and we may learn where an error exists.

At some time during the triangulation, the exact position of some of the sides of the triangles with respect to the *true meridian* must be obtained, especially those near the middle, eastern, and western limits of the survey.

Perhaps this explanation of the principle is sufficient; if, however, any part of it should be required more in detail, you will be pleased to name it, for I am aware, that a person treating on a subject perfectly familiar to himself, and in the small compass of a letter, will many times be too concise, and often omit, that which is, or which appears to be, very essential.

I beg you to consider my letters as mere sketches of this important and useful art; as I stated to you before, to give but a slight description of this art, would require a volume.

A person wholly unacquainted with common land measuring, could be much easier taught this mode of surveying, than the common chain and compass surveying.

Yours Respectfully, &c. &c.

JAMES STEVENS.

The following paragraph will show that something is already going on.

‘An elegantly colored lithographic Map of the town of Plymouth, in Mass. has been executed by Mr Pendleton. The scale is half a mile to the inch, and is so large that any individual who owns a considerable tract of land, may easily have it plotted on the map; and as every road and dwelling house is distinctly delineated, it may be very convenient for those who are interested in wood lands, to have them thus located, by which means they and their posterity may without difficulty find them. The expense is but trifling; and every family ought to be in possession of a correct map of their own territory. Maps of the towns of Abington, East Bridgewater, and North Bridgewater, have been published heretofore.

Proposals are also issued for publishing by subscription a Lithographic map of the County of Plymouth, on a scale sufficiently large to delineate with distinctness all the boundaries of towns, all roads, rivers, ponds, mills, public buildings, &c. It is to be colored and delivered for *one dollar*. At this rate every town and county in the United States may have *good maps* of their territory. (We trust it will not be neglected.)

CONVENIENCES FOR SCHOOLS.

The pavements of yards and passages about school houses—and especially of *play grounds*, would be improved we think by employing *blocks of squared timber* placed with the end upwards in place of brick or stone.—It would be less cold and damp, less dangerous in case of falls, and probably quite as durable. I first saw it employed for the floor of a stable in Hofwyl.—It was found more durable and less injurious to the horses feet than any other.

Thackrah observes, that the trades in which dust is inhaled, are the most unhealthy. The clouds of dust raised and gathered in sweeping school rooms might be avoided, and books better preserved, by sprinkling the floors with *wet sand*, or still better, *wet saw dust*. *Ed.*

INTELLIGENCE.

LYCEUM PREMIUM FOR AN ESSAY ON THE THEORY OF EDUCATION.

We rejoice to perceive another happy result of Lyceums, and a new evidence of increasing interest in education, in the fact announced by the Western Seminary, that the Louisville Lyceum have offered a premium of \$100 for the best Essay on the THEORY OF EDUCATION, by an individual from the Western States.—The money has been deposited with the Governor of Kentucky, who announces the fact, and calls for the attention of the public to it, in strong terms. Any College or School may compete for the prize. The Essay is to be presented during the next Session of the Legislature at Frankfort, and the theory is to be illustrated by the examination of two or more pupils, who have been instructed in accordance with its principles. The judges are to be appointed by the Governor. Should the proper individuals be roused to effort on this subject, we think an occasion is offered for doing incalculable good, and the public are familiar with the name of one educator, at least, in Kentucky, who can do it justice.

NORTH ADAMS LYCEUM.

This Lyceum was organized Feb. 12, 1830. Its meetings have been held weekly ever since its organization, with two exceptions of two or three weeks each. Its exercises have comprised 37 Lectures, 11 Dissertations, 10 Essays, 3 Disputations, and 20 debates, besides eight or ten voluntary extemporaneous discussions of miscellaneous subjects.

The subjects examined have been numerous, practical, and very interesting. In the midst of various obstacles arising from the prejudices, occupations, sectarian divisions, and limited means of those who should have been its members, commencing with a meeting of *four individuals*, it has constantly increased in prosperity. Apparatus has been procured to the amount of sixty dollars, although the fee of admission has been left optional. The difficulty of procuring exercises has been much less than was anticipated, and means for this purpose have accumulated, and the history of this Lyceum is a striking example of the self-supporting power of such Institutions.

FIRST ANNUAL REPORT OF THE SCHOOL VISITORS IN BROOKLYN.

This interesting Report occupies one or two columns of the Windham County Advertiser, for Sept. 21st, a paper issued at Brooklyn, Conn. Could this method of presenting facts be imitated by every School Society in the country, results might be produced, which it would now be deemed enthusiasm to anticipate or predict.

We have every reason to suppose that the schools in Brooklyn are not inferior to those of most towns in Connecticut. If so, the condition of Common Schools in the State, is not certainly a subject of much congratulation.

Of 348 pupils, who attended more or less in the winter, 44 were under 6, and 48 over 16 years of age. They all attended to Reading and Spelling; 155 to Arithmetic, 110 to Geography, 57 to Grammar, and from 120 to 130 to writing. Two or three paid some attention to History and Natural Philosophy.

'In none of the schools was there any apparatus, except in one, a painted ball to illustrate the shape, motions, and geographical divisions of the earth; and in another, such a ball and a *black board*.' In three of the schools there was a deficiency of books. Five teachers complained that their pupils were neither regular nor punctual in attendance. 'Half the schools were put to considerable inconvenience for the want of fuel.' Two were so far reduced as to be kept without enough fire for several days. 'One teacher found his wood hardly combustible; and two schools were suspended 4 days each. Several school houses were out of repair; two of them so much as to be uncomfortable. Most of them are complained of as being badly constructed.' The schools in winter were kept as follows: four of them 4 months each; one, 3½; five, 3. The wages of instructors averaged between 11 and 12 dollars a month, and board. The Visitors attended to their duty as the law requires; but parents, except in two instances, utterly neglected the schools. In one of the cases alluded to, the school was visited by about 20 mothers, but not a single father entered it.

We cannot but hope that the time is not far distant, when the *law of public opinion*, if no other, will imperatively require reports from all School Visitors, at least, annually.

EDUCATION IN PARIS.

The whole number of persons receiving Education in the city of Paris, in 1830, was 73,314; or about one tenth of the whole population. They were distributed as follows:

Elementary Schools (112 gratuitous)	403	Pupils,	25,582
Charity Schools,	80	"	12,000
Boarding Schools for boys,	118	"	7,669
Boarding Schools for girls,	329	"	10,240
Public Estab. for higher branches,	20	"	17,823
Colleges,	7	"	

Sunday School Teachers' Magazine.

EDUCATION OF THE HOTTENTOTS.

The British and Foreign School Society have introduced the Lancasterian System among the Hottentots of South Africa. A school is mentioned at Pacaltsdorp, under the care of a Mr Thomas Edwards, containing 102 children. Spelling, Reading, and Arithmetic, are taught with much success; and both parents and children are said to have been highly gratified, and much benefitted. Habits of cleanliness have been produced, and the children have been rendered much more sprightly and active. *ib.*

PROGRESS OF EDUCATION IN GREECE.

'Le Courier de la Grece,' for Feb. 13, 1831, contains a brief view of the schools of instruction in liberated Greece, from which we find, that, in the various provinces including the islands, there are 36 schools for teaching Ancient Greek, containing 1831 scholars; and 76 Lancasterian schools, containing 6636 scholars; in all 112 schools, and 8467 scholars.

The number of Lancasterian schools in the spring of 1829, was 25; and in the spring of 1830, it was 62, containing 5418 scholars. These are all established under the auspices of the government, and supported more or less at the public expense. There are a few private schools of both kinds; and in the Peloponnesus, there are nearly 2000 children taught to read on the *old method*, so called in distinction from the Lancasterian, or *new method*. In the old schools, the books are in the ancient Greek, which being nearly unintelligible to the youths, they learn to *read*, and that is nearly all. The habit, thus created, of *reading without thought*, is lamentably prevalent among the people of the east; and must be broken up before books will exert their proper influence.

In a monastery, beautifully situated on the island of Poros, an ecclesiastical seminary was founded last autumn, with two professors and fifteen scholars. The ancient Greek, history, logic, rhetoric, and theology, are taught, with the canons of the church, the fathers, and the method of interpreting the scriptures.

At Nauplion there is a military school, containing sixty pupils.

On the plain of Argos, is a model-farm, on which are fifteen pupils, supported by government. Six are learning the art of printing, in the printing offices of government at Nauplion, Hydra, Ægina, and Syra.

In a letter from Mr Temple of May 31st, we find the following intelligence in regard to *school books*. Of the *Alphabetarian*, printed at Andover, 5000 copies had been received, 4000 of which had been applied for. The lives of Joseph, Abraham, Moses, Samuel, Esther, and Daniel, had been prepared, and were either printed, or in press; and Mr Temple was preparing 'A Selection of the most Important Events and Narratives recorded in the Old Testament;' for the use of Schools in Greece. Peter Parley's Geography had been translated, but not published, for want of cuts.

Missionary Herald.

[The cuts, we learn, have since been kindly furnished by the author.]

MAINE WESLEYAN SEMINARY.

The number of students in this institution at present is 100. The results of the provisions for manual labor continue to be especially gratifying. The farm and mechanics' shops furnish labor for only 45 students, but this department has been constantly full since 1827; and the managers have been obliged to reject many applicants for admission. A notice of this interesting seminary was given in our number for February.

Portland Zion's Advocate.

EDUCATION IN NASHVILLE, TENN.

A correspondent of the New York Observer states that 'no town in our country is better supplied with schools of a higher grade than Nashville.' Among these are 'several most excellent female seminaries, the principal of which is under the superintendence of the Rev Mr Hume, and has upwards of a hundred pupils.' But the state of common education in that region is represented as deplorable.

NEWSPAPERS IN BRITISH PROVINCES.

There are 44 newspapers published in the British North American Colonies, viz. 18 in Upper Canada, 13 in Lower Canada, and 13 in New Brunswick and Nova Scotia.

Christian Advocate & Journal.

CONTEMPLATED COLLEGE IN GREECE.

Rev. Jonas King proposes the formation of a College at Athens, in Greece, large enough for the accommodation of one hundred to one hundred and fifty students: The regulations and the studies pursued, are to be similar to those of some of the best institutions in this country, differing from most of them, however, in one important particular; by requiring the study of the Bible, as a Class Book. He thinks it a "defect in our institutions, that a book, which all Christians professedly believe to be from the *source of wisdom* should be neglected, while the productions of mere human intellect receive due honor." The expense of building, he thinks would be less than in America. In executing this plan, he looks for aid to liberal individuals in this country and in Europe. *Ib.*

METHODIST FEMALE ACADEMY IN CINCINNATI.

There is a Female School in Cincinnati under the care of a Male and a Female Teacher, which, from a recent Report, published in the New York Christian Advocate & Journal, appears to be ably conducted and flourishing. The pupils were recently examined for three successive days in Arithmetic, Grammar, Geography, Natural and Moral Philosophy, Geometry, Chemistry, Conversation, Astronomy. Writing, Music, Rhetoric, Painting, and the History of the United States, Mexico, Colombia, and Rome. The medals usually presented on such an occasion, were voluntarily relinquished by the pupils, in order to contribute their value to the American Colonization Society—an example well worthy of imitation.

FREE SCHOOLS IN CEYLON.

At the beginning of the present year, there were at the four stations of Tillipally, Oodooville, Batticotta, and Manepa, 75 free schools, containing in the whole 2,947 pupils; of whom 2,394 were boys, and 553 girls. Returns, less recent, make the number at Panditeripo, another station, 405; 300 boys, and 105 girls. The whole number at all the stations would thus be 3,352. The annual expense of the schools at the four first mentioned stations, is \$1,496 28. *Missionary Herald.*

DEMAND FOR SCHOOLS AMONG THE CREEK INDIANS.

According to Mr Vaill, the number of Creek Indians who have emigrated beyond the Mississippi, and settled on the Arkansas and Verdigris rivers, is now between 2,500 and 3000. They are represented as strictly agricultural, and in many parts, as near to each other as their farms will admit. In almost any part of the settlement, 50 children can be collected within a circle whose extent is two miles from a given centre.

The mass of the people are desirous of a school, as is evinced by their having made repeated applications to have their children taken from home for instruction. The progress of the Creek children, when instructed properly, is stated to be equal to that of those of any other nation. *Ib.*

SUNDAY SCHOOLS.

The number of scholars connected with all the Sunday Schools in the world, is estimated at 1,800,000. The American Sunday School embraces 60,000 teachers, and from 400,000 to 500,000 children.

Boston Recorder.

UNIVERSITY OF ALABAMA.

This new and flourishing Institution, which was briefly mentioned in our number for July, has received its Apparatus and part of its Library from Europe. In addition to the usual collegiate course of study, it embraces a department for the modern languages, is open to students who wish to pursue merely a scientific and English course. The regular College charges, as well as board and incidental expenses, are moderate.

MARIETTA INSTITUTE OF EDUCATION.

An examination of the various departments of this institution took place in August last. The principal exercises were in the Languages, Grammar, Geography, and Arithmetic.

The study of mental Arithmetic from its novelty, appears to have excited much attention. The visitors are said to have expressed a high degree of satisfaction with the progress and improvement of the scholars in all the various branches pursued, as well as with the modes of instruction; which are new in that vicinity.

Marietta Friend and Gazette.

HARTFORD ACADEMY.

This recent institution is designed to embrace the usual branches of English and Classical Education, and, when desired, a course of lessons in the modern European languages. A regular course of moral and religious instruction will be given. The price of board and tuition varies from \$125 to \$150 a year; according to the age of the pupils.

WESLEYAN UNIVERSITY.

The first Commencement of this Institution was held at Middletown, Conn. on the 21st September. A very able Inaugural Address was delivered by President Fisk, and three Orations by the Students. The University opens with about 50 students, some of whom were fitted in the preparatory school the last year, to enter the Sophomore class. The joint board of visitors and trustees elected the Rev. John Durbin, late professor of languages in Augusta College, Kentucky, to be Professor of Natural Science, and the Rev. John M. Smith, A. M., Principal of the White Plains Academy, Professor of Ancient Languages.

Advocate and Journal.

MISSION SCHOOLS.

The number of schools in the various Missions of *The American Board*, is 1,045, containing upwards of 50,000 scholars. There are 4 printing establishments, with 8 presses; from which not far from 1,000,000 of books, and 47,000,000 of pages have been issued in 11 different languages,

New York Observer.

CORRESPONDENCE.

[The following extracts of letters from two gentlemen in the States, west of the Alleghanies, we think will interest our readers. We take this method of acknowledging the kindness of the writer of the first extract, in procuring five subscribers for the *Annals*, and the remittance of ten dollars in advance. Cannot some of our old patrons aid us, and promote the cause in the same manner, with little trouble to themselves?]

Extract of a Letter from a Gentleman in Alabama.

'The suggestion you make in reference to the *preparation of Teachers* is one which meets my hearty concurrence. If the consequences of neglect in this important matter be so injurious in *New England*, as to arouse the attention and exertion of the intelligent and scientific, what must they not be *here*, where the occupation of a Teacher is often taken up, merely because it is believed the individual educator is, from deficiency in talent or

moral habits, *unfit for any other pursuit* requiring mind or steady deportment. There are, to be sure, some honorable and useful exceptions; but they are *exceptions*, and rare.

‘It is most certain that the *art of instructing* has been lamentably overlooked. We have supposed, nothing more was wanting than *the supply of knowledge* in the Teacher. We do not fall into this error so grossly, when we are considering the qualifications for other liberal pursuits. The *Minister*, we all acknowledge, should be apt to teach,—should cultivate, as well the art of a graceful and impressive elocution, as the loftier principles and feelings which inspire eloquence. The Lawyer must be, in some respectable degree, a *speaker*, or his success is greatly hindered, notwithstanding he may have the richest stores of judicial learning.

‘I should be greatly pleased to see the profession of an *Educator* assume its proper place among those of honorable name; to see it regarded with that respect which the safety of our Country, and the religion of the Bible require. For this end, I believe your suggestion of an “*AMERICAN TEACHER’S SOCIETY*,” to be a judicious one, and any poor assistance which I might render, would be most cheerfully extended.’

Extract of a Letter from a Gentleman in Kentucky.

From the interest manifested by very many of the community here, on the subject of Education; I doubt not, that your very useful and ably conducted Journal, will do *much good*. Heretofore, we have been unfortunately situated in this Western Country in relation to this matter. While our citizens were advancing rapidly in wealth, population and political importance, they neglected to improve the condition of their schools—the only means of ensuring real and lasting prosperity. Whilst our brethren of the East are employing all their energies in perfecting their system of Education, we have remained in about the same condition. But, I trust Sir, we are awakening to a sense of our interest, and hope that by the aid of our Eastern Brethren, to do something for the benefit of the rising generation. We begin to *feel our wants*; this you will admit is gaining much.’

Mutual, Social, and Self Education.

[The following extract from a letter from a gentleman who has been very active and successful in the cause of education, contains so many principles and plans worthy of general consideration and adoption, that we hope we shall do more than give pleasure to our readers by its insertion.]

‘My views upon the great cause of education, and man, the subject of it, are; that in the power of *self education*, aided by *mutual and social efforts*, lie the dignity, the worth, and the hopes, of our race; that neither the existence of this power, nor the ease and readiness with which it may be called forth, are generally realized, and very seldom brought into action; that there is a beautiful and harmonious connection between the physical, intellectual, and moral man, which should be preserved and strengthened. That the physical powers should be principally directed to intellectual development, and that the utility and grandeur of intellectual improvement and power, in its application to moral elevation, under the spirit and guidance of the Christian Religion; that the love of God, and a constant and unreserved devotion of all our faculties and energies, to promote the happiness of his creatures, are the duty, the interest, the happiness, and the glory of man.

‘The measures proposed for effecting this object, though in a slight degree, are to present inducements and facilities for communities as they exist in towns, neighborhoods and families, for feeling and exerting their power of *self education*, especially through the social principle of our natures: to render daily intercourse, the meetings of neighbors, the genteel party, the family circle, the table and the fireside, schools for intellectual

and moral improvement, by making them sources of constant and elevated social enjoyment; to render schools and other places of regular instruction for children, resorts for delightful entertainment, and their amusements sources of valuable improvement; to substitute conventions of teachers, and perhaps of their pupils, from several towns in the same vicinity, for military parades, and other occasions of noise and dissipation: to have parents and the friends of humanity, make provision for places of resort for children, and young people generally, so furnished, that the suggestions, thoughts, conversation, and associations naturally arising from objects presented to their view, shall have an intellectual and moral tendency.

Among the inducements and facilities proposed in the system of measures now in progress, are the collections of cabinets in towns and villages, consisting of apparatus for familiar illustrations in the sciences, and various subjects of useful knowledge, specimens in natural history, and the useful arts; books, journals, pamphlets, tracts, &c.; to furnish occasion for frequent meetings for conversation, illustrations, discussions, and other exercises of a social character and bearing.

On this point, it may be a question worthy the consideration of every town, even the smallest, whether it would not be economy, an actual saving of their annual current expenses, to erect a building forthwith, for a central weekly school, to accommodate families living in the extreme parts, and to furnish to all classes and all sections of their communities, advantages nearly equal, and possibly very far superior to those of an Academy. Such buildings might not only be Lyceums, but Town Houses.

Though the daily, social influence operating through the medium of towns, villages, neighborhoods and families, is the grand point to be aimed at, to come fully up to it, and to bring it into the most successful and efficient operation, the *mutual* and *social* principle must be extended to larger communities, to counties, to states, and if possible, to our whole Union. County Lyceums, with the accommodation of County Conventions of Teachers as a prominent object, and State Lyceums, with a still more general object, may be found important to give efficiency and success to the measures and operations of smaller communities, and to render in the highest degree, every *home* a school.

The ultimate and complete success, however, of this system of social, mutual, and self education, must depend upon seminaries for systematic and thorough instruction in all the branches of a practical education, founded upon the *selfsupporting* principle—upon the productive industry of their pupils. Between these Seminaries and Lyceums, there must be a happy reciprocal, and powerful influence. The seminaries would furnish, not only to Lyceums, but Schools, Teachers regularly and highly qualified for their responsible and dignified profession; the qualifications, too, procured only, or principally, at the expense of their own industry.

Lyceum Seminaries, properly furnished with workshops and tools, would, above all others, be the proper places for the manufactory of apparatus for visible illustrations in institutions of every grade, from Seminaries, or Infant Schools, to Colleges, Medical Institutions, &c. They would possess both the skill and science, necessary for devising, as well as making, apparatus, the most appropriate, and of all descriptions.

These few hints, hastily sketched, are given frankly and freely, because they were requested, and not because I expect to see the object to which they relate, in any considerable degree realized, or because I flatter myself with the prospect of taking any prominent part in forwarding or promoting an object so dignified and so sublime, as the *universal education of the race to which I belong*, still I trust that all my feeble efforts will be directed towards it, while it is the will of my Creator, to continue my life and strength.

NOTICES.

TO OUR READERS.

In remarking on the defects of the books we notice, we do not always mean to state these defects as peculiar to the work before us. On the contrary, we often remark on the faults of a *valuable* work with the more freedom; because we feel, that its excellences will more than balance minor faults, and because we are anxious to see it freed from these also. Jones' *Conversations on Chemistry*, is a work of great value for its materials, and the production of an able, practical Chemist. We could not, however, but take occasion, in noticing it, to express our regret, that materials so valuable, should be presented in the form of *Conversations*—a form which we cannot but regard as cumbrous and unsuitable, in a book of instruction in science, designed for *advanced pupils*.

The same remark will apply to our notice of Comstock's *Chemistry*, in which we expressed our regret, that '*so far as our examination had extended*, we had not found that distinct reference of all secondary causes to the great first cause, which gratified us so much in Professor Silliman's work.' We ought to add, that we have since found elsewhere in the work, what we looked for in immediate connection with the laws of matter; and that the author avails himself of *many occasions* to direct the attention of the pupil to the great First Cause in an appropriate and impressive manner.

Deutsches Lesebuch für Anfänger. German Reader for Beginners. 12mo. pp. 256.

German and English Phrases and Dialogues, for the use of Students in the German Language. Collected by Francis Graeter. 12mo. pp. 216. Hilliard, Gray & Co. Boston.

We are rejoiced to see the '*helps*' for the study of the *noblest of modern languages* multiplied, and its cultivation to some extent increased. Professor Follen has already published a Grammar, which Mr Graeter considers the most practical and best arranged book of the kind. He has, therefore, followed its divisions in a series of elementary lessons, and annexed dialogues on various subjects for practice, with a collection of valuable examples, illustrating that most difficult part of the language, the position of the verb. The '*Reader*' contains selections from Lessing, Wieland, Schiller, Goethe, and others, by the author of the grammar above named, whose learning and taste are better guarantees for their excellence than our opinion. We earnestly hope these books may excite an additional attention to this rich mine of *theory and experiments in education*, which has so long been neglected among us; and we wish that some of our excellent German fellow citizens would complete the series of books, by giving us a *dictionary* of the proper character. Such a one, we believe, would not be ill received in England; for we know no portable English and German dictionary larger than Noehden's, which has any merit.

Compendium of Grecian Antiquities. By Charles Dexter Cleveland, A. M. Professor of Languages in Dickinson College, (Penn.) 12mo. pp. 251.

This work commences with a condensed view of the Political and Literary History of Greece, and the most interesting points of its Geography and Topography, illustrated by plans of Athens and Sparta. The remainder is occupied with an account of the Government, Religion, Manners and Cus-

toms of the Greeks, presented with a conciseness and clearness of style which is unusual. We see not how a work of this kind can be dispensed with in the study of the Greek authors; and we know of none so condensed, or so well adapted for general use.

We are gratified to find the author pass over more lightly, and treat with more caution than is usual, the crowd of deities that deform the mythology of Greece and Rome;

‘ Gods partial, changeful, passionate, unjust;
Whose attributes were rage, revenge, and lust.’

Natural Theology. By William Paley, illustrated by the plates, and a selection from the notes of James Paxton. 12mo. pp. 345. Boston. Lincoln & Edmands.

We have looked over a copy of this work, for which we are indebted to the politeness of the publishers, with unmingled delight. The treatise of Paley is far above our commendation. Of the illustrations, we can say nothing higher, than that they are worthy of the text. They give new force to the argument, and new interest to the study. The execution of the engravings, and indeed of the whole work, is highly creditable to the publishers.* It is a book which ought to be the companion of every youth; and especially the text book of every teacher, of whatever class. It will provide a fund of useful and entertaining materials for familiar conversation with his school, which is almost inexhaustible.

The Monitorial Primer, on new and improved principles; consisting of Monosyllables, Roots of Words, &c. arranged according to the vowel sounds, in the order of Grammar, Natural History, &c. Being an introduction to the Juvenile Lexicon. By J. A. PREST, Late of the City of London, in Great Britain; Principal of the Lancasterian School, Harrisburg. 18mo. pp. 48.

This little book presents some important principles which are beginning to be generally admitted, and possesses many excellencies. We regard the writer's classification of words, according to ‘the order of Grammar, Natural History,’ &c. as to some extent useful; yet we cannot but think many of his divisions, and a very considerable number of the words of some divisions are unimportant, except to the more advanced pupil; and some not strictly correct. Cuts would materially increase the value of the work, as well as improve its appearance; and perhaps the author will add them in future editions. In its present form, we regard it as better adapted to the monitorial, than to any other system of instruction.

An Address delivered at New Haven, before the Phi Beta Kappa Society. Sept. 13, 1831. By JAMES KENT.

Annals of Yale College in New Haven, Connecticut; from its foundation to the year 1831; with an appendix containing statistical tables, and exhibiting the present condition of the Institution. By Ebenezer Baldwin. 8vo. pp. 323. New Haven. Hezekiah Howe.

We have only room at present to mention these interesting publications, the one the production of one of the first jurists in our country, the other of an alumnus of Yale College. Both are intended to present a detailed account of the early history, as well as the present state of the second literary institution established in our country, and one of the first in reputation and usefulness.

* We cannot but suggest to the publishers, however, that the frontispiece and Plate XXII. deserve to be designed anew, by some able hand.

A Practical View of Christian Education, by Thos. Babington, Esq., late member of Parliament, with a preliminary Essay, by T. H. Gallaudet. Royal 18 mo. pp. 212. Hartford, Cooke & Co.

This work is peculiarly interesting, as the production of a member of the British Parliament, engaged in extensive commercial transactions, in the great mart of Europe. The editor informs us, that Mr Babington has himself brought up a very numerous family of children, to whose education he has devoted his time and attention, with an assiduity and frequency that very few men, engaged in a public life, bestow upon such an object. We have in this work the results of *personal experience*, from a parent, who with all the advantages of a *liberal and accomplished education, an elevated station in society, and an enlarged acquaintance with human nature and human life*, devoted his thoughts and efforts to the study and practice of the best methods of educating his children for usefulness and happiness, in every stage of their existence. As would be naturally inferred from this statement, the work is throughout of a character peculiarly practical, and we see not how any parent, who aims at the same objects, and whose circumstances allow it, can, without injustice to himself or his children, neglect such a storehouse of experience. Is it not thus that the chemist treats the essays of *experimental philosophers*; nor the geologist even the *theories* of his brethren, on a subject which is at least as well understood as that of education. Mr. Babington does not present religion as consisting merely in belief or emotion, but in action, in habits, and character. He belongs to that portion of the church of England, who are usually called *evangelical*—a term as frequently applied with reproach, as *puritan* once was. He charges parents, even of the same class,—and we fear with too much justice,—with gross and extensive neglect on this important subject. He shows with great force the unreasonableness of expecting their children to perform duties in after life, for which they have so poorly prepared them by early habits,—of looking for a harvest, without tilling the ground. To parents of this class, we trust the work, and the preliminary essay will prove a timely and valuable aid; and we believe that *none*, whose views extend beyond the mere provision for the immediate wants of their children, can fail to be interested by the perusal of both, even if its sentiments are not in accordance with their own.

The Academical Speaker. By B. D. Emerson.

A second enlarged and stereotyped edition of this work has been published. The sale of the first in the course of a year, is a strong evidence of public opinion in its favor, with which we are gratified to be able to concur. The work now contains 344 pages, and more than 250 extracts, obviously made from extensive and careful reading, and fitted to promote the cause of liberty, and morality, and religion.

The numerous articles which exhibit American history, and character, and eloquence, are particularly interesting and important. We protest against that national vanity, which sees no merit but in its own productions, and forgetting the original sources of its light and literature, despises all knowledge which comes from beyond a given degree of longitude; but we honor that spirit which demands and assigns a place for the memorials of American patriots, and statesmen, and orators, among the proudest monuments of human talents, and excellence.

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ART. I.—AGRICULTURAL SCHOOL AT HOFWYL.

Report of the Commissioners appointed to, examine the Agricultural School at Hofwyl, (Published at Paris, 1815.)

IN 1813 a commission was appointed for the purpose of visiting Hofwyl, at the head of which was Mr Rengger, formerly an officer of the Helvetic Republic, and one of the most distinguished patriots of Switzerland. The commissioners spent six days in examining the agricultural school, in all the details of the labors, and studies, and religious exercises of the pupils, their food, and dress, and accommodations. They lived among the children from morning to night ; and their report is a mere statement of the facts they witnessed. This report, coming from men of the first character, and under a high responsibility, refers to the statements of Mr Fellenberg himself as fully justified by what they had seen of the Institution ; and presents a striking detail of facts, entirely corresponding to those which are found in this work, and which indeed, are familiar to every faithful observer of Hofwyl. We solicit those who have regarded our statements on this subject, and especially *on the efficiency of mild methods of government*, as partaking more of theory than practice, to examine these explicit statements of eye-witnesses of the first rank in talents and experience.

With Vehrli, the excellent instructor of the Agricultural School, the commissioners express the highest satisfaction. 'From the dawn of day,' they observe, 'he seems to have no thought nor time but for his pupils. When he appeared in the midst of them, engaged in all their labors and amusements, one might almost suppose him to be an elder brother.' They were especially struck with the good order which prevailed, in an institution formed and governed like this. It comprised twenty-three boys, from the lowest, and often the most vicious families, frequently abandoned children, and literally taken from the highways and hedges; and yet under the influence of a mild system of government, living, not merely in peace, but in harmony and affection, with one another, and with the teacher. The following extracts present their general views as to the discipline of the Institution.

'Punishments,' says the report, 'are very seldom resorted to; but whenever they are, they prove efficacious. No other rewards are bestowed, than the satisfaction and approbation expressed by their teacher. Every distinction, which is calculated to flatter the vanity, and create envy, is banished from the Institution. The punishments are short but severe remonstrances, sometimes in private, and sometimes in the presence of the other children; exclusion of the delinquent from meals; and lastly corporal punishment, which is only admissible in cases requiring the most rigorous discipline.'

'In one of the evening exercises, at which we always attended, Vehrli, after having given an interesting lecture, directed one of the children, without mentioning any name, to be on his guard against the repetition of a fault which he had committed. Immediately, all became serious, and preserved the strictest silence. Each one appeared to take the reproof home to himself. Very often, when they are sensible of having committed a fault, they pass judgment upon themselves, and absent themselves from their repast. On such occasions, Vehrli directs a small portion of food to be carried to them, in an adjoining apartment. Corporal punishments have very seldom been necessary, and the cases in which they have been employed have uniformly been soon after the commencement of the child's residence at Hofwyl. The observations which Vehrli has made upon this subject in his journal, show how attentively he has studied the art of education. He remarks as follows:'

“It is not useful to inflict corporal punishment to a very great extent ; but it cannot be denied, that when judiciously and moderately inflicted, it may be advantageous. For those more advanced in years, if a paternal admonition proves ineffectual, a severe remonstrance in private, or perhaps, to increase their mortification, before their comrades, is usually sufficient.”

“In case of employing corporal punishment, it is seldom that I inflict it immediately after the fault has been committed. I suspend it until the child has had opportunity for reflection. I then endeavor to make him sensible of his fault by reasoning adapted to his capacity, and close with saying, ‘I know of no surer way, to make you remember what I have so often told you, than to employ the ferule, although I do it with great reluctance. You, who have so soon forgotten the faithful warning, which I gave you last week, will receive two blows, and when you are tempted to do wrong again, these blows will remind you, that God sees you, and that he will punish you far more severely, and more certainly, for all your faults.’

“When we make use of this mode of punishment, I can say from experience, that the effect is certain. But he who punishes a child while in a passion, and without allowing himself time for reflection, commits a great error, and counteracts the highest objects of education. Such a teacher appears to his pupils in the light of a hard and cruel master. True, they strive to avoid, from time to time, the commission of faults ; but it is only the fear of chastisement that restrains them ; it is not affection for their master, nor the fear of displeasing God, nor regard for their own interests, which influences them. They remember nothing but the blows. What then is gained ? Nothing, most assuredly. On the contrary much is lost ; since the respect and affections of the children for their teacher are weakened, and thus his influence over them is diminished.

“With the more advanced scholars, I succeed much better by mortifying them, and showing them, by mentioning some examples, that the future consequences of their present faults will be fearful. Children think more of the future than we are accustomed to suppose. Deep impressions are often made upon their minds by speaking to them of their prospects in mature age ; and what is best of all, they see, by the solicitude which we manifest for their future happiness, that we love them, and that we wish to benefit them. To this they will not remain indifferent.

“Some of them are extremely sensitive to commendation and to blame, whenever they are distributed among those who manifest an uncommon degree of application or negligence. This usually takes place during the evening exercise. At this hour of tranquillity, in which my children are united by the sentiments of the heart, it is a source of pleasure to them to hear me express my satisfaction, and acknowledge that they have fulfilled their duties. And they are proportionally sad, when I have cause to reproach them for negligence. He, who is so unfortunate as to deserve this, feels very painfully, the necessity of retiring to rest, without being permitted, like the others, to receive the extended hand and the cheerful ‘good night’ of his teacher. We should not, however appear in the morning, as if nothing unpleasant had transpired, and meet the child with our usual cheerfulness. It is important, oftentimes, to preserve this coldness for the space of two or three days, until a reformation is thoroughly completed. In this way the effect will become lasting. To appear at the same time offended and pleased, will tend to create among the scholars an indifference to all that is recommended to them. I erred in this respect, when I first took charge of George—one of my early pupils. The consequence was, that when I reprimanded him, or remonstrated with him, it appeared at first to produce some effect; but in a very few hours it was forgotten, and the same fault was again committed, as if nothing had been said to him.”

“The result of this course of education and instruction (says the reporter) is, that it would be difficult to find, even in the best regulated schools, consisting of as many as three-and-twenty scholars, an equal degree of decency in speech, decorum in actions, order, obedience, and especially so much mutual affection and kindness. Among all that is interesting in this school, this circumstance is most to be admired. Although we have been constantly present at the meals, the instructions, and the labors of the pupils, we have never heard an improper or indecent word from the lips of one of them. Their manners, and indeed their whole deportment is frank and ingenuous, and still perfectly proper. Their intercourse with their master is marked with confidence and affection; and it is through the influence of such feelings, and not of fear, that implicit obedience is secured. When in the midst of their most clamorous sports, and loudest shouts of gaiety, if the voice of Vehrli is heard, saying; “It is sufficient, my children, let us go,” the noise and excitement instantly cease, and all follow with alacrity and silence.

‘It sometimes happens that some one of the pupils, not having completed his work, is detained from his repast. When this occurs, all are eager to preserve for him his portion of food, or to carry it to him. It is affecting, when one of the younger pupils chances to fall asleep after supper, to see his neighbor gently supporting his head. We once observed one of the older scholars, shake one of the small ones, who was sleeping near him, rather too harshly. Vehrli reproved him, and asked him if he should like to be awaked in that manner, and at the same time requested the child to go and lie down. We were present one day when the children were opening the heads of poppies, in order to collect the seeds. One of the small ones, inadvertently mixed some of those which had been emptied, with those that had not. Vehrli reproved them for this negligence, and asked, who had committed the mistake. They all preserved profound silence; but when Vehrli had retired some distance, one of them said to the guilty pupil: “It was you who did it; take care not to do it again.” Vehrli remarked to us, that sometime previous to this, having addressed a similar question to the assembled pupils, one of them accused his comrade of the fault. Scarcely had the words escaped him, when he began to weep, and immediately ran to Vehrli, and besought him not to punish the accused. If our readers deem these particulars of minor importance, we beg them to remember that they convey an idea, in the clearest possible manner, of the habitual and daily conduct of the children; and consequently depict their character and manners more clearly, than the more striking, but rare traits.’

‘The constant cheerfulness of the children, even while engaged in their work, has often been remarked by those who visit Hofwyl. Their countenances prove them to be happy. One of the pupils asked his companions if the hours did not pass much faster at Hofwyl than elsewhere; and said, for his part, they seemed to be half hours.’

Such are the results of a *simple and mild government*, based upon *religious principles*, and accompanied by *regular labors*, alternated with appropriate instruction, upon Swiss children, of the lowest class, and the most degraded character.—Will it be less efficient with the children of America?

ART. II.—INSANITY FROM MISEDUCATION.

[We have more than once referred to the evils arising from a premature, or too rapid development of the mind. The following remarks extracted by the London Quarterly Review, from 'Gooch on Insanity,' will show that our views are not opposed to medical science.]

THERE are two classes to whom the truth, that *the mind influences the body, and, through the body, operates on itself*, ought to be a subject of serious consideration—public men, and parents. The circumstances which environ the former, are singularly adapted to strike at once, at the body and the mind, and require therefore the utmost watchfulness to oppose their action. While the brain and the heart are oppressed by incessant labor and anxiety, the functions of the stomach and alimentary canal, indirectly deranged by these, are further and directly disturbed by late hours, sumptuous dinners, and sedentary habits; and, in their turn, react upon the head and blood-vessels. The second class, parents, are deeply concerned in this question, with a view to the business of education. It is the vice of the age to *substitute learning for wisdom*—to educate the head, and to forget that there is a more important education necessary for the heart. The reason is cultivated, at an age when nature does not furnish the elements necessary to a successful cultivation of it; and the child is solicited to reflection, when he is only capable of sensation and emotion. In infancy, the attention and the memory are only excited strongly by things which impress the senses, and move the heart; and a father shall instil more solid and available instruction in one hour spent in the fields, where wisdom and goodness are exemplified, seen, and felt, than in a month spent in the study, where they are expounded in stereotyped aphorisms.

No *physician* doubts that precocious children, in fifty cases for one, are much the worse for the discipline they have undergone. The mind seems to have been strained, and the foundations of insanity are laid. When the studies of maturer years are stuffed into the head of a child, people do not reflect on the anatomical fact, that the brain of an infant is not the brain of a man; that the one is confirmed, and can bear exertion; the other is growing, and requires repose; that to force the attention to abstract facts, to load the memory with chronological and historical or scientific detail—in short, to expect a

child's brain to bear with impunity the exertions of a man's—is just as rational as it would be to hazard the same sort of experiment upon its muscles.

The first eight or ten years of life should be devoted to the education of the heart, to the formation of principles, rather than to the acquirement of what is usually termed knowledge. Nature herself points out such a course; for the emotions are then the loveliest, and most easily moulded, being yet unalloyed by passion. It is from this source, that the mass of men are hereafter to draw their sum of happiness or misery. The actions of the immense majority are, under all circumstances, determined much more by feeling than by reflection. In truth, *life presents an infinity of occasions, where it is essential to happiness, that we should feel rightly—very few, where it is at all necessary that we should think profoundly.*

In the *education of the heart*, the foundations of insanity may be laid in two ways; by great severity, or by over indulgence.

Esquirol says, 'We believe with M. Pinel, that extreme severity, reproaches on the slightest faults, menaces, blows, exasperate and irritate children, destroy the parental influence, and produce perverse inclinations, and even madness; especially if these cruelties are the effects of the caprice or the immorality of the father.'

Again, of over-indulgence, he remarks; 'It is a ridiculous and fatal tenderness which causes the reason of mature years, to succumb to the caprice of infancy. Accustomed to follow his inclinations, and unused to be thwarted, the child, arrived at manhood, cannot resist the vicissitudes, the reverses, and the commotions of life. At the slightest stroke of adversity, madness bursts out, the reason being deprived of support, while the passions are unrestrained and resistless.'

It is almost needless to add, that a thorough moral education, (of which religious feeling is the only sure basis), is among the best means of health as well as happiness. It subdues or calms those passions which agitate and exhaust the bodily powers far more than severe labor, and guards us against those excesses to which he will almost inevitably be led, whose hopes and fears do not rise above this world, and who has not acquired the habit of commanding, instead of obeying, his appetites and feelings. On this point we would refer our readers to some excellent articles in the *Journal of Health*.

ART. III.—EVILS IN FEMALE EDUCATION.¹

MR EDITOR—I was struck with the remark of a lady, of which I heard, that she scarcely knew a young female of the rising generation, either married or single, who enjoyed health. My own recollections and observations, during several years' practice as a physician, and those of other physicians of my acquaintance, confirm the truth of a remark which I did not expect from such a source. So far as I can judge, not more than 10 adult females in 100 within the whole circle of my observation enjoy complete health. In that particular section of country with which I am familiar, I know that the proportion does not exceed 8 in 100. Do not these facts strongly indicate that there are radical defects in the existing management and education of females?

In investigating this subject, it belongs to the physician to act as pioneer, and I hope some person abler than myself, will yet probe the wound so effectually as to prepare the way for a healing process. That a multitude of causes conspire to produce the evils here deplored, is undoubtedly true. The enervating qualities of strong and heated potations of 'the tongue inspiring herb, and the Arabian bean,' I am persuaded have a considerable share in this work of destruction. But I would not, at present, enter upon the details of diet. A few of the causes, obvious to common sense, which are silently, but surely, operating to undermine the female constitution, are faithfully exposed in the extracts which I now send you.

The first is from an interesting work on the effect of employments on health and longevity, by Dr Thackrah, of Leeds.* After speaking of the evils which result to children of both sexes from neglect of proper exercise at school, the writer proceeds as follows:

'Young ladies, especially, suffer from the habits of schools. Their exercise is much too limited. They walk out, it is true, but scarcely at a rate sufficient to warm the feet. Their time for amusement is too little; and full, romping exercise—exercise which brings all the muscles into play, is discouraged. It is *vulgar* to use the limbs as nature designed; it is *vulgar* to take the food which nature requires, and young ladies must not do

* A small and cheap edition has been published by the editors of the Journal of Health.

anything that is vulgar. Sitting, moreover, for hours at needle-work, or in what are called accomplishments, they leave a numerous class of muscles wasting for want of exercise. The muscles of the back are especially enfeebled; and the spinal column, in youth comparatively soft and flexible, bends under the weight of the head and arms. The spine yields, because the muscles which closely connect the bones, and by their action keep them in a proper line, are too weak. We are often asked, Why are spinal complaints so common? We answer, that a principal cause is the want of full exercise; we say that young persons are obliged to acquire what is of little or no use in after-life, while they neglect what is necessary to the establishment of the body in health and vigor; in short, we have daily to lament that muscular exercise is sacrificed to accomplishments, and to learning. If it be asked, why are girls more subject to distortion than boys? We reply, because they do not romp like boys. The amusements of boys are far more active than sedentary; those of girls are more sedentary than active.'

'When girls leave the school, the same system of muscular quietism is enforced. They must keep up their accomplishments by practice. Several hours a day they must devote to music, and frequently, a considerable time to the more injurious occupation of drawing; most of the remaining day they spend in finger occupations. Little time is devoted to exercise in the open air, and the exercise they *do* take is such as to chill, rather than to invigorate the circulation. Need I add, that half the disorders of the young arise from the errors I have mentioned? Need I advert to remedies and preventions? They are obvious.'—*Thackrah on the Influence of Employments.*

The following extracts are from a valuable work on *Female Education*, by Chisolm, designed to expose the evils of the *boarding schools* of England; which his representations would lead us to suppose, were some years since, in an unhappy state. We trust that they exist in few of our schools. Still they are evils into which such establishments easily fall, and it is of the highest importance to guard against their approach.

The writer thus proceeds to enumerate some of the more prominent evils, as they existed at that time.

1. 'The method adopted in most schools, of obliging the young ladies to stand for hours, when receiving or reciting their lessons; for though standing may prove useful as a change,

after long sitting, yet every one knows, that if continued too long, it is apt to occasion an accumulation of blood in the lower extremities, and sometimes giddiness and fainting, which I know to have been often the case with many young ladies at school.

2. 'The general habit of applying to work or study, immediately, or very soon after meals.

3. 'The many successive hours spent, every day, in tedious, dry, unmethodical, and unintelligible lessons, fit only for persons arrived at maturity of judgment, (such as the study of grammar.)

4. 'The rapid succession of lessons which girls are obliged to take, without being allowed time to digest them, one after another, which is called, "not losing time."

5. 'The little time which is allowed for daily recreation:

6. 'The unreasonable length of the holidays, which, from the contrast of tenderness and severity, experienced at home and at school, are injurious to the body, and, as may be easily conceived, have also a bad tendency in respect to the mind and heart.

'Let me now ask, whether any one who considers these facts, collectively or individually, will hesitate to admit that it is impossible, utterly impossible, for the young ladies who are brought up in such places, to preserve a good state of health, to acquire that vigor of constitution, that activity and liveliness of disposition, which denote bodily health? Or does it require any preternatural interpreters of the book of fate, like the weird sisters in Macbeth, to declare what many of these girls must be when they are grown up; what debility, languor, and sickness, such a neglect of all the auxiliaries of health, in their youth, must induce for the remainder of their lives; and how unfit they will be for their *destination as wives and mothers*?

'A judicious author, after considering the effect of mental depression on the general health of young persons, adds:—"Nevertheless, a more absurd mode of education is scarcely conceivable, than that which is more and more prevailing. Imagine to yourself, *young girls* confined almost all the day in a school, with incessant mental occupation, instead of the proper alternations of exercise and rest. Can anything be conceived more pernicious, and better calculated to ruin the health of beings so delicate, and so tender? What a variety of noxious powers combine their influence! An atmosphere vitiated by the multitude of those who breathe it,—exercise of mind out

of all proportion to the strength,—severe chills, and continued low temperature in many instances,—want of fresh air and exercise,—and in many boarding schools, too much indulgence in bed,—fear, grief, sadness, contradictions,—debilitating practices. Such things must sow the seeds of numberless diseases in the body.”

‘Dr Beddoes goes still farther; and observes, that by any one who did not know the professed purpose of our *English Schools*, they might be taken for *nurseries for scrofula*. How well they answer to the character is evident, in general, from the immense numbers of victims to fatal scrofulous complaints among youth; and particularly from the prodigiously increasing frequency of deformity and distortion in girls.

‘Another judicious writer attributes the evils of indigestion, and the general disposition to hysteria in women, (in England) to their wretched school education; to the neglect of that exercise which the human animal was formed for taking, to close confinement in unwholesome apartments, and to improper books.’

The remarks of Dr Johnson, which follow, are levelled against the *abuse of instrumental music*, and by no means apply to its *use*, or, above all, to that important use of *vocal music*, which has been so ably advocated in your Journal, and which, so far from being of a pernicious tendency, is highly salutary both to the body and the mind.*

‘Modern refinement appears to be doing more injury through the medium of female, than of male education. In the *latter*, the study of ancient literature and modern science must tend, if not carried to excess, to elevate the mind, and strengthen the intellectual faculties. But surely this cannot be expected from a system which constantly aims at the cultivation and indulgence of certain *senses*—as for instance, those concerned in music and painting. From ample observation, I am satisfied

* In advocating music as a branch of general education, we have spoken only of vocal music; and of employing it as the vehicle of elevating and improving ideas. In proportion to its power of doing good in this manner, will be its influence in doing evil when perverted, and made a cover for sentiments and expressions which a delicate female would scarcely utter in conversation, as is too extensively the fact, even in the United States. We would also remind our readers, that we regard instrumental music as almost exclusively an enjoyment of the senses, and that its chief influence is to rouse the animal and instinctive feelings, and excite the imagination by associations, and its effects may be good or evil, according to the manner in which it is employed. We hope the remarks of Johnson are not so frequently applicable in the United States, as in England.

that the degree of attention bestowed on these acquirements, or accomplishments, is incompatible with an adequate study of the more useful, not to say dignified branches of education, and a proper amount of bodily exercise.'

'I speak of the *abuse of music*, and *not the use*. If the 'concord of sweet sounds' were made a rational and moderate recreation and relaxation from abstruser and severer studies, it would be all well. But *music* is now esteemed *the prime accomplishment*, and to make any figure in this, the young female must spend four or five hours of the day, and as many of the night, in thrumming the piano, and straining her lungs. But this is not all. The musical mania engenders the desire, and indeed creates the necessity, for a constant round of concerts, operas, and festivals, by which the health of the body is enfeebled—the energies of the soul paralyzed—and the moral principle itself undermined. What but evil can be expected from a system of education which enervates the mind, and enfeebles the body—which polishes the external *senses*, and leaves the intellect a prey to rust and moth—which excites the imagination, and obtunds the judgment—which, to speak out plainly, fosters mere *animal feeling*, and discourages *moral sense*!'

I cannot but hope, Mr Editor, that such views, derived from sources so respectable, will merit and receive some attention from parents and teachers.

A PHYSICIAN.

ART. IV.—CAPACITY OF CHILDREN.

To the Editor of the Annals of Education.

I PERCEIVE that a child called Master Burke, has received a great share of attention from such of the inhabitants of our principal cities as attend theatres; I am both pleased and pained when I see his name mentioned in the newspapers, with high commendations in New York and Philadelphia; and when I have seen it stated that in anticipation of his appearance on the Boston stage, extravagant sums were paid for seats. I am gratified, because I should regard almost any circumstances fortunate, which should induce the public to fix more attention than common on the capacities and nature of the infantile minds by which we are surrounded. At the same time, if their attention should be misdirected, it might be followed by

unfortunate consequences ; and I should deeply regret that such an example should lead to a false mode of cultivation.

There is a great, standing wonder, continually presented to the consideration of every close observer of society, viz.—that every intelligent parent and friend, who becomes intimately acquainted with an infantile mind, finds such a vast deal to be pleased and surprised at. Many experienced persons are tempted to smile at what they call the vanity of parents, when they hear them express admiration at the powers of their minds, or the brilliancy of their wit, or the vigor of their thoughts. Whoever views the subject aright, will be more ready to attribute it to a just conception of what is intellectually great, combined with a limited knowledge of young minds. It is not, therefore, mere parental weakness. There are grounds, and substantial grounds too, for the estimate often formed of the capacities of children ; and that, in nine cases out of ten, if not in ninety-nine out of a hundred. It is because few persons are intimately acquainted with more than three or four infantile minds, many with only one, and the greater part with none, that the public are not in possession of any just standard of their powers, or any adequate ideas of their nature. Those who have studied but one or two minds, must evidently be incapable of easily ascertaining whether any particular one they may meet with rises above the ordinary level or not. What the *ordinary level* is, he has yet to learn, or rather, in most cases, he has not a chance of even learning. Judging from what we see around, and from what we probably might have seen in our region of the world, and at any age, it does not seem hazardous to declare, that the public have not and never had, the means of forming a solid opinion on such a subject. That they might be enabled to do it, however, must be a wish of every good man, who views the subject in anything of appropriate importance ; and unceasing labor would be well bestowed, if it would discover any one of the primary, and most distant steps, which may conduct to such a result.

I would put the question to any person who has ever looked with admiration at the display of a young child's faculties—What was the nature of that display ? Was it not the exercise of his intellectual powers, in a simple and natural manner, directed to some subject within his reach, and treated with the independence natural to him ? Such an observer has admired, and admired with reason, the interest a child often displays

in acquiring truth, in tracing connections, new to himself, between ideas which he brings together, and compares in different ways; the ingenuity, perseverance, sagacity and untiring exertion he is disposed to make, and ever does make, in the various branches of the intellectual world. I will appeal to him whether he did not perceive, that these qualities are far nobler in their nature, as well as of incomparably higher interest in their display, than any with which the child could be furnished by all the exertions of an instructor, or by the exhibition of any model. Some particular state of the intellect is appropriate to every age of man: in each it is well worthy of study; and, if only understood, cannot fail to excite wonder. The study of the mind in childhood, is an easier task than at a more advanced period, because its operations are not intentionally concealed from observation. The machinery is not more perfect or complicated, but it has not been encased. The infantile mind is a proper object of attention, even to the mature philosopher, because it is the simplest form in which the intricate subject can be obtained. That it is still intricate and difficult to one who would learn, let the most learned confess, who have often been drawn aside from its chief and greatest qualities, by the tinsel polish sometimes given to those of a very inferior nature.

I have no disposition to depreciate the faculties of an interesting child, such as Master Burke is supposed to be. The powers, which he exhibits to the public, deeply as I regret the manner in which they are applied, are greater than anything of the kind they have witnessed before. But I could wish that intelligent persons, who take any interest in children, and especially that parents and *other teachers*, whose very *opinions* are highly important to the rising generation, would reflect a moment dispassionately on the subject. In music, Master Burke is said to have a good voice, a good ear, much taste, and *training*. All these are necessary to make a good musician, but are not essential to make an intelligent child. Yet I do not mean that Master Burke is not intelligent. I doubt not, that if his mind were brought into display in what I consider a more natural and proper manner, and the results plainly exhibited to an attentive audience, their admiration would be excited more highly, and with better reason than it has yet been.

But Master Burke does not limit the display of his talents to music; he is said to be an excellent performer of some dra-

matic characters, which are acknowledged to be difficult. This will, no doubt, be the strong hold of the defenders of his intellectual character, as presenting evidence of his being a prodigy. But let me inquire, how he has obtained these faculties? Did Nature teach him, contrary to her own laws, of the feelings of *men*, in circumstances he has never experienced? Let any one sit down, and consider what is requisite to render a child a proper judge of the conduct of his father in political or commercial life, or what would the opinion of the *brightest boy* in the United States be worth, on the tones or gestures of his fellow boy, Master Burke in a highly wrought scene in Richard, or Macbeth. Even a mature and superior mind would fail in the attempt adequately to describe, or write down the characteristic actions of a child in a case of complicated motives and feelings, to say nothing of the vain attempt to imitate them. Yet the man has been a child, and has known and performed those actions, and experienced those very motives and feelings. The child, then, who has known only the state of childhood, how can he possibly divine, much less assume, and imitate the actions and feelings of manhood, in circumstances and situations invented by a dramatic writer? If a child seems to do this in any degree, it must inevitably be after a course of *training*, and that, not the training of the intellect, but of the imitative faculties. These, in their way, as inferior qualities of a human being, are important and useful. But let not a single parent be misled or induced to cultivate these at the expense of others.

No, it can never be justified, in those who are able to discriminate between the genuine and the factitious, to allow themselves to regard one as of as much intrinsic value as the other. The difference ought never to be lost sight of; and I should feel happy if the prominence of late given to uncommon excellence in the inferior qualities of a youthful mind, should lead any to a closer examination and a higher appreciation of those of the most exalted nature, with which thousands of infants around us have been endowed by our Creator. I hope, however, those who direct their cultivation and their application, will feel the high responsibility imposed upon them, to make them subservient to higher objects than the entertainment of others, or the gratification of their own pride or their children's vanity. They are a gift, for whose use we are responsible to Him who bestows it. X.

ART. V. LITERARY CONVENTION.

THE second annual meeting of this Convention was opened on Tuesday, Nov. 1st, in the City Hall at New York. The Hon. John Q. Adams was chosen President. The Hon. Albert Gallatin and the Hon. Edward P. Livingston, Vice Presidents; John Delafield, Esq. Secretary; and Professor Joslin, of Union College, Assistant Secretary.

The Convention was opened with prayer, by the Rev. Dr Fisk, President of the Wesleyan University at Middletown.

The late period of the year at which the Convention was called, and the fact that most of the Colleges were in session, prevented the attendance of many gentlemen, who manifested much interest in its objects. Letters were read from President Day, President Carnahan, Dr Miller, President Wayland, Hon. Roger M. Sherman, Hon. Edward Livingston, Mr Duponceau, and other gentlemen of distinction, expressing their regret that circumstances prevented their attendance. For similar reasons, a number of the gentlemen composing the Committees on important subjects, were necessarily absent, and the Convention were therefore deprived of some reports, whose completion depended on their arrival.

The committee on Discipline of Colleges, had collected a number of interesting documents. The Committee on popular instruction by lectures, had opened a correspondence with gentlemen abroad, but had not yet received so complete an account of the subject as would be desirable.

Hon. Edward Livingston, Secretary of State, addressed a letter announcing that a report on Professorships of Legislation, would be forwarded soon; but it was not received before the close of the Convention.

After the preliminary business was attended to, a communication of interest was read from Professor Pizarro, of Baltimore, on the necessity and advantage of more thorough early instruction in our native language.

On the proposition of President Fisk, a committee was appointed to consider the subject of pronunciation of Greek and Latin, with reference to the question of endeavoring to establish a uniform standard among our public institutions. In compliance with the subsequent recommendation of this committee, a second committee, consisting of President Fisk, Professor Vethake, and Professor Woolsey, was appointed to correspond with our Colleges on this subject.

A communication was afterwards read on Jacotot's System of Instruction, which was referred to a committee for examination.

State of Education in South America.

On the 2d of November, a communication was read by Mr Lleras, of Colombia, on the state of education in that republic and Venezuela. It appears that there are four colleges in Bogota, the capital of Colombia, which were founded by private charity 180 or 200 years since. None but the descendants of Spaniards, of unmixed blood, had been allowed to frequent them; and many defects existed in their method of discipline and instruction. Still they had produced men of talents and learning, who had thus become qualified to take the lead in the revolution, twenty years since. Many of the first literary men were active in that revolt, and suffered in the cause of liberty. Great improvements were introduced in the studies, methods of instruction, discipline and influence of these institutions, in 1826, under the Vice Presidency of Gen. Santander, and by his influence, combined with that of Drs Azuero and Solo. By the system of education adopted in that year, Lancasterian schools were to be established in every parish, grammar schools in every canton, a college in every provincial capital, and a university in every department. Ample funds were provided for the execution of the plan, by appropriating the estates of the suppressed convents, and provision was made to educate indigent and deserving youth. In 1828, the progress of this system was arrested; but it had since been revived in Venezuela, and the writer expressed his hopes, that it would soon be in operation throughout the country.

The thanks of the Convention were returned to Mr Lleras; and a committee, consisting of Dr Cox, Mr. Theodore Dwight, jun., and Professor Woolsey, was appointed to open a correspondence with our sister States of the American continent.

National Society of Science and Literature.

The next subject for consideration, was the Report of the Committee on the formation of a National, Literary, and Scientific Society. It presented merely the outlines of a plan for this purpose, proposing to leave its completion to a Convention, which should be called, of delegates from our Literary Institutions and Societies.

The general principle proposed by the Committee, of limiting the number of members, was first discussed. It was urged on the one hand, that to leave the number unlimited, would operate like the indefinite multiplication of office and titles of honor. No reputable man would connect himself with an institution of this kind. Some in our country had lost all their character by this course; and men of real merit withdrew from them.

On the other hand it was contended, that the principle of limitation was not consistent with the institutions in our country—that it would seem to determine that only a certain number of individuals were entitled to this honor—that it would excite prejudice and jealousy—that it would often exclude a meritorious man.

Some gentleman spoke of membership as a kind of honor conceded to those who had deserved high praise for their excellence ; and that it would thus form an object of ambition, and a stimulus to exertion. Others maintained, that it ought to be presented to the country as a society designed *to promote science and literature*, and not merely to confer honors, and to leave men to sleep on their laurels—that it would be a higher compliment to literary men, to present the love of science and the desire of usefulness, as the highest motives to exertion, rather than a literary title, and to offer a place in this society as a station of *labor*, and not of *mere honor*.

The President (Mr Adams) observed on this point as follows :

‘ It is not proper to consider a society of this kind as designed or professing to receive all the meritorious men of the country. It was not the only one existing, and another might be formed to-morrow elsewhere. It was only intended to bring together such materials as could be collected for the purpose of united action. It is impossible for any society to include all, or the tenth part, of the deserving men. The French Academy included only forty men ; while many a large city in France might have produced as many, equally eminent. The object is not the honor to be conferred, but *the good to be done*. Were the society ever so numerous, it could not *confer honor* by the mere appointment. It is by exciting its members to do something that is honorable. A distinguished man is not appointed because he needs to be honored, but because he is *already honored*. Nor is such a man dishonored by exclusion from a society. Sir Humphrey Davy was excluded from the Institute of France at one time ; but no man respected him the less.’

‘ Societies of this kind abroad, have been of uncommon utility in calling forth information, and in laboring for the promotion of science ; and they often begin in a very informal manner. The Royal Society of London was formed by eight or ten individuals, who met at each others’ houses. They asked the patronage of the king, and hence derived their name. They were, for a long time, the subject of laughter and ridicule, and yet they have been among the greatest benefactors to mankind. After the formation of this Society, one of the members observed, on looking through a telescope, something which he thought resembled *an elephant in the moon* ! It proved, however, to be a fly between the glasses. The anecdote was spread over Europe ; it was immortalized by the ridicule of Hudibras and La Fontaine ; and was even made the subject of a fable by the latter. But at that very time, Evelyn communicated his work ‘ *De Sylva*,’ to the Royal Society. Then, there were not more than 400 oaks in England ; but as the result of that communication, they were planted everywhere, and have borne the thunder of the British navy to the remotest quarters of the globe. Has the Society been dishonored by its early imperfection ? It is *general usefulness*, and not temporary or trifling circumstances, which determine the character of an institution. The number of members in such a society should be

limited, so as to secure an institution from becoming a *dead body*; as has happened to more than one society in our country.'

'I should also think it important that there should be two classes of members, domestic and foreign—and that provision should be made for a sufficient number of men who would be active in the business of the society. Most of our societies suffer for want of *workmen*. The object is to call on the members to exert their faculties; and when an individual is elected, it should be considered as an obligation imposed on him to do something for the cause of science and literature.'

By permission of the convention, a plan for a National Association, embracing all branches of useful knowledge, was presented by Lieut. Parks, on behalf of four associations, at West Point, Union College, Miami University, and Nashville University. It proposed to establish a set of local associations, according to districts, corresponding to our Congressional districts, and composed of individuals contributing a certain sum for the promotion of knowledge—each district to have an academy of gentlemen, qualified by their literary character, to engage actively in the cause; and that all these academies should combine in the support of fifty directors. These directors should reside in some place selected for the purpose, and devote themselves to devising and executing measures for the advancement of science, literature, and the arts; and to the preparation of a Magazine and other valuable works, which should be returned to the members and subscribers; that thus a chain of connection, by pecuniary contributions and valuable return, might be established between various portions of the country and of society.

The plan was deemed too extensive, and its practicability too questionable, to call for farther consideration; but thanks were presented to Lieut. Parks for his communication.

On motion, it was then decided, that the members of the Society should be both resident and foreign, and that the number should be limited. It was also thought expedient, that the Committee should be directed to draw up a constitution, and provide for the organization of the Society, during the ensuing year. Messrs. Adams, Livingston, Fisk, Macauley, and Cox, were added to the Committee.

On the next day, the Committee presented the following plan of a constitution, which was adopted, after some immaterial amendments:

CONSTITUTION.

1. The Society shall be denominated, The National Society of Science, Literature and Arts.

2. The number of members residing within the United States shall not exceed two hundred; and the number of foreign members shall not exceed twenty in other parts of America, and twenty in other foreign countries.

3. The members shall be divided into four classes according to the fol-

lowing arrangement, viz.—First, the Mathematical and Physical Sciences—Second, the Moral and Intellectual Sciences—Third, Literature—Fourth, the Fine Arts.

4. The funds shall be raised by donations, subscriptions and such assessments as the Society shall from time to time agree upon.

5. The officers of the Society shall be a President, four Vice Presidents, one from each of the four classes, a Treasurer, a Recording Secretary, and an Assistant Recording Secretary, and two Corresponding Secretaries, one for domestic, the other for foreign correspondence.

6. The Society shall be governed by such regulations and by-laws as may be agreed upon by a majority of its members, at any annual meeting.

7. The Constitution may be altered at any annual meeting of the Society, by a majority of two thirds of the members present; provided however, that no alteration shall be made in the constitution, unless such alteration shall have been proposed at the preceding annual meeting.

Some debate occurred with regard to the name, and various other titles were proposed; but it was urged, that most of them were so appropriated, as to leave room for ambiguity if they were adopted—that the term society was the most general and unexceptionable—and that the word national, was only designed to denote that it was not intended to be confined to sectional limits, or to local objects and interests. It was hoped that it might do something for the interests of knowledge, in all parts of this continent. It was proposed to divide it into classes, in order that men might be appointed, not from a vague idea of their general qualification as literary men, but on account of their knowledge and capacity for usefulness, in some particular department.

The Committee proposed the following method for organizing the Society, which was adopted by the Convention:

Resolved, That to originate the Society, there shall be a committee of fifteen members appointed by the Convention, who or a majority of whom shall have power to elect eighty-five other persons, and these or so many of them as shall assemble at the call of the Committee shall constitute the first meeting of the Society.

Resolved, That the Committee be instructed to call the first meeting of the Society at such time and place as they shall judge most expedient, and also that they take means to obtain an act of incorporation.

On this proposition the President observed, 'The Committee had had to encounter a difficulty of a serious nature. A society was to be formed, and must be composed of members either in this body or out of it. It was a serious question whether it was more delicate for individuals to form themselves into a society, or to direct others to form one. The question was, whether the members of the Convention must modestly say that none of them were worthy of belonging to such a society, and appoint a number of persons, of whose views on this subject we know nothing, or whether we should admit that there were gentlemen among us capable of selecting and uniting with others in promoting the objects of such a society. In this dilemma, the committee were governed by precedent, which was in favor of self-constituted bodies, for nearly all the literary societies in Europe had been formed in this manner.'

The following gentlemen were appointed under the foregoing resolution: Hon. John Q. Adams; Rev. Dr Fisk; Professor

Henry Vethake; Rev. Dr Macauley; Professor Addison Alexander; Mr H. E. Dwight; Professor B. F. Joslin; Hon. E. P. Livingston; Hon. Chancellor Walworth; Hon. Albert Gallatin; Rev. Dr Wainwright; Rev. Dr Matthews; John Delafield, Esq.; Rev. Dr Milnor; Mr Halsey.

A committee was also appointed to call a meeting of the Convention the next year.

Colleges in Greece.

The subject of establishing Colleges in Greece, under American patronage, was brought before the Convention, by the reading a letter from the Rev. Jonas King, on the proposed institution at Athens. It was made the subject of remark, as affording the means of introducing the spirit of our institutions and manners among the Greeks; and also as a means of promoting Greek literature among ourselves, by inspiring and cultivating a taste for the language, and affording a place of resort for those who wished to study its authors on their native soil, and under their native sky. The following resolution was adopted, after hearing from Mr H. E. Dwight the report of a Committee appointed to consider the subject.

Resolved, That in view of this Convention, the establishment of literary institutions in Greece would be productive of signal benefit to that country, and that such institutions may be made to subserve the interests of Greek literature in the United States; and to promote an union of the two countries which will be highly beneficial to both.

Study of the Bible.

A report was subsequently read by W. C. Woodbridge, on behalf of the Committee on the propriety of studying the Bible as a classic, in the institutions of a Christian country, which was assigned for discussion for the last year. The claims of the Bible as a literary work, to the attention usually paid to a classic, were to be superior to any other work of antiquity, on the grounds usually referred to in deciding such a question, whether we consider its subject—its genuineness and authenticity—the reputation of the work and its authors—its universal and permanent character—its influence on the intellect, the taste, and the moral character—its application to our circumstances as a free people—or its practical value in life. The report was referred to a Committee, consisting of Dr Fisk, Dr Maclay, and Professor Vethake. They recommended the following resolutions, which were adopted by the Convention.

Resolved, That in the opinion of the Convention, the Bible has the strongest claims, founded on its literary merits, to be received as a classic; and that the study of its contents ought to form a part of common education.

Resolved, That the literature and antiquities of the Bible ought to form a part of every course of liberal education.

Resolved, That a Committee be appointed to prepare and report a plan, for

a course of Biblical instruction, especially in reference to the academical and collegiate course.

Resolved, That in the opinion of the Convention, the Report on The propriety of studying the Bible as a classic in the institutions of a Christian country, is a document which deserves the attention of the public, as well on account of its copious information, as for the candor with which it states and examines objections to the proposed plan of biblical instruction.

Dr Milnor, Dr Maclay, Professor Vethake, W. C. Woodbridge, and Professor Woolsey, were appointed a committee under the third resolution.

Professorships of History.

According to the direction of the last Convention, a report was presented from Dr Leiber, on behalf of the Committee on the subject of Professorships of History. It was there maintained that the great value of history does not consist in giving a mere detail of events, but in presenting the great features of society, and the causes of national prosperity or adversity, which could be done in no way so effectually as by lectures. On motion of Wm. C. Woodbridge, the following resolutions were adopted.

Resolved, That in the opinion of this Convention, in addition to the general importance of History, it is especially important that a free people, whose institutions may be changed at their pleasure, should be thoroughly acquainted with the origin and history of these institutions, and with the political and social progress of other nations, so far as they are adapted to illustrate the principles of our own government.

Resolved, That it is highly desirable that Professors of History should be appointed in our literary institutions, as the most effectual means of accomplishing this object.

After presenting the thanks of the Convention, to the city authorities, and its officers, Dr Matthews adverted to the harmony that had pervaded the Convention, and the importance of the subject, upon which it had been deliberating, and as it had been opened by imploring the blessing of Heaven, he hoped it would be closed in an expression of gratitude and with prayer for the influence of Divine Providence in bringing their proceedings to a favorable issue. The President, after returning thanks to the Convention for the honor they had done him, concluded with the following remarks:

‘I came here, gentlemen, by an invitation from the committee of arrangements; but it so happened that I was unacquainted with the proceedings of the last Convention until recently, and knew very little of what was to be brought forward at the present meeting. I should do injustice to my feelings, however, were I not to say, that I have seen and heard things, during the meeting of the Convention, which have made this one of the happiest weeks of my life. I have heard things of which I was entirely ignorant, and on other subjects, with which I was partially acquainted, I have obtained important additional information.

‘On the first day of our meeting, we were presented with an account of the state of education, in an important portion of that vast continent, with which we are connected by the most important relations, of daily increasing interest;—I mean South America. Subsequently to that, a paper was read on the subject of founding a college at Athens; and carrying back the streams of wisdom to their sources; and then a report, proposing to make the Bible a classic in our literary institutions—thus uniting the Aonian streams with

“Siloa’s brook, that flow’d fast by the Oracle of God.”

‘On another occasion, we had an account given us of the condition and prospects of an association, which originated at West Point, which although on different principles from our own, was yet of an interesting character. A new practical system of education has been described to us, which is spoken of by gentlemen who have witnessed its results in terms of approbation. This morning a report has been read on the establishment of Professorships of History in our Universities, which I consider as highly important.

‘Last of all, the Convention have agreed to establish a National Society of Science, Literature and the Arts, of a permanent character, to unite literary men in this city and those of all other parts of the Union, in the promotion of useful knowledge. These things must be gratifying to all who feel an interest in the welfare of our race, and are calculated to animate our hopes in regard to the future condition of men. Under these circumstances, we may well return our thanks to Heaven for the past, and solicit its blessings for the future.’

At the request of the President, an appropriate prayer was then made by Dr Yates, and the Convention adjourned *sine die*. The appointment of the time for the next annual meeting was referred to a committee of arrangements, consisting of Messrs Matthews, Gallatin, Wainwright, Delafield and Maclay.

ART. VI.—MECHANICAL INSTRUCTION.

[We have more than once referred to the evil of Mechanical Instruction. In a recent English publication, we have found the following striking illustrations of them; and we would earnestly request those who consider it the great business to cultivate and store the memory, to reflect upon them.]

In visiting one school the writer observes: ‘I asked the children to read the parable of the Prodigal Son, and among other questions which I put to them, was this: What is meant by riotous living? ‘Dissipated living.’ And what does dissipated living mean? ‘Wasteful living.’ And what is the meaning of wasteful living? To this question, as their collection of synonymes was exhausted, I received no answer, and therefore to get upon intelligible ground, I asked them what things were necessary for subsistence, and what not; when some of the girls contended that beer, and cheese, and cakes, and patties, were indispensably necessary for life. And as in this case, so I found it invariably, whenever, and wherever I travelled out of the road of those questions which have for their object to direct the children’s attention to mere words, on the most common subjects, I found their ideas confused, and the same children, who would use the most correct language as long as they remained in the track of what they were just then reading, or what they had learned by rote, were unable to express

themselves even with tolerable correctness on other matters ; a clear proof that their apparent knowledge was merely a word-knowledge, in the acquisition or advantages of which, the mind had no share. Thus, on another visit, the boys were exhibiting their slates, on which they had written various words. I stopped one among the rest, who had the word '*disadvantageous*.' What does that word mean, my boy ? 'I don't know.' You know perhaps what *disadvantage* means ? 'No.' Or, have you ever heard the word *advantage*, what does that mean ? 'I don't know.' Well, but suppose you lost your jacket, would that be an advantage or a disadvantage to you ? 'An advantage,' was his answer.

As regards the preposterous exercise of learning to read and to write words, selected merely from a regard to the number of their syllables, by which the children are so stupified, that they lose the habit of thinking altogether, and do not care about the meaning of that which they might understand, I recollect a fact which far outdoes the boy, who thought it an advantage for him to lose his jacket.

'It was at a Lancasterian school, and one which has the name of being among the best conducted ; so at least I was told by my friend, who went with me, and who is one of the managers. When we entered the room, we found the boys engaged in writing words of different lengths, according to the order of their seats ; I passed by those in which such words as *approximation*, *superintendency*, and the like, caught my eye, and, looking over the sentences which some of the more advanced boys were writing, I found one who had copied, about half a dozen times, the words : 'Live in love.' 'What are you writing here ?' I asked. 'Live in love.' 'And what does that mean ?' 'I don't know !' 'You don't know !' 'But don't you know what *love* means ?' 'No !' 'Or, do you know what *live* means ?' 'No !' 'What must you do to live in love ?' 'I don't know.' 'Do you know what you must not do, to live in love ?' 'No, I don't !' 'Well, but you should know something about what *Live in love* means. Does it mean that you are to fight with the other boys ?' 'I can't tell !' 'Well,' said I, turning to my friend, 'what do you say to this ?' Upon which the schoolmaster, observing somewhat of the scope of our conversation, came up to us, and said : 'I dare say you might ask such questions all over the school, without getting a better answer ; they none of them know what they are writing.'

Of what avail is instruction like this, except to form useful machines? If it be allowable in any country, it is utterly out of place in one where men are called to *act* in the government of themselves; to examine the qualifications and measures of men who are to decide their fate and that of their families.—He that *gives* or *encourages* such instruction as this, is among the most *dangerous enemies of his country*, for he is undermining the very basis of its freedom, and preparing and accustoming men to obey, in blind ignorance, the dictates of those who go before them.

ART. VII.—FIRST STEPS IN GEOGRAPHY.

IN our view, one of the great defects in the usual mode of studying Geography is, that the child never gains any distinct conception of the nature of a map, or of the magnitude of the objects it portrays. He does not realize that its lines represent broad streams, and its shaded figures, lofty mountains, and its dark spots, great expanses of deep water. It is very easy to make a child familiar with the name attached to every spot and line upon the map; and to say it is at the north instead of the top, or, at the east instead of the right hand; but he may have learned *Chart*-ography, if we may be allowed to coin a word, instead of *Geo*-graphy. In order to aid his conceptions, and secure him against this mechanical method, let him begin with his own school room; let him be made familiar with all its parts, with a picture in which they are portrayed, and a map on which their form and position are shown. Let him thus be made to understand distinctly, that the one is a view from the side, and the other a mere sketch of the lines, as they are seen from above; and that neither corresponds to the original in magnitude.

Let him make these ideas his own, by delineating, however rudely, a picture of the room or the house in which his parents live, and then a map exhibiting its parts. Show him the imperfection of size and proportions resulting from a sketch by the eye only; and supply the want which he will feel, by describing to him the measures of length; first an inch, and then a foot; then apply it to his school room, and let him transfer to his

paper the results on a given scale, say $\frac{1}{120}$ or 1 inch to 10 feet ; —let him diminish this to $\frac{1}{240}$ or 1 inch to 20 feet, that he may never be left to imagine that a map is of the same size with the object it represents.

Carry him beyond the limits of his school room to the surrounding objects, let him delineate the road, the brook, the hill, the fences or boundaries around him, by the signs usually appropriated to them on maps.

Take him next to some elevated point, and show him all the objects within view ; let him delineate and locate, and, so far as possible, measure them. Here, however, the conceptions founded on the abstract view of *space*, seem to fail. The narrow field on which everything is pictured in the human eye, renders it difficult to distinguish a mile from two miles ; and *time* and *motion* must become the medium of impression. Measure the child's footsteps ; direct him to walk ; ascertain how many steps he will take in a minute, —how many in an hour, —how many of them make a mile ; and let him go in various directions, to some of the surrounding objects, that he may learn experimentally their distance.

After familiarizing him with the names given to the various divisions of land and water, either by actual observation or engraved views, he is prepared to go beyond his sphere of vision.

The most perfect mode of learning geography obviously is, to travel on the globe ; but as this is impossible, the best mode of making the pupil familiar with individual objects and classes, is to direct him on a course of *supposed travels* on the map, with occasional designs to give him some conceptions of the objects he would see. These should be, to some extent at least, representations of permanent objects, and not, as they too generally are, mere delineations of dress, or customs, which lead him to think only of persons, and not of places, and render it rather a course of *Anthropology* than of *Geography*.

The objects beyond the immediate sphere of the pupil's observation, are all equally beyond his conception, except as they resemble those he has known. In a book designed for general instruction, it is a matter of indifference whether we go ten or a hundred miles at the commencement of the fancied journey, provided we have an appropriate centre as a starting point. The travels of the pupil from his residence to this centre, must be directed by the instructor, either before the commencement of the travels, or—as we believe, would often be

found better—after the return, when he is prepared to find his own way upon the maps.

A voyage around the coast of the American Continent, will enable the teacher to present him with examples of the divisions of the water which he has not seen in his own circle ; and thus complete his *vocabulary of terms*. The variety of features and language with which he meets, may be used to lead him to the knowledge of other and distant countries ; and another voyage may carry him around the Eastern Continent, in connection with views of objects, which will fix its great points in his mind.

In the course of the voyage, the appearances of distant objects which show the convexity of the earth, may be introduced. At its conclusion, the pupil may be brought round to the point from which he set out, and thus the form of the earth may be made familiar, by a slow and gradual course of induction, which in many minds, will be the only mode of making it fully comprehended. Still this is not the only course, in all cases ; and an opposite one may be equally effectual in some. In one view of the subject, after finishing with the objects visible to the pupil *on the earth*, the next and obvious step is to those which are visible *in the heavens*, for they are subjects for direct observation, and would serve as land-marks in his future progress.

In whatever mode, and at whatever stage of the progress we arrive at the form of the earth, it is important to make the pupil familiar with the great principles on which the representation of a spherical surface must be founded. Let him perceive the impracticability of showing more than one half of it at once. Raise him in imagination above the earth, and let him see successive representations of the Western, the Pacific, the Eastern, and the Atlantic hemispheres, from points at 90 degrees distance from Washington ; and finally transport him to the poles, and show him the Northern and Southern hemispheres. In this manner he will perceive, that the division of hemispheres is purely accidental and arbitrary ; and at every step, will see a *new* exhibition of the various positions of the earth, in relation to each other.

In the course of this progress, the situation of those great mathematical lines, which divide the earth into portions distinguished by the degree of light and heat, may be referred to as they are passed ; and the transition will be easy and natural to

the general statement, in which a given peculiarity in this respect, is found to follow a line around the globe.

An apple, on which the pupil may trace roughly with a pin the outlines of the Continents, with a wire for an axis, will make a *Tellurium* sufficiently complete to aid the pupil in his conceptions of the earth's diurnal motion on its axis, and the varieties of temperature and light which it produces.

The pupil is now prepared to enter upon the details of the study of geography with those general views of the subject which will make it a rational, instead of a mechanical study.

Such is an outline of the plan which the editor of the work long since formed, and began to execute some time since; whose completion has been delayed by ill health, the pressure of other demands, and the discharge of the duties which he had assumed towards the patrons of this work. It is now on the point of publication.

ART. VIII.—MODE OF CONDUCTING A WORK ON EDUCATION.

THE following extracts from several communications received by the Editor, will show some of the difficulties of his task.

A teacher writes;—

‘In corresponding and conversing with other teachers, the *Annals of Education* is by no means an unfrequent topic. While almost all of them, like myself, are highly interested in the work, there are some who complain that it is not sufficiently *practical*;—that there is too much of the *theory* and *philosophy* of education. “All this theory,” say they, “is of little use to the common school teacher, or to the parent. We wish to be told what are the *best methods* of teaching the various common branches. We have little concern with these long details of what others are doing; the question is; what must *we* do?”’

Another instructor says;—‘A teacher of eminence in this place, would have more of the *general principles of education* exhibited in the *Annals*, and less of the details of instruction.’

Another correspondent says;—‘I think it highly desirable, that a work for the use of teachers, should contain *scientific essays*, in order to enlighten their minds, and show them what is to be taught, as well as the manner of teaching.’

Another remarks;—‘You will need more *intelligence*, and *light, amusing articles*, to make your work popular. There must be something besides education.’

It is obviously impossible to embrace every subject, in every number of a periodical. We do not mean to neglect anything that relates to our main object, but we are persuaded the friends of the cause would not desire us to sacrifice what is substantial and permanent, for what is merely amusing and transient.

In reference to *theory* and *practice*, we have as little confidence in the teacher who follows the mere recipes of some predecessor or dictator, as we have in a quack in medicine. He who cannot *think*, is unfit to *teach*. *Practice*, in order to be correct, must be founded on *principle*; for it never can be precisely the same in different circumstances, without being defective; and principle is best illustrated by examples. It has been our intention to combine *both*; and the opinions of some lead us to hope we have not entirely failed.

A very respectable newspaper says of one number;—‘Every page is practical,’ and another able editor observes;—that it ‘does not present *mere theories*,’ but the results of *long-tried experiments*, and is therefore ‘of peculiar value to the *practical teacher*.’ An able contributor to the former Journal of Education remarks, that ‘Theory and practice were happily combined in the *Annals*’—and the late editor of the Reporter, in his closing number, observes, that the work ‘has assumed a highly *practical* character.’

The following paragraph from the Edinburgh Literary Gazette of August 20, 1831, offers little consolation in our labors, at the close of a year of loss.

‘The American Annals of Education continues to be supported with more talent, and spirit, and devotion to the cause they advocate, than we fear is likely to be requited, on this or on the other side of the Atlantic. Their exclusive theme addresses itself to too narrow a public, to afford any hope of adequate remuneration.’

We cannot but hope, however, that among 12,000,000 of Americans, favored with privileges enjoyed by no other nation on earth, and *all dependent on the education of the people*, and *not of a few*—the last discouraging prediction will not be fulfilled. We do hope, that one periodical at least, on a subject so vitally important to the very existence of a republic, will be sustained; and that we may yet see it so fully established, and so well supported, that it will command and requite the services of some abler hand, and justify the entire devotion of his time, to an object which we believe to be one of the most important.

ART. IX.—INFANT EDUCATION.

An Exposition of the Principles on which the System of Infant Education is Conducted. Second Philadelphia Edition.

[We are anxious to keep the subject of *Infant Schools* before our readers, and to call their attention to the defects which we fear exist in ours. We therefore present them some extracts from a pamphlet on this subject, published at Philadelphia, which presents much valuable information, in a simple and unassuming form. We solicit our readers to compare the schools near them with this standard, and to seek to *elevate* them to the point it proposes.]

What is the immediate use, and what are the subordinate uses, of an Infant School?

Its immediate use is to put the infant heart under the influence of an awakening process, and then to direct its understanding to useful, intellectual, and moral pursuits, by the most easy and natural gradations, and the most endearing methods.

Its subordinate uses are to relieve and assist industrious mothers, by easing them of the burden of their younger children during the hours of gainful exertions, thereby affording them the means of pursuing their various avocations without any family drawback, while the children themselves are rescued from the *neglect*, the *personal danger*, and the influence of *pernicious examples*, and *misdirected attachments* to which they would otherwise be exposed.

What are its first requisites, as regards efforts and means?

To awaken a desire in the infant heart to seek moral and intellectual improvement; by early and lasting activities to excite virtuous attachments, and inspire an utter detestation for immorality; in short, to quicken in the rising generation the universal desire productive of a serious and rational education, by inviting them to go forward in the unsophisticated paths of nature, aided by the force of conscience, and the unerring lights of Divine Revelation.

Is it for very young Children of both sexes?

It is, and if we weigh the question either in a religious, moral, or intellectual point of view, we must allow it to be quite as necessary for girls as for boys, in whose education, at least in their earlier years, there should be no difference. Indeed, if we consider the great and powerful influence females have

on society ; if we look forward to that period when they shall become mothers, to whom the important office of developing the hearts and minds of their tender offspring, in their first opening, most properly and immediately belongs, we must admit that it is not only requisite that their own hearts should be morally and religiously habituated and attached, but that their understandings also should be stored with knowledge ; knowledge which at that important period, if judiciously selected, may be imparted with every advantage to recommend it, would certainly be listened to with eager attention, and imbibed with avidity.

How does it differ in spirit and practice from the Common Schools?

By a deviation from all apparent coercion and restraint ; by promoting a spirit of cheerfulness, reciprocal kindness, and mutual affection ; by causing a self-suppression of every symptom of invidious emulation ; and by observing real objects as the best and most demonstrative means of conveying solid instruction ; in fact by an adherence to external and internal nature.

What good influence is it expected to have on the child's moral condition, or more properly its heart ?

That of awakening it to, and confirming it in, moral and social attachments.

What good consequences can result to the Parents from it, in a moral or physical respect ?

In a physical point of view, their being relieved from the care and charge of their younger children gives them leisure freely to attend to their domestic duties, to go out to labor, or gainfully pursue in-door employment, and thereby add to their family comforts. In a moral point of view, the relief thus afforded divests parents of that petulance and irritability produced by the children's interruptions, and teasing importunities during the working hours of the day ; and the children, instead of experiencing scowling looks, and being greeted with harsh tones, or blasphemous imprecations, are received with smiles of pleasure, and accents of renewed affection, on their return from school. Finally, and I affirm it from actual experience, the religious culture they receive is indirectly given to, and operates on the older branches of the family, who deeply feeling the artless censure of innocent lips, are deterred from uttering or doing any thing of an immoral tendency in their presence.

What kind of persons are fit as Educators of the best dispositions, tempers, and inclinations of children?

They who possess mild and even tempers, and self command; are patient, fond of children, know how to conciliate their affections, and elevate their attachments; will aid the expansion of their powers by the most easy, natural, and endearing methods, and can convey knowledge in the way of amusement.

Should the Schools consist of a hundred and fifty Children or less number?

This in a great measure must depend on circumstances; yet I conceive it correct to say, that if the children be of an equal age, or nearly so, and the schools be sufficiently spacious, two hundred might with great propriety be admitted; for such associations teach children to know, understand, and love each other, and lay the foundation of unanimity, reciprocal attachment, and future happiness from mutual support.

Are active thinking women as competent to the duty of the development of infant sympathy as men?

If of a mild, gentle, and forbearing disposition, and possessing self-command, I conceive their assistance of considerable advantage; but as principals, their physical powers are inadequate to that exertion required in an Infant school, and for which active intelligent men are far better adapted.

What kind of a building is proper?

That which is lightsome, airy, and spacious; it should be dry, kept remarkably clean, be well ventilated, and have a play-ground.

Where should the School be placed?

If in a town, in the centre of a populous poor district; but in all cases as central as possible, and as far as circumstances will permit, in a free, open, and airy situation.

What is the new discipline that is to be observed in this mode of training, to banish slavish fear?

Familiar and affectionate converse, gentle and paternal usage; in other words, the action and re-action of heart on heart; for 'Love, and love only, is the loan for love.'

To what age should the children be retained in the schools?

To that of seven; and, if practicable, it would be well to have another school on the spot to receive them after that age, which establishment should be conducted on similar but enlarged principles.

What are the best dimensions for a School-room, and how is it to be fitted up?

It should be, at least, eighty feet long, and of a proportionate width; have a rising platform or gallery at one end, and be furnished with lesson-posts, stools, benches, rostrum, master's desk, slates, pictures, alphabets, spelling and reading lessons, bell, whistle, pointers, cubes, maps, hoops, swings, and pieces of wood in the form of bricks.

Is it necessary to have a class room for the instruction of particulars?

It is a very useful, and most necessary appendage; for in it much effective information may be imparted to the more advanced children, which they again will, most probably, communicate to their juniors, and in a phraseology well suited to their comprehensions.

ART. X.—PRACTICAL LESSONS.

1. METHOD OF TEACHING HISTORY AND GEOGRAPHY.

MR EDITOR—The following *suggestions on the study of history*, were communicated to me by a gentleman, whose knowledge of the human mind, and familiarity with instruction, in the highest departments of literature, entitle them to confidence and respect; especially as he saw his plan carried out in actual practice.

A class of a dozen are occupied with the history of England. Each member of the class takes up the character of one or more of the kings. The first takes Egbert and Alfred, and it is his object, passing over Egbert with a short notice, to give a thorough account of the noble Alfred, and of all the interesting events growing out of his administration. The judgment and taste of the scholar are deeply exercised in requiring of him a comment on the political measures adopted, and institutions founded, by the reigning prince. The remarks of the teacher at recitation, should always be a partial substitute for the pupil's comment, where the immaturity of his mind demands it. Each member of the class prepares one or more characters or reigns, and proceeds on the same plan; and when they come together and recite, each one has the results of the study of twelve. From the deep interest which is said to be produced in the pursuit of history on this plan, it is well worthy of trial in families, Lyceums, and schools.

In geography, I have pursued a similar plan, rather as an incidental thing. I tell my class, 'I now propose, for a single lesson, to depart from the general course, for variety's sake, and you may, each of you, at the next recitation, see which will give the most interesting account

of some large city. I wish you to exercise your judgment, by selecting first the most important things you find related of it, so that the more important shall precede the less. I may continue this exercise with those of the class who seem to be profited by it as much as they ought.' My classes have always been much pleased with this exercise, and more profited by it, as an occasional change, than by pursuing uniformly the common routine.

I have pursued the same general method in regard to the plan for drawing maps, (first suggested in the Rudiments of Geography) giving out a State to each of the several members of a class, to be drawn on a large scale:—the map exhibiting at its first presentation, nothing but the *boundary* of the State, and the *principal rivers*. It is required of each scholar, at recitation, to present his map to all the class, and to state where the rivers rise, their size and length, where they empty, how far they are navigable, and what important cities there are on them. For the former of these exercises in geography, it is obvious that a Gazetteer is needed; and for the latter, it is often important.

AN INSTRUCTOR.

2. SPELLING.

The method of spelling in the school where I spent my early days, was as follows;—A column of words, in a spelling-book or dictionary, was assigned as a lesson. At the appointed hour, the class were arranged upon the floor, or in their seats. The first word in the lesson was put to the scholar at the head of the class. If he spelt it correctly, well; otherwise, after a second trial, it was put to 'the next,' and so on, till it was 'spelt right.' The successful scholar then took his place at the 'head.' Thus the words went round the class till the lesson was finished.

This, so far as I can learn, is the method in most common use at present in our country district schools. But there are several things which render it objectionable. The scholars knew or cared but little about any word, except the one they expected would come to them. It gave rise to almost endless disputes and dissatisfaction. Scarce an exercise passed, without something like the following addressed to the teacher. 'I didn't understand the word.' 'I spelt it as he did.' 'He tried three times.' 'Peter told him,' &c. Again, the business of spelling seemed a useless, unmeaning exercise. The only object of ambition was, to wear the medal, or carry home 'No. 1.' We scarce thought the words we were spelling had a signification, or any use in the business of life.

Since I have been a teacher, it has seemed to me an important *desideratum* to improve the method of teaching spelling. I have accordingly made several experiments, two or three of which I will describe.

First Method.

Let the class consist of six scholars. I assign them a definite number of words, either in a dictionary or defining spelling-book. These they study, not only as to their orthography, but their signification. The class being arranged, either in a semicircle, or upon three sides of a hollow square, I put the first word. Suppose it *Capital*, and let the class be designated as A, B, C, D, E, F. The class proceeds;—

A, says *c*—B, *a*—C, *p*—D; pronounces *cap*—E, *i*—F, pronounces *capi*—A, *t*—B, *a*—C, *l*—D, pronounces *tal*—E, pronounces *Capital*—F, defines, ‘*The chief city, or town, in a State or kingdom.*’ A, repeats a sentence embracing it; ‘*Boston is the CAPITAL of Massachusetts.*’

The first word being thus disposed of, I put the second, which is commenced by B, and disposed of in the same way; and thus through the lesson. If E gives the wrong letter, or F does not pronounce correctly, the class raise their hands,—the next makes the correction, and proceeds. If F has not a definition, or A a sentence, the next takes it, and the business goes on without interruption. A class, when accustomed to spell thus, will proceed with astonishing rapidity.

This method secures the close attention of every scholar; and each, if not delinquent, as really spells and defines the word, as if he was the only individual in the class. C——.

A method similar to this was employed by Mr Gallaudet, with the deaf and dumb, when they were called upon to spell words by the manual alphabet, and was termed by him, *social spelling*. He found it to produce the same effects which are mentioned by C——, and often introduced it as one of a variety of exercises. We believe that if no other object were attained, the additional interest produced, and the consequent exercise of attention and improvement, afford an important reason for occasionally varying the modes of instruction in schools. Ed.

3. INTUITIVE INSTRUCTION.

[We have formerly given several extracts under this title, which we think the practical teacher will find highly interesting. They contain merely the *outlines of lessons*, designed to suggest subjects for remarks and explanations, which will readily occur to the teacher.]

DIVISIONS OF THE DAY.

The teacher follows the common divisions of the day, by illustrations which are calculated to strike the senses. For this purpose, an instrument in the form of a circle, with a moveable diameter, is employed. It is placed horizontally, and the child is supposed to be in the centre. The circle denotes the course of the sun. The east side is the morning point; the west, the evening; midday is above, and midnight is below. With this instrument, the rising and setting of the sun, its position at various times of the day, and different seasons of the year, may be demonstrated. Or all the easier demonstrations may be exhibited to them on a terrestrial globe.

The teacher begins with the sun's place at midnight, and proceeds slowly to his position at daylight, and speaks in short sentences, which are repeated after him by the scholars; as, ‘the morning dawns;’ ‘we do not yet see the sun;’ ‘but it is light before sunrise.’ ‘See, now the sun rises.’ ‘God said, Let there be light, and there was light.’

MORNING. Topics.—Dawn, aurora, sunrise,—song of birds in summer. Cool of the morning; its fitness for business, after the refreshment of sleep. Children should acquire the habit of early rising. *Morning prayer*—that God will give strength for the duties of the day,

and keep us from evil ; with thanksgiving for preservation during the night. Morning resolutions of children for the day.

Habit of washing, combing the hair, and being cleanly. Breakfast—Punctuality in going to school. Employment.

[Three or four morning hymns may be introduced here.]

MIDDAY, OR NOON. *Topics*.—Place of the sun. Dinner. It is God who enables parents to nourish and support their children. Temperance and moderation in eating and drinking. Decent behaviour at table.

The teacher now shows, with the instrument, the position of the sun, with remarks upon its scorching heat.

The children state what is doing at the time in their families at home. Their food comes from their parents, for which they owe them gratitude. The teacher reminds them what is required, in order to furnish them with food. By entering upon the employments of their parents, he shows that they cannot always command the fruits of their industry and diligence. He thus leads them to God, the giver of all good. Their duty to pray to him, and give him thanks, is thus exemplified. The conduct of children at table is considered. The further explanations are plain. Sentences are repeated—Children, after dinner, go to school :—their parents, to labor.

EVENING. *Topics.*—Sunset—twilight—redness of the sky—cool of evening. The flocks brought home. Cessation of labor. Happy is he who has performed his duties to God and man. Refreshment and recreation. Supper.

The place of the sun in the circle, or on the globe, at sunset, is shown. The appearance of the evening, twilight, &c. are stated. The teacher suggests the influence of the sun upon the day—the flowers that have blossomed in its rays—the fruits and grain that it has ripened—and the animals and men that have been cheered and warmed by its light and rays. In the evening they should all be thankful. The transition is easy, to the consideration of the good which has been done in the day, or to reflections upon what is omitted or done amiss. The application now comes to children. They may now play and rejoice, if, during the day, they have behaved well, and been industrious and obedient to their parents and teacher. Further illustration is unnecessary for the intelligent teacher.

NIGHT. Topics.—Weariness—inclination to sleep—an evening hymn; prayer, with thanksgiving for strength and preservation, with a petition for further protection during the sleep. Quiet sleep—under what circumstances? Dreams.

The teacher shows the place of the sun by the apparatus—Remarks on the absence of light.

Appropriate evening hymns will fix the impressions, and elevate the feelings, which these remarks have produced.

MISCELLANEOUS.

EDUCATION IN ABYSSINIA AND JAPAN.

The following account of the state of education in Abyssinia is given by Pearce, in his travels in that country.

‘There are priests and deacons, who go about to the different towns or residences of chiefs, where they find employment in teaching children to read, but this is very rare; and they have few scholars, which always surprised me, as the schooling is very cheap. The master receives, for teaching a boy or girl, one piece of cloth, equal to a dollar, every year, and two cakes of bread daily from every scholar in turn, so that if he has many, it does not bear hard upon any individual. Their school is generally held in a church yard, or in some open place near it, sometimes before the residence of the master, and in that case, during the rains, they are crowded up in a small dark hut, learning prayers by word of mouth from the master, instead of from a book. When a boy is somewhat advanced in learning, he is made to teach the younger ones. However few the scholars, the master has in general, great trouble with them, and, in addition to the ordinary punishments, numbers are constantly obliged to be kept in irons.’

The common way of punishing scholars is as follows: The school-master stands over them with a wax taper,* which cuts as severely as a whip, while five or six boys pinch the offender’s legs and thighs, and if they spare him, the master gives them a strike with the taper; but the correction considered most effective for these young Abyssinian rogues is, that of having irons put upon their legs for many months together; which, in one instance I knew, proved fatal. It was a boy thirteen years of age, who had more than once contrived to get his irons off and desert from the school; for which the master, by desire of the parents, put so heavy a pair of irons upon his ancles, that he found it impossible to get them off. This enraged him so much that he drew his large knife, cut his own throat, and soon afterwards expired. Few Abyssinians can read, and very few learn to write; those who do, are chiefly occupied in writing charms, and some of the more artful persuade the poor ignorant people that they are possessed of supernatural powers, many of whom travel about the country, writing charms, &c. The people educated under this system are described as ‘ferocious, blood thirsty, corrupt, and perfidious.’ The well established fact, that they feast on meat, cut from a *living animal*, is a sufficient indication of their barbarous character.

In a recent article on Japan, in a late number of the ‘Spirit of the Pilgrims,’ we find it stated, that ‘Schools and colleges are numerous, and education is said to be conducted *without having recourse to corporal punishment*.’ This, and other remarks, on the subject of education in Japan, are derived from the narrative of Capt. Golownin, of the Russian

* Probably a long flexible taper, about as large as a small cord, such as is often used in the countries on the Mediterranean in striking a light.

Imperial Navy, who spent about two years, from 1811 to 13, in this remarkable country, and whose narration contains the latest account we have of it. He considers the Japanese as one of the most enlightened nations in the world. Though they cannot pretend to rival the Europeans in the abstruse sciences, and the cultivation which pervades the upper classes of society, they far excel them in the general circulation of knowledge. There is no man, however humble his station, who cannot read and write. They are exceedingly fond of reading; even the common soldiers on guard read almost incessantly. When Golownin was passing through the country, the common people manifested an eager curiosity, and wrote down his answers to their inquiries. Perhaps no people are better acquainted with the history of their own country. They understand Geometry, which enables them to survey with tolerable accuracy. They have a system of Astronomy, and construct maps. I have seen a Japanese map of the empire drawn with a good deal of skill and correctness.

The Japanese are more inquisitive, and discover greater elasticity of mind, than is general among the Asiatic nations. The books of Confucius are read in their schools, and furnish to a large part of the nation the basis of their religious belief.

The contrast between the character of these two nations, and their methods of discipline in schools, is striking—and whether we regard the latter as the effect of the national characteristics, or as contributing to its formation, the inference in favor of mild discipline is too obvious to escape notice.

EDUCATION IN PENNSYLVANIA.

The following statements are from an article in the *Darmstadt Allgemeine Schulzeitung* just received, which was written by a German teacher, resident in Pennsylvania, concerning the German Schools of that State. Some of them, no doubt, will be new, even to many Americans. We should be glad to learn from some of our Pennsylvania readers whether they are correct.

‘When a schoolmaster’s place is vacant, an election is made from among the candidates, by the twelve elders of the church and the preacher. The candidates are examined on a Sunday in the church, and required to give specimens of their skill in singing, and playing on some musical instrument. At the close of the service, the preacher and elders, after a few minutes’ deliberation, choose one from among the candidates, who is appointed for one year; the engagement can be terminated on either side by giving a quarter’s notice before the end of the year. A piece of land is assigned to the schoolmaster, and some are found kind enough to give him a little corn to plant it with. He also gets money at the rate of one dollar a month for each pupil, but this only during the months when the children actually frequent the school. Before opening his school, (which is at Christmas) the poor master goes round to solicit for scholars, but this degrading practice is not attended with much success. Some of the inhabitants, who are far from the schoolhouse, will join among themselves, and hire a schoolmaster for a few months for their own use. This master is

boarded and fed by the subscribers in turns. The regular schoolmaster finds other rivals also, among the perambulating adventurers who are found in all parts of the United States. Some parents trouble themselves very little about sending their children, or they take them from school, if there is the least cause for complaint against the teacher; and sometimes, without any cause at all. "How lik'st thou the schoolmaster?" the father or mother asks the child; or, "How often hast thou read?" If the answer is not satisfactory, the child is usually not sent back. The schoolmaster consequently, can never reckon on the number of his pupils. The teacher who gives this information, lives in a district which could have furnished 100 scholars; but, from the beginning of December to the end of March, he had generally only 12 or 16, and only on one day, as many as 21 scholars. Most of these were from 16 to 20 years of age, and yet could not read. With the smaller children, the master sometimes receives instructions from the parents, how to teach them.

The school education is generally limited to learning to read; very few are taught writing and arithmetic. To explain or understand what is read, forms no part of the plan; religious instruction also is not given in the schools. The consequence of all this is, a degree of rudeness and ignorance among a large part of the German population, which is almost incredible; and though they have the advantage over their European brethren, in their houses, clothing, and the general comforts of life, they are far behind them both in their manners and moral cultivation.

'These remarks will apply, not only to the German population of Pennsylvania, but also to a large part of the Germans who inhabit Virginia, west of the Blue Ridge. Education is not the fashion among them, and at present they find that they can do without it.'

EDUCATION IN TUSCANY.

The state of education in Tuscany is generally very low; but compared with other parts of Italy, and indeed with any of the Catholic countries of Europe, Tuscany may certainly be said to contain a well informed population. Servants, and the common people in the large towns, can generally read and write; and it is the fault of parents if they do not learn to do so in the country, as the provision for gratuitous education is universal. Besides the schools for elementary instruction, including Latin, which every commune [*communita*] is obliged to maintain, there are 30 Lancasterian schools for boys and girls, scattered over the country, of which the monks of the *Scuole pie*, who were at first hostile to them, are now friends and patrons; having, since November, 1828, adopted the system themselves in one of their schools at Filigine. In every one of the six sections of Florence, and in the corresponding divisions of other towns, there are likewise gratuitous schools, *well conducted*, as the consequence of their being under the immediate influence of public opinion. And there is a noble institution, where 800 girls are boarded, and taught, and provided for in future. The very House of Correction, now has a respectable

school attached to it. Wherever the nuns have a *conservatorio* for young ladies, they are obliged likewise to keep an open school for reading, writing, and work for the lower class; the nuns of Florence being alone excepted from this obligation, in consequence of the abundant provision otherwise made here, for gratuitous female instruction.

It is true, that, in the remote parts of the country, there are still many persons unable to read or write, and they might be regarded as brutally ignorant, were it not that by being surrounded on all sides by well-informed persons — by going several times a week to market at some town — by attending country theatres, where the finest compositions are recited and placed before their eyes — and by hearing the words of their classical authors repeated by heart by some of their neighbors, together with a natural quickness in availing themselves of whatever means of knowledge may happen to come within their reach, they acquire a great superiority over the uneducated portion of all other countries. It should likewise be remarked, that the Italian language presents greater facilities for self-instruction than, perhaps, any other in Europe; for the labor of learning to read and write well, arises principally from the difficulty of spelling, and, in Italian, every syllable, with scarcely an exception, being pronounced as it is written, orthography becomes the simplest acquisition possible. The Tuscans may be described, as being the *earliest* enlightened, and, to this day, the most enlightened people of modern Italy.

So rare are capital crimes in Florence, that, in 25 years, there have been only two murders committed, and both of those by the Romans. There is, in this country, not a single *cavalier d'industria*, who so much infested some parts of the Roman and Neapolitan States, until the Austrians, in a great degree, suppressed them.

Quarterly Journal of Education.

CONDITION OF SCHOOLS AND SCHOOL ROOMS.

‘Though all inhabitants of large towns suffer in a greater or less degree from the impurity of the atmosphere, yet it is obvious that those who are most crowded together will be chiefly affected, particularly if ventilation be imperfect. A serious addition to the evils of a confined atmosphere is the defect of muscular exercise. Certain classes of muscles are for twelve or fourteen hours a day scarcely moved, and postures maintained injurious to the proper action of the internal organs.’

‘Schools demand our particular attention. Children are crowded in rooms of disproportionate size. The air, consequently, is greatly contaminated, and the vital power is more or less reduced. Even where attention is paid to ventilation, the evil must, in a greater or less degree, exist in *large* schools.’ Children, and very young children, too, are kept, for many hours daily, in a state as nearly motionless, as it is possible for the masters to produce. The time devoted to amusement is much too little. Instead of two or three hours a day being allowed for play, only two or three hours a day should be devoted to

confinement and labor.* To fix a child in a particular posture for hours, is vile tyranny, and a cruel restraint on nature. The practice in Infant Schools is admirable; for here, the muscles and the mind are suitably and alternately exerted.'

'The exertion of mind also greatly, though indirectly, impairs the corporeal vigor. Learning, or what is called learning, absorbs the nervous energy which is necessary for the body.'

'School-boys have, in winter, too little fire, or are kept too far from it. Hence they suffer a general depression, and are often affected with chilblains. The inmates of schools, though not often attacked with urgent disease, are rendered delicate. Scrofulous complaints are developed, and the vigor of the constitution remains frequently impaired for life.'

Thackrah.

POSITION IN STUDY.

'The *position of the student* is obviously bad. Leaning forward, he keeps most of the muscles wholly inactive, breathes imperfectly, and often irregularly, and takes a full inspiration only when he sighs. He generally lives, too, in an impure atmosphere, and neglects the common means of relief. The circulation is enfeebled; the feet become cold. The appetite is less frequently reduced than we should expect. Often indeed it is too great. But whether moderate or excessive, it is greater than the power of digestion; for the application of the mind, too great, or too long, absorbs that nervous energy, which digestion requires. The stomach becomes foul, the secretion of bile is impaired or vitiated, the bowels are sluggish, and constipation, with its attendant evils, progressively succeeds. As sanguification is imperfect, nutrition is imperfect, and the body either wastes, or becomes plethoric with impure blood.'

Thackrah.

CORRESPONDENCE.

[We have just received a communication from Mr Brewer, the Missionary, supported by a society of ladies in New Haven, (Conn.), who is much engaged in promoting the cause of education among the Greeks.]

Ios, (Archipelago), July 16, 1831.

'MY DEAR SIR:—Permit me, from the place where tradition says, the Prince of Grecian poets expired, to plead the cause of *Education in Greece*. I have been speaking on the subject with our hospitable and intelligent host, *Michael Nicholason Balletteis*, until I am led to long for Homer's genius, that I might kindle the zeal of every lover of Greek learning to some efforts for its restoration. There is no Academy in Greece worthy of the name. The public school at Ægina, prostrated to political ends, is losing the little merit which it at first preserved. Lord Guilford's Institution at Corfu,

* To those who have little considered the evils which Mr Thackrah deplores, this statement may seem strange, and perhaps extravagant. We are strongly inclined, however, to believe it correct.

already gives melancholy indications of decline. The Evangelical School or College at Smyrna, though now ably sustained by its head master, Abraham, the Cesarean, has not a sufficient number of teachers to give its students an acquaintance with the circle of the sciences.'

Smyrna, Sept. 8.

'My host at Ios or Nios, had earnestly desired to see an *Academy at Athens worthy of the name*, and I left him revolving in my mind what could yet be done to redeem the pledges which public circulars have given. I was most happy, therefore, on my return from visiting Patmos and some of the Asiatic Greek Isles, to meet here with a countryman, whose thoughts were occupied with the same subject. Together, we have attempted to devise a plan, which we hope may secure a College building, library, philosophical apparatus, and the assistance of one or more Greek Professors,—thus giving a greater efficiency to the hopeful beginnings of our friends, Messrs Robertson, Hill, and King, at Athens. We should greatly rejoice could similar aid be rendered to the Smyrna College, but feel that Athens has, for the moment, prior claims. Perhaps, however, the department of *female education* among the Greeks of Turkey, is entitled to at least equal countenance with the like department in Independent Greece.

'May we not hope, Dear Sir, that while your efforts are mainly directed to the cause of education in our country, you will sometimes extend a pitying look to lands consecrated by all the most sacred associations of history, poetry, philosophy and the arts?'

The following extracts of a letter from Miss Reynolds, a lady employed as an instructress in the schools at Smyrna, will show their state.

Smyrna, Sept. 5, 1831.

'We have at present *three* schools in Smyrna;—one containing 40 girls from the most respectable families;—another 140 from the lower classes,—and a third, 70, being a mixture of both classes. One girl of 14, who began the alphabet but a year and a half since, is now *Teacher of a School* of 50 girls in the village of Banjah, 3 1-2 miles from town, and is doing uncommonly well. Our English school is one of great promise to Smyrna, as it brings under religious instruction almost all the children of the Frank residents. We have English, French, Dutch, Swedish, Swiss, Greek, American, Scotch, and Smyrniote children, all paying for their tuition, and all receiving their education in the English language. Could I, in person, visit the enlightened and happy mothers and daughters of your favored city, I would give them a glowing description of the degradation of the female character in these once Christian lands. Oh! that they could but see it with their own eyes.'

Nothing would gratify us more, than to promote the noble objects of benevolence proposed by Mr Brewer; and we were happy in the opportunity presented by the recent Literary Convention (see p. 568) to advocate this cause. We trust the resolution passed by the Convention on that occasion will not be without its influence; for we would venture to urge it, as we then did, and as it is there represented, not merely as an object of benevolence worthy the patronage of a patriot, and a man of letters,—but as a means of reviving and elevating the taste for Greek literature among ourselves, giving it in some measure, the charm of a living language, by sending some of our instructors and our young men there, to study Greek authors in the *country*,—in the *climate*,—and among the descendants of the *people*, that suggested their subjects, and furnished the images and illustrations of their works; and by the aid of those who speak the same language. Let our colleges and schools be supplied with teachers thus prepared, and it could not fail, not merely to produce a more thorough knowledge of the language itself, but to render it a study of the deepest interest to our youth, in place of a dry and laborious task.

INTELLIGENCE.

INFANT SCHOOL AT BERMUDA.

An Infant School, for colored children, is in successful operation in St George's, the capital of the Bermuda Islands, under the care of Mrs Lockwood. Two years since, it contained as many as 50 or 60 children, most of whom are slaves. A part of the school is collected from an adjoining island, and the children are kindly conveyed to and from the school daily, by a brother of the instructress. The room for their accommodation is about 40 feet long, and is neatly hung with pictures and lessons, furnished by a benevolent lady (Mrs Vansittart) gratuitously. The principal branches taught are spelling, reading, and music; in all of which they make rapid progress, especially the latter; for which they are represented as having 'a quick and correct ear.' Attention is also paid to their morals and to physical exercises.

A gentleman who has been familiar with Infant Schools, represents this school as equal, all things considered, to those in England.

It is also stated that a similar school for white children has for some time been contemplated in these islands.—*Sunday School Teacher's Magazine.*

STATE OF EDUCATION IN RUSSIA.

The whole Russian Empire, in Europe, is divided into 7 University districts; those of Moscow, Petersburg, Helsingfors, Kazan, Kharkof, Dorpat, and Wilna. As we gave a full statement of the general condition of education in these various districts in our number for October and November, 1830, we shall at present only give a particular account of the character and number of the schools in a single district; that of Moscow.

The whole number of places of education in the University district of Moscow, in January, 1830, was 296. The number of professors and masters, was 827; the number of pupils, 15,601, being about one professor or master for every 18 pupils.

The pupils are distributed as follows:

<i>Number and kind of school.</i>		<i>Number of pupils.</i>
Gymnasia	11	1,089
Provincial schools	94	7,506
Parish and Primary schools	134	4,945
Boarding schools and Private schools	54	{ Boys, 362 Girls, 632
University of Moscow		716
Boarding school for the Nobility of Moscow		272
High school of Demidof, at Jaroslavl		79
Total	296	Total 15,601

As the University district of Moscow contains 13,858,100 inhabitants, only one person in every 824 receives instruction in the schools and colleges. From 1828 to 1829 the increase of pupils was 1,300. *ibid.*

STATE OF SCHOOLS IN ONE OF THE CANTONS OF SWITZERLAND.

In the 30 curacies (cures) of the canton of Schwitz, in Switzerland, they reckon 40 schools. Of 3850 children, who need instruction, 2870 attend the schools. During the winter, only 21 of these schools can continue their operations. Most of the masters are chosen by the communes, without previous examination. In the schools of *d' Einsiedeln*, and *de la Marche*, the communes have provided for their masters in a praiseworthy manner. Nearly all the children receive gratuitous instruction. *ibid.*

EDUCATION AND SCHOOLS IN LOWER CANADA.

In our number for October we inserted an extract from the *Montreal Gazette*, giving a brief account of the progress of elementary education in Lower Canada. Since that time we have been kindly favored with a number of the same *Gazette* containing the 'Report of the Standing Committee of the House of Assembly on Education and Schools,' from which we hasten to present our readers with the following facts.

During the years 1829 and 1830, 108 houses for elementary schools were erected in the Province; and during the year 1830 alone, the number of pupils who attend these schools was increased from 18,401, to 41,791, or more than doubled. This is only about one child in four, who are between the ages of 4 and 16, but it is confidently expected that during the present year the number will be doubled. The Committee say, however, that in several instances the increased aid afforded by the Legislature, and which on the whole has given an impulse to the cause, has 'had the effect of relaxing the exertions which were formerly made;' and they propose to guard against the recurrence of such an evil in future by making such arrangements that in order to obtain the appropriations from the treasury they must at the same time 'apply a considerable portion of their own money along with that of the public.'

They recommend appropriations for the support of Schools for qualifying Teachers, in every county, and for common schools conducted in a superior manner. 'Each school,' they remark, 'ought to be under the immediate management of the freeholders of the different school districts, by means of Trustees periodically chosen by, and accountable to them. To these Trustees all allowances from the public chest ought to be made, the whole under some general superintendence provided by public authority, and all payments for Teachers, should be made to them, or a majority of them.'

They further recommend the appointment of two visitors for each of the 18 counties in the province, whose duty it shall be to visit each school in the county in company with a resident Curate, Member of Assembly, Magistrate, or officer of Militia, make inquiries, and report on the following subjects.

(1) Whether the schools are so managed and conducted as justly to entitle them to the legislative appropriation. (2) Whether the teachers are properly qualified to teach the common elementary branches. (3) Whether they are persons of correct morals. (4) Whether the school houses are properly and conveniently located. (5 6 & 7) Size and limits of the districts. (8) Whether proper and correct returns of the state of the school have been made during the past year. (9) No. of the pupils; regularity, and annual *amount* of attendance. (10) Progress of the pupils; books used; modes of teaching, managing, &c. (11) No. of schools receiving no aid; number of schools, rate of schooling and board.

It is proposed that that the Visitors be compensated to the extent of their actual and necessary disbursements, during their visits; and for necessary writing and stationary. The Visitors are to report to the Governor of the province before the sitting of the Legislature annually.

JEFFERSON COLLEGE, AT CANONSBURG, PA.

This institution consists of a *Literary Department*, a *Medical Department*, and a *Preparatory School*. The preparatory school contains at present, about 50 pupils; and the literary department 163.

The course of study pursued in the literary department, is similar to that of other colleges in the United States, with the addition of a course of Chemical Lectures during the summer.

From a Catalogue lately published, we collect the following interesting information, in regard to the character of this institution

An Athenæum is connected with the College, in which the most valuable religious, literary, and political publications are received. In addition to this, a Lyceum has been recently instituted, and arrangements made for procuring an extensive cabinet of minerals, with collections in Natural History and Indian Antiquities. A new College edifice is nearly completed, and will be occupied the present season.

The Trustees of the College have purchased a valuable farm in the vicinity of the College, with a view to connect *agricultural labor* with study.

Fifty students are to be accommodated on the farm, who will be expected to labor regularly from two to three hours a day. The college edifice will accommodate about 50 students, to whom a portion of land will also be assigned for cultivation. Those who board in private families will be afforded sufficient ground for the purposes of horticulture. The principal object of these arrangements is the health of the students; but it is also believed, from experiments already made at the institution, that they may, at the same time, almost entirely defray their expenses by their industry, without the least interference with their progress in their studies.

The annual commencement takes place on the last Thursday of September. There are two vacations, October and May.

The price of boarding is at present, from \$1 to \$1 62½ a week in private families; but on the farm, not more than 37½ cents. Fuel, \$3. Washing, \$6. College expenses, including tuition, fuel, library, repairs, &c., \$25 per annum.

COMMON SCHOOLS IN ILLINOIS.

The State of Illinois contains about 161,000 inhabitants; 47,895 of whom are from 4 to sixteen years of age. It is ascertained that the whole number of children who attend school a quarter, or less portion of the year, is only 12,290, or about *one fourth* of those who are of a suitable age to be at school. There are 550 schools; the average number in each school is, therefore, about 22.

Appeal in behalf of Illinois College.

THE NEW YORK UNIVERSITY.

Arrangements have been made by the council of the University for several courses of Lectures on the following branches:—Moral Philosophy, the Evidences of Revealed Religion, Modern History, Oriental Literature, Political Economy, Geography and Statistics. Dr Cox, the lecturer appointed on the first branch, has already commenced his course, before the Young Men's Society, and is to continue regularly on Wednesday evenings. Lectures are expected also from the following gentlemen this season; Rev. C. P. McIlvaine; Dr Lieber, Editor of the *Encyclopedia Americana*; Professor Robinson, of Andover; Professor Vethake, of Princeton; and H. E. Dwight, Esq. of New Haven.

New York Advertiser.

LIFE OF PESTALOZZI.

We have just received an excellent account of Pestalozzi, and his views of education by Dr Biber. We sent for it some time since, with a view of its republication, if it should prove valuable, in connection with materials which we had collected for the purpose. It not only meets, but surpasses our expectations, for interest and completeness—and we hope it will prove not only a useful, but acceptable work, to every friend of education. It will be prepared as soon as circumstances permit. We regret that the portrait should present us with the mere *remains* of Pestalozzi. We are so fortunate as to possess a better one, whose correctness we have known from personal intercourse with this amiable man.

Ed.

SCHOOLS IN MAINE.

The returns to the office of the Secretary of State, required by an act of Feb. 25, 1825, and other sources of information, give the following results as to Maine. The number of School Districts is 2500. The whole number of Pupils at the Public Schools, not embracing those supported by voluntary contributions is 100,000. The whole amount expended for these schools, including local school houses is by estimation \$200,000. The whole number of Academies, including the Lyceum, the Wesleyan Seminary, and the Bangor Theological Institution, is 35, and the students may be estimated at 900. The students at the Colleges, including the Medical School are supposed to be about 260. England has only one child at school for every 15 inhabitants. Maine has one for every four of her population.

DARMSTADT SCHOOL GAZETTE.

This is one of the principal periodicals on education in Germany. It is published at Darmstadt, in Hesse, in *daily numbers*, of half a sheet each.—Three numbers in the week are occupied with elementary and general education. The remainder, alternating with the others, are designed for Classical and Professional Schools. Its circulation is very extensive.

EFFECTS OF TEACHERS ASSOCIATIONS.

Among the many associations of this kind which mark in a most striking manner the spirit of the age, is the Teacher's Society of West Chester, New York. Although but recently established, it has excited the zeal of many friends of education within its limits, and led them to examine some of the important subjects to which the society will direct its attention. Several useful and practical essays have recently appeared in the West Chester Herald, which disclose facts and sentiments worthy of all consideration. They deserve the more attention, coming, as they evidently do, from an instructor who has had no small share of experience. The following fact indicates great need of improvement:

'The Superintendent of these Schools has repeatedly advised an increase of the Teacher's wages; and his advice has had no effect upon the people. Ten shillings (1,25) per quarter for each scholar, and this payable by the number of days in which each child is sent to school in the quarter, is the usual sum which has been paid to Teachers as their wages; and what is worse still, the public money is taken to pay a part of these wages.'

New York Daily Advertiser.

CHINESE FEMALE EDUCATION.

Miss Wallace is at present in charge of the Female school in Malacca, but her ulterior object is the establishment of schools among the Chinese population.

Mr Medhurst, the agent of the London Missionary Society at Batavia, in a letter to the Directors, not long since, thus wrote—'The number of Chinese schools has increased during the last half year, and I should have added more to the list, if I had not been deterred by the fear of bearing too heavily upon the funds of the Society. Our schools have been four in number, and the scholars have amounted to nearly 100.'

BOSTON PRIMARY SCHOOLS.

The following paragraph is from the Boston Daily Advertiser. The schools referred to, appear to be 'preparatory' to the public schools, and the existence and success of so large a number, of this grade, shows a happy arrangement of the School System in this metropolis.

'At a recent quarterly meeting of the Primary School Committee of this city, the Report of the semi-annual examination of the Standing Committee was read, from which it appears that there are now 62 of these schools in

successful operation, containing 3913 pupils, 3228 of whom were present, and 685 absent. The average number in each of the schools is 63; 52 upon an average being present. Four hundred and sixty seven are prepared for admission to the grammar schools, and 450 have been sent within the last six months. The children attending these schools are between the ages of four and seven. These schools are under the supervision of 70 gentlemen, 62 of whom visit and examine them monthly, and the other 8 semi-annually. They were never in a more satisfactory condition than at the present time.

JACOTOT'S METHOD OF INSTRUCTION AT PHILADELPHIA.

A school on the plan of the celebrated Jacotot of Louvain, is now in operation in Philadelphia, under the charge of Victor Guillou, Esq. Those who have visited the institution have been highly gratified with the progress of the pupils. The following statement is from Roberts Vaux, President of the Board of Controllers of Public Schools, for the city and county of Philadelphia.

'The success which has attended the instruction of a class of boys upon Jacotot's system, under the direction of Victor Guillou, Esq. in one of our public schools, is almost incredible. From this experiment, I am induced to believe that a new era is about to dawn upon our country, as it regards the facilities for imparting useful knowledge.' *United States Gazette.*

EDUCATION OF THE WORKING CLASSES.

A very numerous meeting of the working classes residing in the Tower Hamlets, took place on the 12th of July, in the grounds of the Ben Johnson public house, at Stepney, to consider the best means of establishing 'Societies for the promotion of Public Instruction.' Mr D. Saull, Fellow of the Geological and Astronomical Societies of London, was called to the chair. Mr Hume, M. P. addressed the meeting at some length, expressing his hopes to see the day when the state, like America and other countries, would make a proper provision for educating every child; but, at present, he recommended the formation of such societies as those now proposed, as a means of diffusing a general and useful knowledge, and of bettering the condition of the laboring classes. Several resolutions were then passed, and a collection made for the purpose of carrying the object of the meeting into effect.

London Journal of Education.

SCOTTISH UNIVERSITIES.

The following is the number of degrees granted by the Scottish Universities for the last thirtyone years:

	D. D.	L L. D.	A. M.	M. D.
Edinburgh,	46	27	199	2,524
Glasgow,	87	72	760	654
St Andrews	69	6	59	649
Aberdeen	26	59	740	286
Marischal	51	50	881	282

Glasgow Chronicle.

FRANKFORT SCHOOL.

The Schools for the people have this peculiar characteristic, that the children of distinct faiths have distinct schools—a circumstance which does not attach to the Gymnasium. In this way there is a Jew's school, founded and conducted wholly by Jews; several Catholic schools, under the direction of the Board for Catholic Seminaries and Churches; two schools for boys—the one adjoining the Church of St Mary, and the other near the cathedral; two girls' schools, one of which is specifically appropriated to English females; and three Protestant schools; on each of which the town annually expends £170. These three establishments contain nearly seven hundred children of both sexes.

London Journal of Education.

NOTICES.

Architecture; Part I. Ancient Architecture. New Haven. H. Howe. 18mo. pp. 74.

'He built a hut,
And in it put'—

Architecture is a subject of which some degree of knowledge would be interesting and useful to every one. Its elementary principles, and vocabulary of terms, are easily acquired, and enable us to understand more fully the descriptions and references, with which every account of cities and buildings abounds, and to describe more accurately what we ourselves have seen. The little work before us, of which we have seen only the first part on 'Ancient Architecture,' is the only attempt which has been made to bring this subject within the reach of children. It traces the origin of the art from the ancient structures, and describes, in a pleasing style, some of the principal relics of the Egyptian, Hindoo, and Persian buildings, concluding with a brief sketch of the Chinese and Jewish. It is illustrated by handsome engravings on copper. We could wish to see such a book in the hands of children, in place of some one of that flood of fictitious and trifling narratives, which the juvenile press has poured forth.

Hints to a Fashionable Lady; By a Physician. New York. C. S. Francis. 18mo. pp. 242.

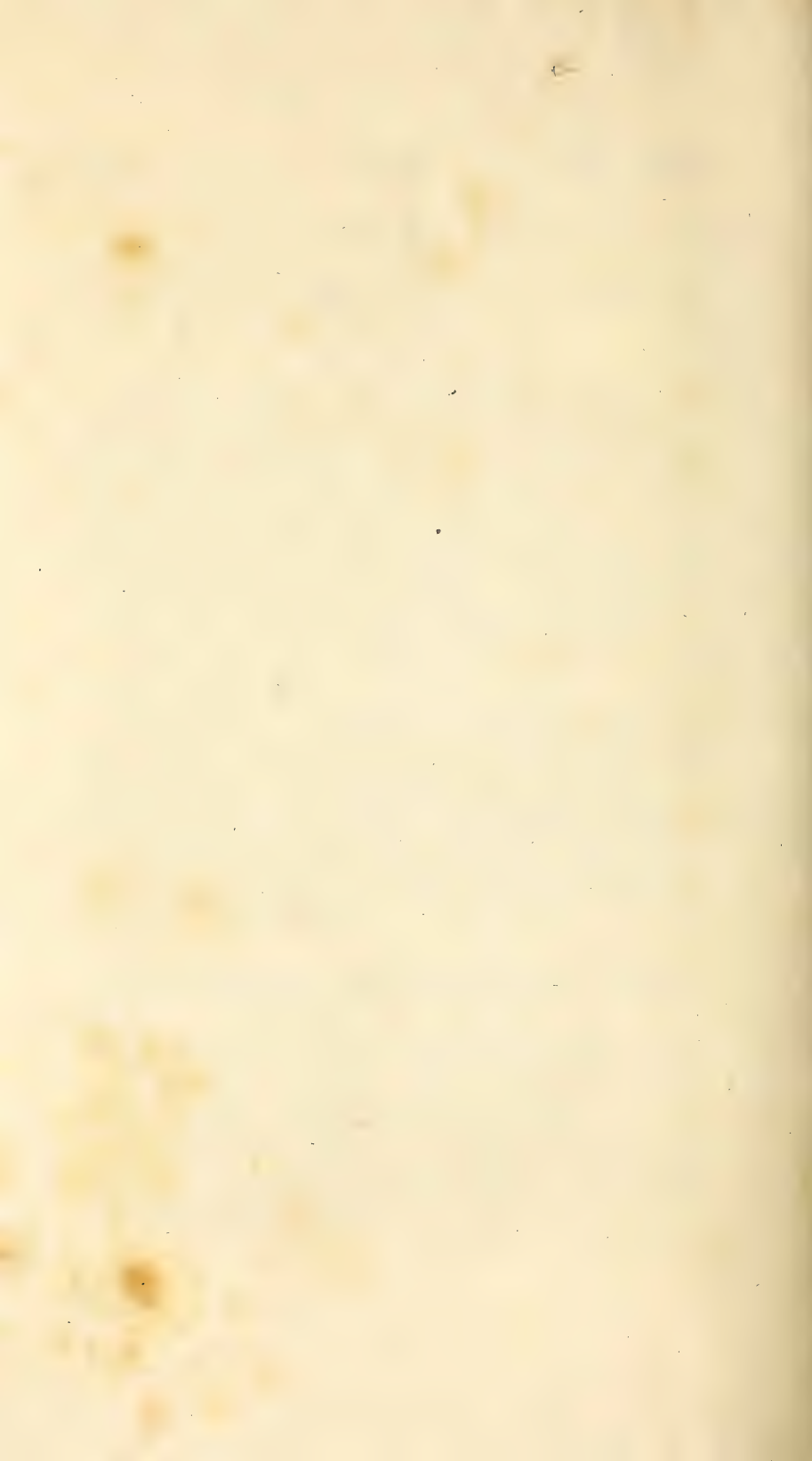
We looked at this work soon after the article in the present number on female education was furnished, and have been deeply interested in it, from the confirmation it affords of the general principles of that article. It treats of the means of preserving and invigorating the constitution; of the danger of too early introduction to society; of dress; of the effects of education and example; of depressing passions, and of improper marriages, in their influence on the health and happiness. Although written by a physician, it is almost destitute of technicalities, and eminently adapted to popular reading. We have seldom seen so much valuable matter brought before the public, within so small a compass. While we have not examined it sufficiently to speak of all its sentiments, we have found a treasure of facts, and principles, and interesting anecdotes, which make it worthy the attention of every parent.

History of Ancient and Modern Greece; Illustrated with Maps and Copperplate Engravings. Edited by JOHN FROST, Philadelphia. Boston. Lincoln and Edmands. 1831. 8vo. pp. 358.

This work is intended for libraries, schools, academies, and colleges. Every youth, at least every American youth, ought to be familiar with the ancient, as well as modern, history of Greece. The present is certainly the best compend, for academies and colleges, we have seen; and its mechanical execution is creditable to the publishers. For primary schools, the work is obviously not adapted, either from its size or style.

The amount of matter contained in the work before us, is amply sufficient for two volumes of the same size, and with some changes in the arrangement, and a suitable number of illustrations incorporated into its pages, in the same handsome style with those it now contains, it would be very acceptable to the advanced student.





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